

Malik MS 4263

A manuscript case study

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Part 2: The library list of Şadr al-Dīn al-Qūnawī

In the second part of this study we will examine the fifth and final part of the manuscript held in the Milli Malik Library in Tehran, Malik MS 4263, fols. 174b–176a.¹ These last four pages are in the handwriting of Ibn ‘Arabī’s stepson and heir, Şadr al-Dīn Abū al-Ma‘ālī Muḥammad b. Işḥāq al-Qūnawī (d. 673/1274), and list the books that were in his private library in his house in Konya in 665/1267 (some eight years prior to their incorporation into the *waqf* endowment that was established after he died). In this article we will examine these titles and attempt to trace what remains of them in the present day. Charting the history of such medieval books is by no means an easy task: they were naturally dispersed over the intervening centuries, compounded by the fact that it is often difficult to identify surviving manuscripts because of damage or other issues, as we shall see.

GENERAL OBSERVATIONS

The listing (*fihrist*) is unusual in having a specific timeframe provided at the beginning: after the *basmala*, the date is given as the middle of Rabi‘ II 665H (= mid-January 1267), in other words, when al-Qūnawī was nearly 60 years old and some seven years before he

1. We are very grateful to Noshad Rokni, Director of the Department of Documentation and Conservation at the Malek National Library and Museum for his help in sending the images of the *fihrist* reproduced below, and also to Ali Porteous for his support and suggestions. We also want to record our immense thanks to Bekir Şahin, the director of the Bölge Library in Konya, for all his unfailing help and support.

died.² This is nearly three years after the dates provided on the copy of al-Niffarī's *al-Mawāqif* in the hand of al-Qūnawī's student, Sa'īd al-Dīn al-Farghānī, which forms the first part of Malik MS 4263.³ As the *fihrist* begins on the reverse side of al-Farghānī's copy of 'the *Ḥadīth* of the Intertwining of Fingers', we may deduce that it was not originally bound along with the *Mawāqif*. This speculation is supported by the fact that there are two blank pages to be found between the end of the Niffarī text (fol. 171b) and the beginning of the third section (fol. 173b). We therefore assume that originally the copy of the *Mawāqif* may have been separate from the rest of the current volume, which we have designated as the third (al-Balkhī), fourth (*ḥadīth al-mushābaka*) and fifth parts. Whatever the truth of the matter, in this article we are focusing solely on the final four pages which contain al-Qūnawī's *fihrist*.

We do not know how al-Farghānī came into the possession of this listing: did he add the *ḥadīth* section to the beginning after the list of books was completed, as a kind of homage and connection to his master? It is possible that when al-Qūnawī decided to make an inventory of his library books in 665/1267, he enlisted the help of his most trusted student, and then entrusted the list to him. What is clear is that this record of the books that the most important transmitter of Ibn 'Arabi's teachings possessed during his lifetime remains a fascinating document in its own right. It gives precious insights into his personal tastes and the milieu in which he lived. As Konrad Hirschler has observed in relation to the much larger Ashrafiya library in Damascus, which was established around the same time in the mid-7th/13th century, such a catalogue 'is so valuable because it opens a door into a pre-print world of books and shelves, which was at the very heart of society but was hitherto largely inaccessible'.⁴

2. As Jane Clark observes, although we do not know the exact date of al-Qūnawī's birth, most scholars have accepted the one given by the early 8th/14th-century historian Karīm al-Dīn al-Aqṣarāyī (who was born during al-Qūnawī's lifetime in central Anatolia): 22 Jumādā II 605/1 January 1209. His death-date was 16 Muḥarram 673/22 July 1274.

3. See the first part of this article entitled 'Malik MS 4263: a manuscript case study – Part 1: the transmission of al-Niffarī and the role of al-Farghānī', in *Journal of the Muhyiddin Ibn 'Arabi Society* 61 (2017), pp. 126–42.

4. Konrad Hirschler, *Medieval Damascus: Plurality and Diversity in an Arabic*

As William Chittick observed many years ago, ‘there are numerous aspects of Qūnawī’s life, works and teachings which will have to be brought to light before his full influence on the development of Ibn ‘Arabī’s school can be made clear.’⁵ One specific aspect of his life and works is his private library, which included many works that had previously belonged to his father Majd al-Dīn Ishāq and to his spiritual ‘father’ Ibn ‘Arabī, and in several cases were handwritten by them.

There are 112 separate entries in al-Qūnawī’s list, although these in fact represent considerably more actual works since several are multi-text volumes or multi-volume texts. The most famous and voluminous single-text work is the 37-volume set of Ibn ‘Arabī’s huge *Futūḥāt al-Makkiyya* in the author’s hand. The multi-text collections of shorter treatises that were bound together are not individually catalogued in al-Qūnawī’s listing. In terms of content, the works range from Qur’ān and Hadith to Islamic theology, philosophy and mysticism, with a special emphasis on holograph copies of Ibn ‘Arabī’s works, which al-Qūnawī inherited, and some of his own writings and copies of other authors’ works. In addition, there are books on Arabic grammar, jurisprudence (*fiqh*), poetry, medicine and science. The list includes many works by household names in these fields, such as Ibn Sīnā, Fakhr al-Dīn al-Rāzī, al-Ghazālī, al-Zamakhsharī, al-Mutanabbī and al-Bīrūnī, as well as lesser-known figures whose works are now little read or lost. Both al-Qūnawī’s father and Ibn ‘Arabī are known to have been well travelled men: Majd al-Dīn Ishāq had served as vizier to the Seljuk sultans of Rūm (Anatolia) and had been to Baghdad several times on diplomatic missions, while Ibn ‘Arabī, a prolific author, had come from the Maghrib and associated with many different scholars in the Mashriq. Through these contacts, both men had accumulated priceless copies of works, for example, by leading Hadith scholars of the time such as Majd al-Dīn Ibn al-Athīr in Mosul and Ibn al-Jawzī in Baghdad. Furthermore, the quality of

Library: the Ashrafiya Library Catalogue (Edinburgh, 2016), p. 1.

5. W.C. Chittick, ‘The Last Will and Testament of Ibn ‘Arabī’s foremost disciple, Ṣadr al-Dīn Qūnawī’, *Sophia Perennis* 4/1 (1978), p. 44, also accessible online at <http://www.ibnarabisociety.org/articles/sadraldinwill.html>

the books, many of which are original holographs or autographs, ensured that al-Qūnawī's library became highly prized in succeeding centuries as a place of study, especially for what we might somewhat loosely call 'Ibn 'Arabī studies'. In fact, the collection of Ibn 'Arabī's works, which constituted almost all his major works, may be regarded as the single most important factor in them having been preserved for posterity. The library became a magnet for scholars, poets and mystics from far and wide to come to Konya, make their own copies and then disseminate them more widely.

This *fihrist* has been previously studied by others, notably Iraj Afshar in 1374/1996 and Hadi Makarim in 1395/2016.⁶ Both these articles, which are in Persian, provide transcriptions of the Arabic text of the list, which, given that al-Qūnawī's handwriting is often extremely difficult to decipher, are a useful basis for further study. While Afshar passes no comment on these titles apart from putting them into an alphabetical list and identifying the author where he could, Makarim provides a little more detailed information on each title and author. However, neither of them attempted to link the books to surviving manuscripts, which is what this article will also seek to do, albeit simply as an initial attempt to catalogue what has lasted to the present time.

HISTORICAL BACKGROUND

'Your morning is coupled to glory and country;
your door ever-open to the poor and needy'⁷

Some six or seven years after listing the books in his library, Şadr al-Dīn al-Qūnawī wrote his will (*waṣīyyat-nāma*) shortly before he died in 673/1274. In this document, a copy of which has survived,⁸ he laid down very specific provisions regarding how he was to be buried, how much should be distributed as alms to the poor, what

6. Īraj Afshār, 'Fihrist-i kitābkhānah-yi Şadr al-Dīn Qūnawī', *Tahqīqāt-i Islāmī*, vol. 10 (1375 Sh./1996), pp. 477–502; Hādī Makārim Tarbatī, 'Şadr al-Dīn Qūnawī wa-fihrist kitābhāy kitābkhānah aw', in *Jashn'nāmah-i Ustād Sayyid 'Alī Khurāsānī* (Tehran, 1395 Sh./2016), ed. M. Mihrizī and M. H. Dirāyī, pp. 1029–81.

7. Couplet inscription above the doorway to al-Qūnawī's tomb in Konya.

8. Yusuf Ağa MS 4883, fols. 11b–12b.

prayers should be recited by his companions after his funeral, the kind of physical structure he wished to have for his grave, as well as how the books in his library were to be treated:

My books on philosophy should be sold and the proceeds given as alms. The rest of the books – the medical works, works on jurisprudence, Qur'ānic commentaries, collections of prophetic traditions, etc. – should be made into an endowment. My own writings should be taken to 'Afif al-Dīn [Sulaymān al-Tilimsānī, his son-in-law] so that they can be a remembrance from me to him; and he should be enjoined not to be niggardly in giving them to those in whom he sees the qualifications to profit from them.⁹

It is intriguing that no mention is made of any of Ibn 'Arabī's writings in the will. We know that al-Qūnawī owned them, and that they were part of his inheritance from Ibn 'Arabī. But how did he regard them? Were they part of his own writings (*taṣānīfī*) to be given to his son-in-law, or part of the endowment? Whatever al-Qūnawī himself intended, Ibn 'Arabī's works ended up becoming a major part of the library *waqf* endowment. Chittick observed in 1978 that 'the will makes clear why in fact Qūnawī's own writings became dispersed. In a recent visit to Konya [i.e. in the 1970s] I was able to find only three of Qūnawī's own works among his endowed books, all copied by disciples'.¹⁰ One significant example of such dispersal is the very list under consideration here, a list that one must assume al-Qūnawī produced in order to properly catalogue his library before he died – the story of how this list came to be preserved in modern Iran remains a mystery. And, as we shall see, the picture of what books have survived to the present day is a complex one.

One can only imagine what kind of discussions took place after al-Qūnawī died: what would be the best way to look after this unique collection? what were the implications of dividing it up in line with the owner's wishes? would it not be better to keep them together in Konya, then the thriving capital of the Anatolian Seljuk state? After all, such books were treasures, and would act as a magnet for

9. Chittick, 'Last Will and Testament', p. 53.

10. Ibid., p. 51.

future scholars. As Mikail Bayram has noted,¹¹ it does not seem that any of al-Qūnawī's stipulations apart from the third were followed to the letter.¹² His companions, relatives, students and various local dignitaries apparently agreed that such a valuable collection should not be broken up: in the months following his death, a *waqf* endowment was established so that the books passed into an official library (*dār al-kutub*), which was later added to through donation by others. Later records suggest that al-Qūnawī's own works and his private notebooks were not included, as they belonged to his daughter Sukayna's husband, 'Afif al-Dīn, but over time some of these seem to have come into the library. A soup kitchen (*'imāra*) and a mosque-madrasa were also built as part of the complex. This type of endowment was commonly used in Seljuk and Ottoman times to honour the memory of a great man, and played a significant role in providing a social, religious and spiritual focus for the local community; it also benefited the family members who looked after the shrine complex, as well as local grandees or rulers who could enhance their own prestige by donation. Al-Qūnawī's *zāwiya* (as it became known) became second only to the mausoleum of Jalāl al-Dīn Rūmī in terms of importance, despite its relatively moderate size, primarily due to its remarkable library.¹³ We may note the contrast with Ibn 'Arabī's own tomb, which at this time was still hidden and relatively unknown within the Banū Zakī graveyard in the Šālīḥiyya district of Damascus, long before any of the buildings that were built by the Ottomans in the 11th/17th century.

11. Mikāil Bayram, 'The Library of Šadr al-Dīn Qunawī and its Books', in Judith Pfeiffer and Manfred Kropp, eds., *Theoretical Approaches to the Transmission and Edition of Oriental Manuscripts* (Beirut, 2007), pp. 177–8.

12. Al-Qūnawī also stipulated that 'no building should be built over my grave nor should any roofing be erected. Rather, let only the grave itself be constructed with a strong stone, nothing else, lest it fall into oblivion, and so its trace might remain.' It is debatable whether the wooden kūmbet-like frame falls within this request or not.

13. It came to have substantial land holdings which provided a regular income. For an insight into how the *waqf* functioned in the Ottoman period, see Suraiya Faroqhi, 'Vakıf Administration in Sixteenth-Century Konya: the Zaviye of Sadreddin-i Konevi', *Journal of the Economic and Social History of the Orient* 17/2 (1974), pp. 145–72. For a general overview of the study of *waqf* endowments, see Miriam Hoexter, 'Waqf Studies in the Twentieth Century: the State of the Art', *JESHO* 41/4 (1998), pp. 474–95.

When al-Qūnawī's own books were initially registered in the library, an endowment record was usually inscribed onto the title page or opening pages. This normally reads something along the following lines:

The shaykh, the imam, the learned and deeply rooted in knowledge (*al-‘ālim al-rāsikh*), Ṣadr al-Dīn Abū al-Ma‘ālī Muḥammad b. Ishāq b. Muḥammad endowed this book – and this is one of his own compositions, may God be pleased with him and strengthen his authority – to the library (*zāwiya*) which was built next to his tomb, so that other Muslims could benefit from it. He stipulated that [the book] should only be removed from the library on the basis of a dependable security deposit. Whoever exchanges it [for something else] after hearing [the stipulation] is a greater sinner than someone who exchanges it [without hearing it]. And God is all-Hearing, all-Knowing.¹⁴

This stipulation, which may well have dated from al-Qūnawī's own lifetime, was even stricter in the case of other works such as those containing the writings of Ibn ‘Arabī, prohibiting anyone from ever taking them out of the library.¹⁵ However, this does not seem to have stopped people from borrowing books: for example, in the 9th/15th century Sultan Burhān al-Dīn of Sivas was famously presented with one of the most important documents, a copy of Ibn ‘Arabī's *Fuṣūṣ al-ḥikam* ‘adorned with al-Qūnawī's own handwriting’, which seems to have been the copy made by al-Qūnawī himself and which is now kept in Istanbul.¹⁶ Such a practice was common

14. This text in various forms can be found on copies of al-Qūnawī's *Miftāḥ ghayb al-jam‘ wa-l-jūd* (Yusuf Ağa MS 4865), *al-Nafāḥāt al-ilāhiyya* (Yusuf Ağa MS 5468) and *al-Fukūk* (Yusuf Ağa MS 4858). Note that the original of these texts are not found in al-Qūnawī's list under consideration here, suggesting that they were not included in the library because they were perhaps not written.

15. For example, Yusuf Ağa MS 4986 (#12, containing the second volume of *al-Maḥajja al-baydā*’ by Ibn ‘Arabī in his own hand), MS 4861 (#53, containing al-Qūnawī's own copy of Ibn ‘Arabī's *al-Tanazzulāt al-Mawṣiliyya*), MS 5001 (#54, containing al-Qūnawī's own copy of Ibn al-‘Arabī's *Mawāqī‘ al-nujūm*) and MS 7838 (#17, containing a selection of works including the *ijāza* given by Ibn ‘Arabī to al-Qūnawī).

16. Evkaf Müzesi MS 1933. The text by Astarābādī is translated by A.C.S. Peacock, ‘Metaphysics and Rulership in Late Fourteenth-Century Central Anatolia: Qadi Burhān al-Dīn of Sivas and his Iksīr al-Sa‘ādāt’, in *Islamic Literature and Intellectual Life in 14th and 15th-century Anatolia*, ed. A.C.S. Peacock and

in the pre-modern world, and books were not always returned.¹⁷

The first 'official' record of the books in the library was made when a register of Ottoman charitable foundations was compiled in 881/1476 in the final years of the reign of Sultan Mehmed Fatih: the entry for the *waqf* of al-Qūnawī follows that of Rūmī, and the fact that al-Qūnawī's library is the only one listed indicates its unique importance in the cultural life of the city.¹⁸ It also illustrates how the library had attracted donations of further books, as the *waqf* collection had grown by some 50% in the first two centuries. The individual 162 titles of this register, many of which are quite vague, have been listed by a modern historian, İbrahim Hakkı Konyalı, in his *Konya Tarihi*, alongside details of the mosque and tomb complex.¹⁹ Two further lists were made during the reigns of Bayezid II (r. 1481–1512) and Murad III (r. 1574–95). In the 20th century, following the transfer of all important *waqf* library holdings to state control under the Turkish Ministry of Culture, a listing of manuscripts from various libraries in Konya was published as *Une Liste des Manuscrits Choisis parmi les Bibliothèques de Konya*:²⁰ the Yusuf Ağa Library at that time contained at least 253 historic manuscripts, many of which had come into the *waqf* after al-Qūnawī's death. For this study we have attempted to compare the original

Sara Nur Yıldız (Würzburg, 2016). See also William C. Chittick, 'Sultan Burhān al-Dīn's Sūfi Correspondence', *Wiener Zeitschrift für die Kunde des Morgenlandes* 73 (1981), pp. 35–6. This gift was made by a 'group of Sufis who spent their time at the tomb', although, as Chittick observes, 'technically, as an endowment, it should never have left the mosque at al-Qūnawī's tomb.' For common lending restrictions of this period, see Hirschler, *Medieval Damascus*, pp. 93–4. See also Faroqhi, 'Vakıf Administration', p. 147.

17. Bayram, 'Library of SQ', p. 183, who cites the example of Ibn 'Arabī's *Futūḥāt al-Makkiyya* which was removed to Istanbul.

18. The register of charitable foundations in the Karaman district, including Konya, was published by Feridun Nafiz Uzluk, *Fatih Devrinde Karaman Eyâleti Vakıfları Fihristi* (Ankara, 1958), pp. 10–13. For the idea that no list had been made prior to this, see Bayram, 'Library of SQ', pp. 179–80: he suggests that the Ottoman surveyors found more than 200 books, but this seems to be because he counts the number of volumes mentioned (for example, 37 volumes of Ibn 'Arabī's *Futūḥāt*). See also Bekir Şahin, 'The Library of Sadruddin Qunawi', *JMIAS* 49 (2011), pp. 147–53.

19. İbrahim Hakkı Konyalı, *Konya Tarihi* (Konya, 1964), pp. 501–3.

20. *Une Liste des Manuscrits Choisis parmi les Bibliothèques de Konya* (Istanbul, 1951).

listing of al-Qūnawī with that given in the 15th-century Mehmed Fatih register (*Konya Tarihi*) and in the mid-20th-century register (*Une Liste*), with our own researches in the Konya libraries and elsewhere.

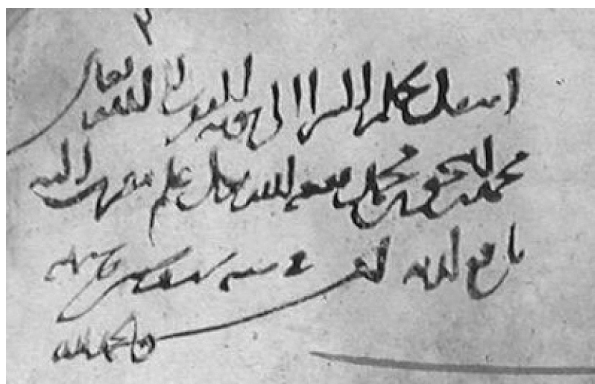
Some books that we have examined still possess a note on the cover-page in al-Qūnawī's hand, stating that this book belonged to him. In many cases these notes have not survived, simply because over time there has been damage to the cover or the first pages are completely missing. The *waqf* annotations stating that the book had been given to the library are usually more prevalent, since they were written on the first pages of the text rather than the cover-page. It is therefore perhaps surprising how many extant works do carry the distinctive but often hard-to-read note in al-Qūnawī's handwriting, and we have no doubt that more will be found in due course. Our research is still very much in its infancy, and we hope that what is presented here will encourage others to track down other works from the list that have survived despite the vicissitudes of time.

THE LIST OF WORKS IN AL-QŪNAWĪ'S LIBRARY IN 665/1267

The following is the list as presented by Ṣadr al-Dīn al-Qūnawī, with our translations of the book titles and some brief remarks on their content. We should emphasise that the list is not the same as the books that were included in the *waqf*, which was set up after al-Qūnawī's death and presumably after some of his instructions for how his books were to be dealt with had already been carried out. Furthermore, this listing (*fihrist*) is neither a legal document nor a catalogue in the normal sense and is very different from the endowment classification which would be imposed in later years.²¹ It seems to have been primarily a practical inventory of a relatively large and important library, perhaps to cater for its increasing use by al-Qūnawī's students and companions. It is probably at this

21. See Hirschler, *Medieval Damascus*, pp.60–1. A more detailed comparison of al-Qūnawī's *fihrist* with the Ashrafiya catalogue is beyond the scope of this article but might yield interesting results.

point that al-Qūnawī decided to add a note on the cover-page of each item stating that the book belonged to him.



From the cover-page of Yusuf Ağa 4690

However, the list does not seem to have been used much, if at all, as a lending register, perhaps because the text was kept by al-Farghānī, and was never intended to be added to, as there is no space left on the pages. It seems to have functioned simply as a snapshot record of the library holdings in the mid-660s and was probably not designed to be a tool for finding books on the shelves.

The list is fascinating in all kinds of ways. First of all, we should note that our ordering of the list is slightly tentative, since the items are arranged in three, sometimes two, columns, and the horizontal alignment is sometimes quite staggered.²² If we investigate the order as we have presented it in the *fihrist*, following Afshar, we may ask ourselves a series of questions: is it haphazard or does it represent some kind of classification? Given that there is no evidence of an alphabetical organisation or categorisation on the basis of size, was the order thematic and based on how the books

22. For example, one could argue that #42 should appear before #41 (it begins higher up the page) – and similarly later items on that same page. Again, #89 and #90 and #97 and #98 could be reversed if one imagined al-Qūnawī was adding items into whatever space was left over, always beginning in the column which had most space remaining. There is also the case of an apparent insertion: #21 which is placed between two columns and written at an angle.

were arranged on shelves, for example?²³ In support of the latter hypothesis we find the first #1–7 all relating to the Qur’ān, #8–12 all relating to *ḥadīth*. However, where we might have expected the works by Ibn ‘Arabī to be all together, we find #13–19 in a group, and then #35 (*Fuṣūṣ al-ḥikam*) entirely on its own amid works on alchemy and astronomy... In fact, works by a single author do not seem to have been held together: for example, the writings of Fakhr al-Dīn al-Rāzī, which feature prominently in the list, suggesting a close connection with his thought, can be found scattered in #25, #38, #60, #63, #86, #97, #98. Perhaps the books, or at least some of them, were grouped according to date: for example, the poetry collections of the 7th/12th century are together (#39–41), as are those of the 4–5th/10–11th centuries (#101–4), but there are several that do not seem to fit such a schema. We should also bear in mind that the bookcases themselves (*khazā’in*) were probably rather small, with vertical supports (to prevent the shelves sagging under the weight), and this may have affected the thematic organisation.²⁴

The second aspect that would merit further study is the overall picture of the types of book in al-Qūnawī’s library. The groupings that al-Qūnawī himself mentions in his Will are relatively simple, and we could perhaps attempt to classify the titles as follows:

PHILOSOPHY	#18, 22, 23, 24, 25, 32, 44, 50, 55, 60, 61, 75, 81, 83, 86, 91, 97, 98, 112
MEDICINE	#27, 29 (?), 33, 59, 70, 77, 78, 88
JURISPRUDENCE	#20, 21, 66, 72
QUR’ĀN/TAFSĪR	#1, 2, 3, 4, 5, 6, 7, 63, 110, 111
PROPHETIC TRADITIONS	#8, 9, 10, 11, 12, 42, 43, 85, 107
‘MY OWN’ WRITINGS	#48, 49, 52

What is markedly missing from this list are:

- ◆ ‘scientific’ texts: #26, 79, 82, which SQ may have included within ‘philosophy’;

23. For an analysis of how the Ashrafiya catalogue was organised, see Hirschler, *Medieval Damascus*, pp. 67–80.

24. See *ibid.*, pp. 75–6, 87–8 et *passim*.

- ◆ ‘mystical’ texts (Sufism, alchemy, astrology): #28, 30, 31, 34, 36, 37, 56, 57, 58, 69 (?), 71, 74, 76, 84, 92, 106 – some of these might have been included within ‘medicine’;
- ◆ the writings of Ibn ‘Arabī: #13, 14, 15, 16, 17, 18, 19, 35, 45, 51, 53, 54, 62, 87, 89;
- ◆ poetry: #39, 40, 41, 80, 90, 101, 102, 103 (?), 104;
- ◆ grammar/philology: #38, 64, 65, 73, 95, 96, 99, 108, 109;
- ◆ prayers: #67;
- ◆ theology: #47, 68, 100, 105;
- ◆ miscellaneous: #46, 93, 94.

It is interesting to compare this with the classification given by al-Qūnawī’s contemporary in Damascus, the historian Abū Shāma al-Maqqidī (d.665/1268), who also owned a substantial personal library: his books were classified into Qur’ānic sciences, Hadith, jurisprudence (*fiqh*), lexicography (*lugha*), poetry, grammar and morphology (*taṣrīf*) and sciences of the ancients (*al-awāl*’il).²⁵

Thirdly, we may compare the weight given to different authors. The following table provides an overview of the books by the most popular authors (i.e. those with more than one entry), although we should bear in mind that many of these books, especially in the case of Ibn ‘Arabī, contained collections of several shorter works:

	Author	Death date	No. entries
1.	Ibn ‘Arabī	638/1240	16
2.	Ibn Sīnā	428/1037	8
3.	Fakhr al-Dīn al-Rāzī	606/1210	4
4.	Ṣadr al-Dīn al-Qūnawī	[673/1274]	3
5.	Ibn Waḥshiyya	post 318/930	3
6.	al-Zamakhsharī	538/1144	3
7.	Ibn Rushd	594/1198	2
8.	al-Suhrawardī al-Maqtūl	587/1191	2
9.	al-Qushayrī	465/1072	2

25. Abū Shāma, *al-Mudhayyal* (Beirut, 2010), 1/275, cited by Hirschler, *Medieval Damascus*, p.74.

The fact that this library contained some 25 works of Ibn ‘Arabī, most of them in his own hand, leaves no doubt that the library was built around the works of the *shaykh al-akbar* as well as the books al-Qūnawī inherited from his father. In addition to the above, there are nearly 40 authors who only have a single book-entry, although in some cases that was a multi-volume work (such as Ibn Barrajān’s *Tafsīr* or Ibn Athīr’s *Jāmi‘ al-uṣūl*), showing that al-Qūnawī had a wide range of reading.

Fourthly, there is little information on the scribe for each work, even though in many cases we know, or at least believe, that Ibn ‘Arabī himself made the copy. Although it might seem curious that al-Qūnawī was not precise (except in one or two cases), it may be that his intention was simply to record the works by title and author rather than the details that a modern librarian might expect. We may also note, in passing, the contrast between Ibn ‘Arabī, who is always mentioned as ‘our Shaykh’ with the invocation *raḍiya Allāh ‘anhu* (‘may God be pleased with him’), and other great figures of the past, such as Ibn Rushd, Ibn Sīnā, Fakhr al-Dīn al-Rāzī and al-Suhrawardī, who are treated with the respectful *raḥimahu Allāh* (‘may God have mercy upon him’).

One of our major foci for this article has been on whether the text has survived to the present day. Where we have been able to identify the actual book as more or less definitely extant, we have marked it with two stars (**): some of these are no longer existing in the library as physical books and only exist as digitised images from a microfilm – these were the victims of a major theft from the Yusuf Ağa library in Konya in the 1990s. In one or two cases where no microfilm has yet been found, earlier scholars have noted the work’s existence in their researches, and we can only assume that these works are currently somewhere in the world in the hands of private collectors, rather than lost forever. Unfortunately we are unable to comment on their contents, as there is nothing beyond a brief description.

In many cases we have not been able to determine whether the book survives, because there are no clues on the existing copies. This is often due to the fact that those parts of the manuscript which give clues are missing: for example, where the attestation of ownership by al-Qūnawī, which usually appears on the cover-page,

is no longer extant, we cannot be wholly sure of the identification. However, in several cases the internal evidence is strong, and we have marked these with a single star (*), denoting a very likely candidate. In addition, in many cases the original collections would seem to have been broken up and rebound, sometimes alongside other works.

According to these criteria and our current state of knowledge, we have found 29 definite works and a further nine probables, making a total of 38 out of 112. Therefore, we can conclude that over a third of the library may have survived intact in terms of separate entries, although the percentage in terms of volume is much closer to 50%, given that 36 out of 37 volumes of the original *Futūḥāt* are extant. And we should reiterate that although we cannot say for certain exactly what works by Ibn ‘Arabī al-Qūnawī collected (since he does not itemise them all), we can surmise that he had copies of all his major works, and it was these spiritual treasures that made the library famous throughout the Islamic world. Above all, it was this collection that ensured the preservation of such a precious heritage for future generations.

Finally, we may note that there are three major texts by al-Qūnawī (as well as several minor ones²⁶) which do not appear at all in this listing: *al-Fukūk*, his notes on Ibn ‘Arabī’s *Fuṣūṣ* (*Konya Tarihi* 28); his *al-Nafahāt al-ilāhiyya* (*Konya Tarihi* 101); and his unfinished *ḥadīth* commentary, *Sharḥ al-aḥādīth al-nabawīyya* (*Konya Tarihi* 28). Although there do not appear to be any surviving holographs of these three texts, there are extant early copies in the Yusuf Ağa and other Turkish libraries.²⁷ We can only assume that they do not appear in this listing because they had not been written by 665H, which would suggest that the last years of his life were immensely productive.

26. For a fuller ‘critical’ list of al-Qūnawī’s works, based on manuscripts, see Richard Todd, *The Sufi Doctrine of Man: Ṣadr al-Dīn al-Qūnawī’s Metaphysical Anthropology* (Leiden, 2014), pp. 179–92. However, it should be noted that a critical list of manuscripts of al-Qūnawī’s works remains to be done.

27. For *al-Fukūk* see, for example, Husein Celebi 477, fols. 1b–65a (possibly in the hand of al-Qūnawī), Shehit Ali 1351, fols. 167–213, dated 690H, Yusuf Ağa 4858, fols. 1a–162b (SQ’s *waqf*, 7th/13th century?).

In the pages that follow, we provide the Arabic text of the *fihrist*, insofar as we have been able to decipher it from al-Qūnawī's notoriously difficult handwriting, with a translation of the title and notes on the author and work, and with the original text in al-Qūnawī's hand. We also provide details of surviving manuscripts that we have managed to trace, and links to the catalogue entries of *Konya Tarihi* and *Une Liste*, where we have been able to identify them. We do not give details of the author in the case of works by Ibn 'Arabī and al-Qūnawī.

Abbreviations

- Fut.: *al-Futūḥāt al-Makkiyya*
 HM: Hadi Makarim (Haady Macaarem)
 IA: Muḥyī al-Dīn Ibn al-'Arabī
 JMIAS: *Journal of the Muhyiddin Ibn 'Arabi Society*
 MSS: manuscripts
 RG: Repertoire Général, the classification system used by Osman Yahia in his *Histoire et Classification de l'Œuvre d'Ibn 'Arabi* (Damascus, 1964)
 SQ: Şadr al-Dīn al-Qūnawī
 YA: Yusuf Ağa Library

The List of Books in al-Qūnawī's Library

بسم الله الرحمن الرحيم
فهرست الكتب في منتصف ربيع الآخر سنة خمس وستين وستمائة

In the Name of God the Compassionate the Merciful

Listing of books in the middle of Rabīʿ al-ākhir, 665H (January 1267)

1	ختمة كريمة بخط الإمام فخر الدين الرازي رحمه الله قطع الربع في مجلد واحد
TRANSLATION	#1 A Complete Qurʾān in the hand of Imām Fakhr al-Dīn al-Rāzī, may God have mercy upon him – quarto in a single volume.
SCRIBE	Fakhr al-Dīn Abū ʿAbd Allāh Muḥammad b. ʿUmar b. al-Ḥusayn Ibn al-Khaṭīb al-Rāzī (d. 606/1210). Many of his works were included in the library (see #25, #38, #60, #63, #86, #97, #98). Al-Rāzī was a philosophically-minded theologian to whom IA addressed a letter (RG 612), urging him to follow the Sufi path. ¹
2	ختمة كريمة حاملة بخط الأخ زين الدين أكرم الله
TRANSLATION	#2 A Complete Qurʾān – suspendable (i.e. amulet-sized) – in the hand of brother Zayn al-Dīn, may God honour him.
SCRIBE	Assuming that this ‘brother’ Zayn al-Dīn was part of SQ’s circle, this is most likely to be Zayn al-Dīn Abū ʿAbdullāh Muḥammad b. Abū Bakr b. ʿAbd al-Qādir al-Rāzī, who appears in several <i>samāʿ</i> certificates (see #8, YA 5049, 5054, 5055, 5057). See notes against #90 below, which is one of Zayn al-Dīn’s own works.
3	جزو من القرآن بخط الجويني الكاتب
TRANSLATION	#3 Section of the Qurʾān in the hand of al-Juwaynī al-kātib (‘the Scribe’).
SCRIBE	The famous calligrapher/scribe from Aleppo, Abū ʿAlī al-Ḥasan b. ʿAlī b. (al-Luʿaybiya) Ibrāhīm al-Juwaynī, known as Fakhr al-Kuttāb al-Juwaynī (d. c. 584/1188). He is known to have copied the Qurʾān wholly or partially 163 times. ²

1. See translation by Mohammed Rustom, ‘A Letter to Imām al-Rāzī’, *JMIAS* 56, (2014).

2. See Schimmel, n. 49 to ch. 2 of *Calligraphy and Islamic Culture* (London, 1990).

4	تفسير القرآن للمهدي المسمى بالتحصيل اختصار شيخنا رضي الله عنه وبخطه الملمهم في ثلاث مجلدات
TRANSLATION	#4 <i>Tafsīr of the Qur'ān by al-Mahdawī named al-Taḥṣīl</i> ('the Attainment'), abridged by our Shaykh (= IA), may God be pleased with him, and in his 'inspired' handwriting – in three volumes.
AUTHOR	Abū al-‘Abbās Aḥmad b. ‘Ammār al-Mahdawī al-Muqri’ (al-Tamīmī al-Maghribī) (d. c. 430/1038). The original work by al-Mahdawī is known as <i>al-Taḥṣīl li-fawā'id al-taḥṣīl al-jāmi' li-‘ulūm al-tanzīl</i> , and this three-volume abridgement was made in 611H by IA, who is also the scribe.
MANUSCRIPTS	**YA 5098, 5099 and 5100.
NOTES	Transmitted (<i>nāwaltu</i>) by IA to his son Sa‘d al-Dīn Muḥammad in 630/1232.
5	تفسير القرآن للشيخ أبي الحكم بن برجان رحمه الله في مجلدين بخط واحد قطع الربع أيضاً
TRANSLATION	#5 <i>Tafsīr by Abū al-Ḥakam Ibn Barraġān – in two volumes in a single hand – quarto again.</i>
AUTHOR	Abū al-Ḥakam ‘Abd al-Salām b. ‘Abd al-Raḥmān b. Muḥammad b. ‘Abd al-Raḥmān al-Lakhmī al-Ifriqī al-Ishbīlī, known as Ibn Barraġān (d. 536/1141) ³
MANUSCRIPTS	**Extant as three volumes: YA 4744, 4745 and 4746 (SQ’s <i>waqf</i>). ⁴
NOTES	Arabic text: we ‘correct’ برجان to پرجان, even though SQ himself uses the Persian letter ‘p’ (three dots) rather than ‘b’ (single dot) in the name Ibn Barraġān, making it Ibn Parraġān. <i>Konya Tarihi</i> 16. <i>Une Liste</i> 225.

3. For more on this Andalusian, who became known as the ‘Ghazālī of al-Andalus’ and whose *Īdāh al-ḥikma / Kitāb al-Ḥikma* was studied by IA in 590/1193 (under another al-Mahdawī, ‘Abd al-‘Aziz, d. 621/1224), see Yousef Casewit, *The Mystics of al-Andalus* (Cambridge, 2017).

4. The scribe, Najm al-Dīn Thābit b. Tāwān b. Aḥmad al-Tiflīsī, who recited *al-Tanazzulāt al-Mawṣiliyya* to IA in Jumādā I 620/June 1223, was a Sufi poet associated with Shihāb al-Dīn al-Suhrawardī and endowed his own manuscripts to the Sumaysāṭiyya Khānaqāh in Damascus.

6	كتاب الغريين للهروي تمامًا في مجلدين
TRANSLATION	#6 <i>al-Gharibayn</i> ('Two Works on Rare Words [in the Qur'ān and ḥadīth]') by <i>al-Harawī</i> – complete in two volumes.
AUTHOR	Abū 'Ubayd Aḥmad b. Muḥammad al-Harawī al-Fashānī (Bashānī) (d. 401/1010). The full title of the work is <i>Kitāb al-Jam' bayna al-gharibayn gharīb al-ḥadīth wa gharīb al-Qur'ān</i> , a dictionary of rare words in the Qur'ān and Hadith. ⁵
MANUSCRIPTS	**YA 4757 (499/1105; SQ's <i>waqf</i>) and 4756 (508/1114; SQ's <i>waqf</i>), microfilm. This was the authorised copy (<i>riwāya</i>) of the Persian statesman al-Shaykh al-'Amīd Abū Sahl Muḥammad al-Zawzanī (d. 446/1054). YA 5291 (554/1151), reported stolen.
NOTES	<i>Konya Tarihi</i> 26. See <i>Une Liste</i> 51, 98 and 99.
7	غريب القرآن للعزيري
TRANSLATION	#7 <i>Gharīb al-Qur'ān</i> ('Uncommon Words in the Qur'ān') by <i>al-'Uzayrī</i> .
AUTHOR	Abū Bakr Muḥammad b. 'Umar b. Aḥmad al-'Uzayrī al-Sijistānī (d. 330/942). The work is known as <i>Nuzhat al-qulūb fī gharīb al-Qur'ān</i> or <i>Tafsīr gharīb al-Qur'ān</i> . ⁶
NOTES	See #52 for an abridgement by SQ of the same work.
8	جامع الأصول في أحاديث الرسول صلى الله عليه وسلم في عشر مجلدات ربعية
TRANSLATION	#8 <i>Jāmi' al-uṣūl fī aḥādīth al-rasūl</i> ('The Collection of Principles in the Traditions of the Messenger') by <i>Ibn al-Athīr</i> , peace and blessings of God be upon him – in ten volumes – <i>quarto</i> .
AUTHOR	Majd al-Dīn Abū al-Sa'ādāt al-Mubārak b. Muḥammad b. Muḥammad al-Jazarī (al-Mawṣilī), more commonly known as Ibn al-Athīr (d. 606/1210).
MANUSCRIPTS	**Surviving MSS include: Feyzullah 299 (vol. 1, holograph, 585/1189), Murad Molla 268 (vol. 2, ca. 593/1196), İzzet Koyunoğlu 14677 (vol. 7, 594/1197), YA 5054 (vol. 8, ca. 640/1242; SQ's <i>waqf</i>), Khalidiyya 280 (vol. ? , 645/1247), Khalidiyya 247 (vol. 9) (YA 5055 (vol. 10, 640/1242; SQ's <i>waqf</i>), YA 5057 (vol. 11, 593/1196; SQ's <i>waqf</i>). ⁷

5. See Hirschler, *Medieval Damascus*, p. 252, #788.

6. See *ibid.*, p. 252, #787.

7. It is likely that there are two sets that are involved here: an original copied in the

NOTES	Konya Tarihi 31. Une Liste 18–29.
9	كتاب الأحكام في الحديث في ستة مجلدات ربعية تأليف الإمام عبد الحق رحمه الله
TRANSLATION	#9 <i>Kitāb al-Aḥkām fī al-ḥadīth</i> ('Book of Hadith Rulings'), compiled by Imām 'Abd al-Ḥaqq, may God have mercy on him – in six volumes – quarto (rub'iyya).
AUTHOR	Abū Muḥammad 'Abd al-Ḥaqq b. 'Abd al-Raḥmān b. 'Abd Allāh al-Azdī al-Ishbīlī (d. 581/1185), known as Ibn al-Kharṛāṭ. ⁸ This Andalusian <i>ḥadīth</i> scholar was a teacher of IA, who lists this man and this work in his <i>Ijāza lil-malik</i> (RG 269). The work is usually called <i>al-Aḥkām al-kubrā fī al-ḥadīth</i> .
MANUSCRIPTS	**YA 5059–5064 (vols. 1–6, 613–14/1216–17; SQ's <i>waqf</i>), microfilm: thought to be in IA's hand, but not mentioned here. YA 5064 (vol. 6) incomplete. Other copies include YA 4679 (vol. 2, 609/1212; SQ's <i>waqf</i>), YA 4680 (vol. 5, 609/1212; SQ's <i>waqf</i>). YA 5487 (576/1180; SQ's <i>waqf</i>) and YA 5067 (639/1241; SQ's <i>waqf</i>) are abridgements (<i>mukhtaṣar</i>).
NOTES	Konya Tarihi 32. Une Liste 4.
10	مشيخة شيخنا شمس الدين يوسف الأدمي الدمشقي في مجلد يشتمل على أحاديث رواها عن شيوخه رحمهم الله
TRANSLATION	#10 <i>The masters' transmission of our shaykh Shams al-Dīn Yūsuf al-Ādamī al-Dimashqī, in a volume comprising ḥadīths transmitted by his shaykhs, may God have mercy on them.</i>
AUTHOR	The full name of SQ's <i>ḥadīth</i> teacher was Shams al-Dīn Abū al-Ḥajjāj Yūsuf b. Khalīl b. Qarājā (or b. 'Abd Allāh) al-Dimashqī al-Ādamī al-Ḥanbalī (d. 648/1250). He is known to have transmitted a book of <i>ḥadīth</i> to SQ in 640/1242 (see YA7838/10). ⁹
MANUSCRIPTS	*Most probably YA 4692, reported stolen (SQ's <i>waqf</i>): K. <i>Asmā' al-rijāl al-ḥadīth</i> , scribe Yūsuf b. Khalīl b. 'Abd Allāh al-Dimashqī. ¹⁰
NOTES	Konya Tarihi 111.

590s/1190s (see also Chester Beatty 4625, copied 596/1199, vol. 10) and a copy made in the 640s/1240s (see also Konya Müzesi 617, copied 643/1245, vol. ?). Several of these copies contain reading certificates (*samā'*) in the presence of SQ.

8. See Claude Addas, *Quest for the Red Sulphur* (Cambridge, 1993) p. 45; Addas, 'The Radiant Way', Part 1, *JMIAS* 65 (2019), pp. 35–7 et passim.

9. Al-Dimashqī also appears as the scribe for another work of *ḥadīth* (al-Asad 1088/2, Damascus), with a *samā'* certificate dated 640/1242 at which SQ was present

11	المنتخب في الحديث تألّفي
TRANSLATION	#11 A selection of <i>ḥadīth</i> compiled by me (i.e. SQ).
MANUSCRIPTS	**Almost certainly the last part of YA 5487 (fols. 1a–108b; SQ's <i>waqf</i>), which is a <i>ḥadīth</i> collection in SQ's hand, some of which came to him through Shams al-Dīn Yūsuf al-Dimashqī (see #10). The initial pages of the current volume (each text with its own numbering system) include part of an abridgement of the work by 'Abd al-Ḥaqq al-Azdī (see #9), called <i>Muhktaṣar al-aḥkām</i> , and selections from <i>K. al-Sunan</i> by Abū Ḥātim. ¹¹
12	مجلد في الحديث من المحجة البيضاء تأليف شيخنا رضي الله عنه
TRANSLATION	#12 One volume of <i>ḥadīth</i> from <i>al-Maḥajja al-bayḍā'</i> ('The Radiant Way', RG 392), compiled by our Shaykh (= IA), may God be pleased with him.
MANUSCRIPTS	**YA 4986 (microfilm), dated 600/1203, in IA's hand, SQ's <i>waqf</i> . The full title is <i>al-Maḥajja al-bayḍā' fī al-aḥkām al-shar'īyya</i> . It forms the second part of a work that IA originally intended in three volumes (the last being unfinished). This is the only extant volume, which according to tradition was given by IA to SQ's mother as a wedding present. ¹²
NOTES	<i>Konya Tarihi</i> 107. <i>Une Liste</i> 139.
13	الفتوحات في سبع وثلاثين مجلدا بخط شيخنا منشئه رضي الله عنه
TRANSLATION	#13 <i>al-Futūḥāt [al-Makkiyya]</i> ('The Meccan Illuminations', RG 135), ¹³ in 37 volumes in the hand of our Shaykh (= IA), the author, may God be pleased with him.
MANUSCRIPTS	**This is the holograph copy of the second recension, completed by IA in 636/1238. Originally in SQ's <i>waqf</i> , now preserved in Istanbul (Evkaf Müzesi 1845–52 and 1854–81). Evkaf Müzesi 1853 is a late defective replacement for the lost volume 9.
NOTES	<i>Konya Tarihi</i> 105.

(Stefan Leder et al., *Mu'jam al-samā'āt al-Dimashqiyya – Les certificats d'audience à Damas*, Damascus, 1996–2000, p.93). There is also a *samā'* certificate signed by al-Dimashqī in Feyzullah Efendi 546 (fol.334a) for a reading in 638/1240 (a couple of months after the death of IA) in Aleppo, at which Ibn Sawdakin and his son were present.

10. YA 4692 has also been described as an anonymous *Mashyakha* (Mustafa Can, *Selcuk Dergisi*, p. 124). Yūsuf b. Khalīl is known to have written an encyclopaedic work in which he described more than 500 shaykhs. An abstract of his *Mashyakha* exists in Leiden Or. 2494.

11. This has been identified by a later scribe as the traditionist Abū Ḥātim Sahl b. Muḥammad al-Sijistānī (d. 255/869).

14	مجموع فيه الإسراء والمشاهد وكتاب عنقاء مغرب بخطي لشيخنا رضي الله عنه
TRANSLATION	#14 Collection containing <i>al-Isrāʾ</i> ('The Night-Journey', RG 313), <i>al-Mashāhid</i> ('Contemplations', RG 432) and ' <i>Anqāʾ mughrīb</i> ' ('Fabulous Bird of the West', RG 30), ¹⁴ written in my hand, by our Shaykh (= IA), may God be pleased with him.
MANUSCRIPTS	No extant manuscripts but possibly YA 8653, reported stolen. ¹⁵ See also Ragib Pasha 1453, which contains copies of SQ's copies: RG 313 (<i>al-Isrāʾ</i>), dated 628/1230 ¹⁶ and RG 30 (' <i>Anqāʾ</i> ', verified 629/1231). See #62 for more on Ragib Pasha 1453.
NOTES	Konya Tarihi 102 (' <i>Anqāʾ mughrīb</i> ').
15	مجموع آخر من كلام شيخنا رضي الله عنه فيه الشواهد وتاج التراجم واصطلاح الصوفية وغير ذلك
TRANSLATION	#15 Another collection of the utterances of our Shaykh (= IA), may God be pleased with him, containing <i>al-Shawāhid</i> ('Attestations', RG 689), <i>Tāj al-tarājīm</i> ('Crown of the Epitomes', RG 737), <i>Iṣṭilāḥ(āt) al-Ṣūfiyya</i> ('Technical Terms of the Sufis', RG 315) and other works.
MANUSCRIPTS	** YA 4868 (part), microfilm of <i>al-Shawāhid</i> and <i>Tāj al-tarājīm</i> , in IA's hand (not mentioned here), dated 617/1220 (SQ's waqf). ¹⁷ Ayasofya 4817 was probably a copy of these texts made in 649/1251 by SQ's student, Muḥammad al-Shirwānī.
NOTES	Une Liste 115, 220.

12. See Addas, 'Radiant Way', pp. 53–4.

13. It may well be significant that this is the first work in the list to be mentioned after the Qur'ān and Hadith works.

14. The three works named by SQ are all early works by IA, composed prior to his departure from al-Andalus.

15. This is said to have contained the two parts of '*Anqāʾ mughrīb*', K. *al-Asrār* (probably *Isrāʾ*) and K. *Inshāʾ al-dawāʾir* (RG 289), not mentioned here but in a separate collection, #51.

16. It is perhaps significant that in SQ's study list (Elmore, 'Sadr al-Dīn al-Qūnawī's Personal Study-List of Books by Ibn al-'Arabi', *Journal of Near Eastern Studies*, vol. 56/3, (1977), pp. 175–6) *al-Isrāʾ* and *al-Mashāhid* (but not '*Anqāʾ*') are named as having been studied, directly after the reading of the whole of the first-recension 20-volume *Futūḥāt* (#13 in Jumādā I 629/February–March 1232). In addition, according to Ragib Pasha 1453, the *Isrāʾ* was copied by SQ in Jumādā II 628/April 1231 (fol. 80a), while SQ's personal transcript of '*Anqāʾ mughrīb*' was read back to the author in Rabi' I 629/January–February 1230 (fol. 133a).

17. YA 4868 does not include RG 315. The other works in YA 4868 thought to be in IA's hand are: RG 71 (K. *al-Bāʾ*), RG 237 (*Hilyat al-abdāl*), RG 169 (K. *al-Jalāla*), RG 68 (K. *al-Azal*), an extract from RG 168 (*al-Jalāl wa-l-jamāl*) and possibly RG 182 (*Jawāb suʾāl Ibn Sawdakīn*). On the other hand, Ayasofya 4817 contains along with

16	مجموع آخر من إنشاء شيخنا رضي الله عنه فيه الإسفار عن نتائج الأسفار وكتاب العبادلة والتدبيرات الإلهية
TRANSLATION	#16 Another collection from the writings of our Shaykh (= IA), may God be pleased with him, containing <i>al-Isfār ‘an natā’ij al-asfār</i> (‘Unveiling of the Effects of Journeying’, RG 307), <i>Kitāb al-‘Abādila</i> (‘The Book of the Servants of God’, RG 2) and <i>al-Tadbīrāt al-ilāhiyya</i> (‘Divine Governance’, RG 716).
MANUSCRIPTS	** YA 4859 (SQ’s <i>waqf</i>), microfilm, and Corum 756 (which supplies the missing parts of RG 716). RG 307 and RG 2 are in IA’s hand (not mentioned here). There is a copy of all three works in Köprülü 713 (663/1264).
NOTES	<i>Konya Tarihi</i> 86. <i>Une Liste</i> 87, 104.
17	مجموع آخر من كلام شيخنا أيضاً رضي الله عنه يشتمل على عدة كتب منها إشارات القرآن في عالم الإنسان وشرح مشكل كتاب خلع النعلين وغيرهما
TRANSLATION	#17 Another collection of the utterances of our Shaykh (= IA), may God be pleased with him, comprising among its many books: <i>Ishārāt al-Qur’ān fi ‘ālam al-insān</i> (‘Qur’ānic Allusions in the Human World’, RG 303) and <i>Sharḥ mushkil Kitāb Khal‘ al-na‘layn</i> ¹⁸ (‘Intricate Commentary Upon [Ibn Qasī’s] Book of The Removal of the Sandals’, RG 681) and others.
MANUSCRIPTS	**Parts of YA 7838 (including YA 7838/1 and YA 7838/5, dated 640/1242) – works in YA 7838 are sometimes given separate MS numbers: 7838–7852 (e.g. YA 7838/5 = YA 7842). From SQ’s <i>waqf</i> , partially in SQ’s own hand, a collection which now includes SQ’s <i>Ijāza</i> from IA. ¹⁹ The first five works in YA 7838 appear to be in the same hand (Yūsuf b. Abū Bakr b. ‘Uthmān al-Nasā’i al-Ḥarrānī), so the collection SQ refers to here may also have included at least: RG 169 (K. <i>al-Jalāla</i>), RG 511 (<i>Risālat al-Muqni‘</i>) and RG 33 (K. <i>Asrār al-Khalwa</i>).
NOTES	See #10 for a reference to another part of YA 7838 (YA 7838/10). <i>Konya Tarihi</i> 37?

RG 689 and RG 737, only RG 2 (K. *al-‘Abādila*) and ch. 558 from RG 135 (*Futūḥāt*). K. *al-‘Abādila* may have been copied from the collection named next, #16 (now YA 4859).

18. See #58 below for a copy of Ibn Qasī’s *Khal‘ al-na‘layn* itself.

19. See Elmore, ‘SQ’s Personal Study-List’, pp. 161–81.

18	مجموع يشتمل على بعض تصانيف شيخنا رضي الله عنه وعلى كتاب التعليقات للرئيس ابن سينا رحمه الله
TRANSLATION	#18 A collection containing some compilations of our Shaykh (= IA), may God be pleased with him, as well as <i>Kitāb al-Ta'liqāt</i> ("The Book of Glosses") by al-Ra'īs Ibn Sīnā, may God have mercy upon him.
AUTHOR	Abū 'Alī Ḥusayn b. 'Abd Allāh Ibn Sīnā (d. 428/1037), known in the West as Avicenna. This text, which was widely copied, was recorded and possibly expanded by his student Bahmanyār (d. 458/1066). ²⁰
NOTES	It is not common to find IA's works alongside a work by Ibn Sīnā.
19	كتاب مناصحة النفس لشيخنا رضي الله عنه بخط والدي رحمه الله في مجلد
TRANSLATION	#19 <i>Kitāb Munāṣaḥat al-naḥs</i> ("The Book of Counselling the Soul", RG 639) by our Shaykh (= IA), may God be pleased with him, in the hand of my father; ²¹ may God have mercy upon him – in one volume.
MANUSCRIPTS	**Istanbul University A79 (600/1203): full name is <i>K. Rūḥ al-quḍs fī munāṣaḥat al-naḥs</i> , with multiple <i>samā'</i> certificates in different cities (Mecca, Baghdad, Mosul, Malatya).
NOTES	See #106, which is also in the hand of Majd al-Dīn Ishāq.
20	نهاية المجتهد في المذاهب الأربعة للإمام ابن رشد رحمه الله في ثلاث مجلدات
TRANSLATION	#20 <i>Nihāyat al-mujtahid fī al-madhāhib al-arba'a</i> ("The Ultimate Point Reached by the Independent Jurist in the Four Legal Schools") by Ibn Rushd, may God have mercy upon him – in three volumes.
AUTHOR	Abū al-Walīd Muḥammad b. Aḥmad b. Muḥammad Ibn Rushd (d. 594/1198), known in the West as Averroes. ²²
MANUSCRIPTS	**YA 5422 (vol. 1) and YA 5423 (vol. 2), which IA gave as a <i>riwāya</i> to his son Sa'd al-Dīn (d. 656/1258) in 630/1232 (both SQ's <i>waqf</i>). It is unclear if this includes the three original volumes. The work is more commonly known as <i>Bidāyat al-mujtahid wa-nihāyat al-muqtaṣid</i> ("The Distinguished Jurist's Primer").
NOTES	<i>Konya Tārīhi</i> 45. See also <i>Une Liste</i> 174 and 253.

20. See #22.

21. SQ's father was Majd al-Dīn Ishāq b. Yūsuf al-Rūmī (d. c. 612/1215). SQ is likely to have inherited various books from his father's collection, although he does not specify which ones.

22. See Addas, 'The Radiant Way, Part 2', *JMIAS* 66 (2019), pp. 63–5 for details

21	وكتاب الحج من هذا الكتاب في مجلد صغير
TRANSLATION	#21 <i>Kitāb al-Ḥajj</i> ('The Book of the Hajj') ²³ from the same book (i.e. part of Ibn Rushd's <i>Nihāyat al-mujtahid</i>) – in one small volume.
AUTHOR	See #20.
NOTES	<i>Konya Tarihi</i> 128.
22	مجموع في الحكمة يشتمل على مباحث بهمنيار وكتاب الإشارات وغيرهما
TRANSLATION	#22 Collection of wisdom (= philosophy) comprising the <i>Dialogues of Bahmanyār</i> ²⁴ and <i>Kitāb al-Ishārāt</i> ('The Book of Remarks') by Ibn Sīnā, and other works.
AUTHOR	See #18.
MANUSCRIPTS	*There are no definitive MSS, but this volume might have included YA 5544/1 (630/1232; SQ's <i>waqf</i>), which is al-Rāzī's commentary upon Ibn Sīnā's <i>al-Ishārāt wa-l-tanbihāt</i> entitled <i>Lubāb Kitāb al-ishārāt wa-l-tanbihāt</i> , in the hand of SQ (see also #60).
NOTES	See #98 for SQ's second copy. <i>Konya Tarihi</i> 82.
23	مجموع فيه حكمة الإشراف للسهورودي رحمه الله وغير ذلك
TRANSLATION	#23 Collection containing the <i>Ḥikmat al-ishrāq</i> ('The Wisdom of Illumination') by al-Suhrawardī, may God have mercy upon him, and other works.
AUTHOR	Shihāb al-Dīn Abū al-Futūḥ Yaḥyā b. Habash b. Amīrak al-Suhrawardī al-Maqtūl (d.587/1191), the mystical philosopher and founder of the Illuminationist (Ishrāqī) school. The <i>Ḥikmat al-ishrāq</i> was his most famous work.

of the notes on YA 5422 concerning the transmission from Ibn Rushd – via Ibn Hawṭ Allāh al-Anṣārī (d.612/1215) and 'Abd al-'Azīz Ibn Hilāla (d.617/1220) – and IA obtaining a copy of the missing *K. al-Ḥajj* (see #21, next).

23. According to a note in IA's hand (YA 5422, p. 1; see SQ's item #20), the author added *K. al-Ḥajj* to the work after the copy which IA had transcribed. It also states that an original copy in two volumes (including this work) was in the possession of Abū al-'Abbās al-Qastallānī (d.636/1238) in Egypt, from which we may conclude that IA managed to obtain a copy from him. Interestingly, SQ writes this item vertically in the space alongside item #20.

24. Part of Bahmanyār's *Dialogues*, as well as his main work, *K. al-Taḥṣīl*, were written as an explication of Ibn Sīnā's *al-Ishārāt wa-l-tanbihāt*. The latter was one of Ibn Sīnā's mature works on logic, physics and metaphysics; see Shams Inati, *Ibn Sīnā's Remarks and Admonitions: Physics and Admonitions, an analysis and annotated translation* (New York, 2014).

MANUSCRIPTS	*Probably YA 5544/2 (630/1232; SQ's <i>waqf</i>), which was in SQ's hand according to William Chittick. ²⁵ Reported stolen (only the first part of the manuscript, containing al-Rāzī's <i>Lubāb K. al-Ishārāt</i> has been recovered, possibly #22).
NOTES	See #66 for another work by the same author. <i>Une Liste</i> 59.
24	كشف الحقائق للأثير الأبهري رحمه الله في الحكمة أيضاً مجلد
TRANSLATION	#24 <i>Kashf al-ḥaqā'iq</i> ('The Unveiling of Truths') by al-Athīr al-Abharī, may God have mercy upon him, also on wisdom (philosophy) – in one volume.
AUTHOR	Athīr al-Dīn Mufaḍḍal b. 'Umar al-Abharī (d. 663H), a student of Fakhr al-Dīn al-Rāzī (see #1, #25 and others) and also of al-Suhrawardī al-Maqtūl (see #23).
NOTES	Full title: <i>Kashf al-ḥaqā'iq fī taḥrīr al-daqa'iq</i> .
25	شرح عيون الحكمة في مجلد تماماً
TRANSLATION	#25 <i>Sharḥ 'Uyūn al-ḥikma</i> ('Commentary upon [Ibn Sīnā's] <i>Springs of Wisdom</i> ') – complete in one volume.
AUTHOR	The commentator is probably Fakhr al-Dīn al-Rāzī, who is known to have written a commentary upon Ibn Sīnā's ' <i>Uyūn al-ḥikma</i> .
26	قانون المسعودي في العلم الرياضي تماماً في مجلد واحد
TRANSLATION	#26 <i>Qānūn al-Mas'ūdī</i> ('The Canon dedicated to al-Mas'ūd'), on mathematical science – complete in a single volume.
AUTHOR	The author's full name is Abū al-Rayḥān Muḥammad b. Aḥmad al-Bīrūnī (d. c. 440/1048); his <i>Qānūn al-Mas'ūdī</i> is a classic reference work on the mathematical sciences and astronomy, dedicated to Sultan Mas'ūd of Ghazna (d. 421/1030). ²⁶
MANUSCRIPTS	** YA 6625, possibly dated 530/1135 (SQ's <i>waqf</i>).
NOTES	<i>Une Liste</i> 110.

25. See Chittick, 'Last Will and Testament', pp. 43–58.

26. For another work by the same author, see #82.

27	القانون في الطبّ تمام في ثلاث مجلدات
TRANSLATION	#27 <i>al-Qānūn fī al-ṭibb</i> ('The Canon of Medicine') ²⁷ – complete in three volumes.
AUTHOR	Ibn Sīnā (see #18)
MANUSCRIPTS	*Possibly YA 4690/4 (vol. 1) and YA 4690/5 (vol. 2), incomplete (SQ's <i>waqf</i>).
28	مجموع فيه الأدوار لابن وحشية
TRANSLATION	#28 <i>Collection containing al-Adwār</i> ('Rotations') by Ibn Waḥshiyya.
AUTHOR	Aḥmad b. 'Alī b. Qays b. al-Mukhtār b. 'Abd al-Karīm b. 'Abd al-Ḥarthiyā, known as Ibn Waḥshiyya al-Ṣūfī (d. post 318/930). author of #28–31.
29	كتاب السمومات لابن وحشية
TRANSLATION	#29 <i>Kitāb al-Sumūmāt</i> ('The Book of Poisons') ²⁸ by Ibn Waḥshiyya.
NOTES	See #28. <i>Konya Tarihi</i> 55.
30	مجموع آخر في النجوم قطع الثمن
TRANSLATION	#30 <i>Another collection on the stars</i> – octavo.
NOTES	Possibly by Ibn Waḥshiyya (see #28, #29, #31), perhaps his <i>Asrār al-falak</i> .
31	كتاب طبقاتنا لابن وحشية أيضاً
TRANSLATION	#31 <i>Kitāb Ṭabqānā</i> , also by Ibn Waḥshiyya.
MANUSCRIPTS	See Berlin Pet. 66.
NOTES	See #28.

27. For this famous reference work on medicine, see Hirschler, *Medieval Damascus*, p. 262, #861.

28. We assume this is the work entitled *K. al-Sumūm wa-l-tiryāqāt* by Ibn Waḥshiyya (see Leiden Or. 726 and 3165). For a similar work in the Ashrafiya catalogue, see Hirschler, *Medieval Damascus*, p. 173, #209.

32	مجموع قطع الثمن حكيمى ونجومى
TRANSLATION	#32 Collection in octavo on matters of wisdom (philosophy) and astronomy.
NOTES	Unidentified. Konya Tarihi 82?
33	مجموع قطع معتزلى <?> فى الطبّ والنجوم
TRANSLATION	#33 Collection of Mu‘tazilī <?> extracts on medicine and astrology. ²⁹
NOTES	Arabic text unclear: HM reads this as معمولي .
34	مفتاح الحكمة العظمى لابن أميل
TRANSLATION	#34 <i>Miftāḥ al-ḥikma al-‘uẓmā</i> ('The Key to the Greatest Wisdom') by Ibn Umayl.
AUTHOR	Muḥammad Ibn Umayl al-Tamīmī (4th/10th century), who wrote several treatises and poems on mystical alchemy, including the famous <i>al-Mā' al-waraqī wa-l-arḍ al-najmiyya</i> ('The Silvery Water and the Starry Earth'). He was known in the Latin West as 'Senior Zadith' (a corruption of his title <i>al-shaykh al-ṣādiq</i>). The work here is sometimes called <i>Mafātīḥ al-ḥikma al-‘uẓmā</i> ('The Keys to the Greatest Wisdom').
35	فصوص الحكم لشيوخنا رضى الله عنه فى مجلد بخطي
TRANSLATION	#35 <i>Fuṣūṣ al-ḥikam</i> ('The Bezels of Wisdom', RG 150) by our Shaykh (= IA), may God be pleased with him, in a volume in my own hand.
MANUSCRIPTS	**Istanbul Evkaf Müzesi 1933 (630/1232). Written by SQ with two <i>samā'</i> in his hand and a verification by IA.
NOTES	Konya Tarihi 48.

29. The reading of Mu‘tazilī is tentative. This curious collection might be associated, for example, with the Cordoban mathematician, astrologer and medical practitioner Yahia b. Yahia Ibn al-Samīna (d. c. 315/927), who served as one of several astrologers at the court of the caliph ‘Abd al-Raḥmān III in Andalusia and was a known Mu‘tazilī. See Miquel Forcada, 'Astronomy, Astrology and the Sciences of the Ancients in early al-Andalus', *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften* 16 (2004/05), pp. 1–74.

36	مجلد صغير في الموالييد
TRANSLATION	#36 <i>A small volume of Mawālīd</i> ('Book of Nativities').
AUTHOR	Possibly Abū Ma'shar al-Balkhī (d. 272/886). ³⁰
37	كتاب البارع في النجوم تمامًا في مجلد
TRANSLATION	#37 <i>Kitāb al-Bārī' fī al-nujūm</i> ('The Masterful Book on [the Judgments of] the Stars') – complete in one volume.
AUTHOR	The most likely author is Abū al-Ḥasan 'Alī b. Abī al-Rijāl al-Shaybānī al-Qarawānī (d. c. 432/1040), known as 'Alī Ibn Abī Rijāl (Latin: Albohazen Haly) whose famous astrological compendium is usually known as <i>K. al-Bārī' fī aḥkām al-nujūm</i> . ³¹
38	مجموع فيه المحرر في النحو للفخر الرازي وفيه غير ذلك
TRANSLATION	#38 <i>Collection containing al-Muḥarrar fī al-naḥw</i> ('The Composition on Grammar') by al-Fakhr al-Rāzī and other works.
AUTHOR	Fakhr al-Dīn al-Rāzī (d. 606/1210) – see #1. The other works in the collection are a commentary on the <i>Book of Sibawayh</i> by Abū al-'Abbās M. b. Yazīd al-Azdī al-Mubarrad (d. 285/898), and an unidentified treatise mentioning Abū Sa'īd al-Asmā'ī (d. c. 216/831). The scribe is the same as for 1A's <i>al-Tadhīrāt</i> (YA 4859).
MANUSCRIPTS	**YA 4914, microfilm. Untitled but carries the ownership stamp of SQ (SQ's waqf).
NOTES	Konya Tarihi 75 (<i>K. fī al-naḥw</i>)? <i>Une Liste</i> 116, 161.
39	مجموع فيه ديوان الحاجري وغيره
TRANSLATION	#39 <i>Collection containing the Dīwān of al-Ḥājirī and other works.</i>
AUTHOR	Ḥusām al-Dīn 'Īsā b. Sanjar b. Bahrām b. Jibrīl al-Ḥājirī (d. 632/1235), a soldier-poet from Irbīl and friend of Ibn Khallikān, who dedicates a notice to him in his <i>Biographical Dictionary</i> (<i>Wafāyāt al-a'yān</i>).

30. There is a well-known short work attributed to Abū Ma'shar al-Balkhī (d. 272/886, known in Latin as Albumasar), called *al-Mawālīd al-ṣaghīr*, an astrological text based on birth charts, including magic and divination; see Ibn al-Nadīm, *al-Fihrist*, ed. Riḍā Tajaddud (Tehran 1350 SH/1971), p. 336. He also wrote a text known as *Aḥkām taḥwīl sinī al-mawālīd*, which was translated into Latin and Greek in the 15th and 16th centuries. See 'Abū al-Ma'shar al-Balkhī', *Encyclopaedia Islamica* vol. 2. *Mawālīd* can also refer to a literary genre, often in poetry or song, concerning the birth of the Prophet, but that does not seem to be the meaning here.

40	ديوان البها زهير في مجلد
TRANSLATION	#40 <i>The Dīwān of al-Bahā' Zuhayr – in one volume.</i>
AUTHOR	Bahā' al-Dīn Abū l-Faḍl Zuhayr b. Muḥammad b. 'Alī al-Azdī al-Muhallabī (d. 656/1258), an Egyptian poet from Mecca, who travelled extensively, became vizier to the Egyptian sultan and composed much love poetry. ³²
41	ديوان ابن مطروح رحمه الله في مجلد
TRANSLATION	#41 <i>The Dīwān of Ibn Maṭrūḥ, may God have mercy upon him – in one volume.</i>
AUTHOR	Jamāl al-Dīn Abū al-Ḥusayn Yahia b. 'Īsā b. Ibrāhīm al-Miṣrī, known as Ibn Maṭrūḥ (d. 649/1251). Yet another 7th/12th-century poet and native of Egypt, he exchanged poetry with Bahā' al-Dīn Zuhayr (see #40) and has a long entry in Ibn Khallikān's <i>Biographical Dictionary</i> .
42	من كتاب الموضوعات لابن الجوزي النصف الأول بخط ولده محي الدين رحمه الله في مجلدين
TRANSLATION	#42 <i>From the Kitāb al-Mawḍū'āt ('The Book of the Spurious') by Ibn al-Jawzī, the first half in the hand of his son Muḥyī al-Dīn, may God have mercy upon him – in two volumes.</i>
AUTHOR	Jamāl al-Dīn Abū al-Faraj 'Abd al-Raḥmān b. 'Alī b. Muḥammad Ibn al-Jawzī al-Qurashī (d. 597/1200). The work details <i>hadiths</i> that Ibn al-Jawzī considered to be fabricated. The scribe's name given by SQ presents a problem, as Ibn al-Jawzī's son 'Alī was known as Badr al-Dīn (d. 630/1232), not Muḥyī al-Dīn (who was another son, Yūsuf, d. 656/1258).
MANUSCRIPTS	**YA 4681, YA 4682 and YA 4683, which were copied 604–5/1207–08 by Ibn Jawzī's son, 'Alī (SQ's <i>waqf</i>). Originally the second and third volumes were bound together, making two volumes in total. ³³
NOTES	Konya Tarihi 30. Une Liste 152.

31. See D. Pingree, 'Ibn Abī'l-Ridjāl', *Encyclopedia Islamica*, 2nd edn.

32. See *The Poetical Works of Behā-ed-Dīn Zoheir of Egypt*, ed. and trans. E.H. Palmer (Cambridge, 1876–77).

33. According to Bayram ('Library of SQ', p. 179), this and other works by Ibn al-Athīr (#8) were inherited by SQ from his father, Majd al-Dīn Ishāq.

43	مجموع كبير بخط الكمال الإسكندراني رحمه الله يشتمل على عدة كتب
TRANSLATION	#43 A large collection in the hand of al-Kamāl al-Iskandarānī, may God have mercy upon him – comprising many books.
AUTHOR	Kamāl al-Dīn Abū al-Ḥasan ‘Alī b. Muḥammad b. al-Ḥasan al-Qaṣī, known as al-Iskandarānī (fl. 624/1226) was one of SQ’s main ḥadīth teachers. ³⁴
NOTES	Two works SQ records that he studied with al-Iskandarānī (YA 7838, fol. 345b) are: <i>al-Aḥkām al-Wuṣṭā</i> by ‘Abd al-Ḥaqq al-Azdi al-Ishbīlī (author of #9) and <i>Akhbār al-shihāb fī al-muwā‘iẓ wa-l-adāb</i> transmitted by Abū Ṭāhir Naṣr b. Muḥammad b. Aḥmad b. Ibrahīm al-Silafī al-Iṣfahānī (d. 576/1180 in Alexandria). ³⁵
44	شكوك وأجوبة في مباحث عقلية
TRANSLATION	#44 <i>Shukūk wa-ajwiba fī mabāḥith ‘aqliyya</i> (‘Problems and answers in intellectual investigations’).
NOTES	Unidentified.
45	مجموع فيه من كلام الشيخ والنفري رضي الله عنهما
TRANSLATION	#45 Collection containing utterances of the Shaykh (= IA) and al-Niffarī, ³⁶ may God be pleased with them both.
AUTHOR	Muḥammad b. ‘Abd al-Jabbār b. al-Ḥasan al-Niffarī (d. c. 354/956), who wrote <i>K. al-Mawāqif</i> and <i>K. al-Mukhāṭabāt</i> and other fragments.
MANUSCRIPTS	The MSS of al-Niffarī’s work are in a confused state, mostly missing. **YA 4905/2, reported stolen (SQ’s <i>waqf</i>), was the original of al-Niffarī’s <i>Mawāqif</i> dated 359/969 in Basra, of which Malik 4263/1 is a copy. Nwyia made use of YA 5925 (no longer extant), saying that a good part of the MS had disappeared. ³⁷
NOTES	<i>Konya Tarihi</i> 145, which misreads as <i>K. al-Mawāqif al-Tanūri</i> .

34. See YA 7838 fol. 345b; Elmore, ‘SQ’s Personal Study-List’, pp. 165–6. He also appears on *samā’* certificates in YA 5059–5064 (see #9). This manuscript may have been a collection of ḥadīth-related works, gifted to SQ by his teacher and may have included those works SQ mentioned in YA 7838 fol. 345b.

35. The work *al-Shihāb* was very likely that by Muḥammad b. Salāmah al-Qudā‘ī (d. 454/1062). IA lists the same work (using the alternative title *Musnad al-shihāb*) as a source in *Muḥadarat al-abrār* (RG 493). The transmitter, al-Silafī, is listed among IA’s shaykhs in his *Ijāza lil-malik* (RG 269).

36. From the ambiguity of this entry we might speculate that these ‘utterances’ of IA took the form of an oral commentary upon al-Niffarī and that these were taken down by SQ’s son-in-law and heir ‘Afīf al-Dīn al-Tilimsānī (d. 690/1291), to form part of his *Sharḥ Mawāqif al-Niffarī*.

37. Paul Nwyia, *Textes mystiques inédits de Niffarī* (n.p., 1970).

46	مجلد من نوادر فوائد الحكماء وتواريخهم
TRANSLATION	#46 A volume from <i>Nawādir fawā'id al-ḥukamā' wa-tawārikihihim</i> ('Anecdotes of the Lessons of the Sages and their Histories'). ³⁸
NOTES	Unidentified.
47	مجموع آخر فيه تفصيل النشاطين للراغب رحمه الله وفيه غير ذلك
TRANSLATION	#47 Another collection containing <i>Tafṣīl al-nash'atayn</i> ('Explanation of the Two Creations') by al-Rāghib, may God have mercy upon him, and other works.
AUTHOR	Abū al-Qāsim al-Ḥusayn b. Muḥammad. b. al-Mufaḍḍal, known as al-Rāghib al-Iṣfahānī (d. 502/1108). His <i>Tafṣīl al-nash'atayn wa-taḥṣīl al-sa'ādatayn</i> is a work on ethics (<i>akhlaq</i>). ³⁹
NOTES	Konya Tarihi 99.
48	تفسير الفاتحة لي من إنشائي في مجلد
TRANSLATION	#48 <i>Tafṣīr al-Fātiḥa</i> , ⁴⁰ one of my own works – in one volume.
MANUSCRIPTS	There are several early manuscript copies from SQ's lifetime, although none in his own hand: Haraçcioğlu 790 (653/1237, with <i>samā'</i> in SQ's hand), Ankara Milli A571 (668/1269), Köprülü 41 (669/1270, scribe al-Farghānī, with <i>ijāza</i> from SQ), and Veliyuddin 182 (669/1270).
NOTES	Konya Tarihi 17.
49	كتاب فيه مفتاح غيب الجمع وتحفة الشكور من انشائي أيضاً
TRANSLATION	#49 Book containing <i>Miftāḥ ghayb al-jam'</i> ('The Key to the Unseen of Unity') and <i>Tuḥfat al-shakūr</i> ('The Gift of the Very Thankful') ⁴¹ – my own work again.
MANUSCRIPTS	An early copy of <i>Miftāḥ ghayb al-jam'</i> (microfilm), presumably from this original, can be found in YA 4865, dated Sha'bān 672/1273 (SQ's <i>waqf</i>), so after this list was drawn up but within SQ's lifetime. Leiden Or. 544 is a copy of SQ's holograph, dated 1067/1656.
NOTES	See Konya Tarihi 98 and <i>Une Liste</i> 155.

38. See Hirschler, *Medieval Damascus*, p. 360, #1292c, for a similar title.

39. See *ibid.*, p. 311, #1168.

40. This commentary upon the first sura of the Qur'ān is also known as *I'jāz al-bayān fī tafṣīr umm al-Qur'ān*.

41. The two works are known by various titles. (1) *Miftāḥ ghayb al-jam' wa-l-jūd*, *Miftāḥ ghayb al-jamī' wa-l-wujūd fī al-kashf wa-l-shuhūd*, *Miftāḥ al-ghayb al-jamī'*

50	أقرباذهين مجلد صغير
TRANSLATION	#50 <i>Aqrābādhīn</i> ('Pharmacopoeia') – a small volume.
NOTES	Anonymous pharmacopoeia/medical formulary. ⁴²
51	مجموع فيه كتاب إنشاء الجداول لشيخنا رضي الله عنه وغير ذلك
TRANSLATION	#51 <i>Collection containing Kitāb Inshā' al-jadāwil</i> ('Book of the Description of the Diagrams', RG 289) by our Shaykh (= IA), may God be pleased with him, and other works.
MANUSCRIPTS	The work is more usually known as <i>K. Inshā' al-dawā'ir</i> ('Description of the Encompassing Circles', RG 289). This may have been the collection of works in YA 8653, where it appears fourth, reported stolen (but see #14 for another possibility if YA 8653 was in SQ's hand). It may also have been the <i>riwāya</i> of IA's companion Badr al-Ḥabashī, a copy of which can be found in Manisa 1183/11, dated 655/1257.
NOTES	<i>Konya Tarihi</i> 146 = <i>Majmū'a shaykh</i> .
52	مختصر غريب العزيرى من تواليفي أيضاً
TRANSLATION	#52 <i>Abridgement of the Gharib</i> ('Uncommon [Words of the Qur'ān]') by al-'Uzayrī, another of my works.
NOTES	See #7 for an unabridged copy of the same work <i>Gharib al-Qur'ān</i> and for information on the original author and his name. This abridgement by SQ does not seem to be otherwise known.
53	التنزيلات الموصلية لشيخنا رضي الله عنه
TRANSLATION	#53 <i>al-Tanazzulāt al-Mawṣiliyya</i> ('Descents of Revelation at Mosul', RG 762) by our Shaykh (= IA), may God be pleased with him.
MANUSCRIPTS	**YA 4861, reported stolen, microfilm copy (SQ's <i>waqf</i>). In SQ's hand, with reading certificate dated 628/1230, signed by IA.
NOTES	<i>Konya Tarihi</i> 103 = <i>Mawṣila tanazzulāt</i> . <i>Une Liste</i> 236.

wa-taṣṣilihi; (2) *Nafḥat al-maṣḍūr* [or *al-ṣudūr*] *wa-tuḥfat al-shakūr*, and *Tuḥfat al-shakūr wa-sirr baqīyat al-maṣḍūr*. See appendix 2 of Richard Todd, *Sufi Doctrine of Man*, p. 194, for *ijāza* in Leiden Or. 544, fol. 2a.

42. Early works with this title were composed by Badr al-Dīn Muḥammad b. Bahrām al-Qalānīsī (d. c. 590/1193), and Najīb al-Dīn al-Samarqandī (d. 619/1222) as well as al-Rāzī (d. c. 313/925; Latin Rhazes). See Hirschler, *Medieval Damascus*, p. 160 for various similar titles.

54	كتاب مواقع النجوم لشيخنا رضي الله عنه
TRANSLATION	#54 <i>Kitāb Mawāqī‘ al-nujūm</i> ('Book of the Setting of the Stars', RG 443) by our Shaykh (= IA), may God be pleased with him.
MANUSCRIPTS	**YA 5001 in SQ's hand, with reading certificate signed by IA (SQ's waqf). Water damage has obscured the date and much of the text.
NOTES	Konya Tarihi 97. Une Liste 150.
55	مختصر طبيعيات الشفاء في مجلد
TRANSLATION	#55 <i>Abridgement of the Ṭabī‘iyyāt</i> ('Physics') from <i>al-Shifā'</i> ('Healing') – in one volume.
AUTHOR	Ibn Sīnā. See also #112 for two parts of Ibn Sīnā's <i>al-Shifā'</i> : <i>al-Ṭabī‘iyyāt</i> ('Physics') and <i>al-Ilāhiyyāt</i> ('Metaphysics').
MANUSCRIPTS	Possibly YA 4690/6 (<i>K. al-Mu‘tabar fī al-mantiq wa-fī al-ṭabī‘iyyāt</i> by Abū al-Barakāt Hibat Allāh al-Baghdādī, d. 560/1165; SQ's waqf). ⁴³
56	رسالة كيوان لعبد الرحمن في مجلد
TRANSLATION	#56 <i>Risālat Kaywān</i> ('Saturn') by 'Abd al-Raḥmān – in one volume.
AUTHOR	Given that <i>Kaywān</i> is the Persian name of Saturn, this might be a work by the famous Persian astronomer Abū al-Ḥusayn 'Abd al-Raḥmān b. 'Umar al-Šūfī (d. 376/986) (in Latin: Azophi Arabus). His influential <i>K. Šuwar al-kawākib al-thābita</i> ('Book of the Constellations of the Fixed Stars') was translated into Persian in 647/1249 by SQ's correspondent Naṣīr al-Dīn al-Ṭūsī (d. 672/1274). ⁴⁴

43. The original author of *al-Shifā'* is Ibn Sīnā (see #18). See #27 for the two works currently located prior to *K. al-Mu‘tabar* in YA 4690, again by Ibn Sīnā. Prior to those in YA 4690 is the work of Ibn al-Šalāḥ (#107, which carries an ownership note in SQ's hand). However, that, at least, was originally bound separately.

44. For the original manuscript, see Ayasofya 2595.

57	سر الطبيعة لبليناس في مجلد
TRANSLATION	#57 <i>Sirr al-ṭabīʿa</i> ('The Secret of Nature') by Balīnās – in one volume.
AUTHOR	A work of cosmological and alchemical doctrines, whose full title is <i>Sirr al-khalīqa wa-ṣanʿat al-ṭabīʿa</i> ('The Secret of Creation and the Art of Nature'), it was (probably erroneously) attributed to the Greek Neopythagorean author Apollonius of Tyana (d. c. 100 CE), who lived in Cappadocia and is reported to have been a healer, seer and father of talismans. The work is also known as <i>K. al-ʿIlal</i> ('Book of Causes') and attributed to Hermes. ⁴⁵
58	خلع النعلين لابن قسي رحمه الله في مجلد
TRANSLATION	#58 <i>Khalʿ al-naʿlayn</i> ('The Removal of the Sandals') by Ibn Qasī – in one volume.
AUTHOR	Abū al-Qāsim Aḥmad b. al-Ḥusayn Ibn Qasī (d. 546/1151), a radical millenarian mystic who established a city-state in Silves in the Algarve and was killed when he sided with the Portuguese king Alfonso Henrique against the Almohad caliph ʿAbd al-Muʾmin. See Yousef Casewit, <i>The Mystics of al-Andalus</i> (Cambridge, 2017), pp. 64–6 et passim. According to IA, this work was partially drawn from the teachings of another spiritual master, Khalaf Allāh al-Andalusī. ⁴⁶
MANUSCRIPTS	**YA 7836 (SQ's waqf).
NOTES	<i>Konya Tarihi</i> 94. See #17 for IA's commentary (RG 681) upon this work.
59	كتاب الذخيرة لثابت بن قره في الطب في مجلد
TRANSLATION	#59 <i>Kitāb al-Dhakhīra</i> ('The Book of Treasure') by Thābit Ibn Qurra, on medicine – in one volume.
AUTHOR	Abū al-Ḥasan Thābit Ibn Qurra al-Ḥarrānī (d. 288/901), a Sabian mathematician, physician and astronomer, well known for translating Greek works into Arabic in Baghdad. The full title of the work is <i>K. al-Dhakhīra fī ʿilm al-ṭibb</i> ('The Book of Treasure in the Science of Medicine').
NOTES	<i>Konya Tarihi</i> 62.

45. See the edition by U. Weisser as *Das Buch über das Geheimnis der Schöpfung von Pseudo-Apollonius von Tyana* (Berlin, 1980), and the article by Mohammad Karimi Zanjani Asl, 'Sirr al-khalīqa and its influence in the Arabic and Persianate world', *al-Qantara* 37/2 (2016), pp. 435–73.

46. For more on al-Qasī, see Michael Ebstein 'Was Ibn Qasī a Šūfī?', *Studia Islamica* 110 (2015), pp. 196–232.

60	شرح الإشارات للفخر الرازي في مجلد
TRANSLATION	#60 <i>Commentary on the Ishārāt by al-Fakhr al-Rāzī (= Fakhr al-Dīn)</i> ⁴⁷ – in one volume.
MANUSCRIPTS	**YA 5544/1 which is a copy made by SQ of al-Rāzī's <i>Lubāb K. al-Ishārāt wa-l-tanbihāt</i> , dated 630/1232 (SQ's <i>waqf</i>). Reported stolen but has since been recovered (facsimile in University of Pennsylvania Schoenberg collection). See also #22.
NOTES	<i>Une Liste</i> 124.
61	النحل والملل للشهرستاني في مجلد
TRANSLATION	#61 <i>al-Niḥal wa-l-milal ('Creeds and Sects') by al-Shahristānī</i> – in one volume.
AUTHOR	Muḥammad b. 'Abd al-Karīm b. Abū Bakr al-Shahristānī (d. 548/1153), whose teachers in Nishāpūr were all disciples of the author of #68, Imām al-Ḥaramayn al-Juwaynī (d. 478/1085).
NOTES	<i>Konya Tarihi</i> 137 = <i>K. al-Milal wa-l-niḥal</i> (see also IA, <i>Fut.</i> III:161 for the same inversion).
62	مجموعة فيها ترجمان الأشواق وغيره
TRANSLATION	#62 <i>Collection containing Tarjumān al-ashwāq</i> ⁴⁸ ('Interpreter of Desires', RG 767) [by IA], and other works.
MANUSCRIPTS	Copies of the original may have survived in Ragib Pasha 1453/4, which contains a copy of a reading certificate (614/1217) as if in SQ's hand, and Manisa 6596/2 (from a copy of SQ's copy).
NOTES	<i>Konya Tarihi</i> 87. Other works in Ragib Pasha 1453 were copied from manuscripts in SQ's library – see #14.
63	مجلد فيه مسائل ملنقطة من تفسير الفخر الرازي
TRANSLATION	#63 <i>Volume containing issues gleaned from the Tafsīr of al-Fakhr al-Rāzī (= Fakhr al-Dīn)</i> . ⁴⁹
MANUSCRIPTS	*YA 4741, an early copy of part of the original <i>Tafsīr</i> (619/1222), which is called a <i>daftar</i> at the end (SQ's <i>waqf</i>).

47. See #1 for more on the commentator, Fakhr al-Dīn al-Rāzī. The author of the *Ishārāt* is once again Ibn Sīnā; see #22 and #98 for two copies owned by SQ.

48. Although there are no early manuscript copies of the *Tarjumān*, IA's commentary on it with the poems (*K. al-Dhakhā'ir wa-l-a'lāq*, RG 116) is found in a copy of the original made in 640/1242 (Kütahya Tavşanlı 1111). Curiously SQ does not mention the author here.

49. See #1 for more on al-Rāzī. His *al-Tafsīr al-kabīr* is also known as *Mafātīḥ al-ghayb*.

64	مجلد من ترسل القاضي الفاضل
TRANSLATION	#64 <i>Volume from the Tarassul</i> ('Art of Letter Writing') by <i>al-Qāḍī al-Fāḍil</i> .
AUTHOR	al-Qāḍī al-Fāḍil 'Abd al-Raḥīm b. 'Alī al-Baysānī (d. 596/1200), Ṣalāḥ al-Dīn's effective vizier, who is said to have had a vast library of 70,000 volumes. IA quotes this man's poetry and even builds upon it in at least one place in the <i>Futūḥāt</i> , ch. 22. This work is a series of letters to various people by al-Baysānī.
MANUSCRIPTS	**YA 4881 (SQ's <i>waqf</i>).
NOTES	<i>Konya Tarihi</i> 69, which is called <i>K. al-Fāḍiliyya</i> . <i>Une Liste</i> 180.
65	كتاب الأفعال لابن القطاع في مجلد
TRANSLATION	#65 <i>Kitāb al-Af'āl</i> ('Book of Verbs') by <i>Ibn al-Qaṭṭā'</i> – in one volume.
AUTHOR	'Alī b. Ja'far Ibn al-Qaṭṭā' al-Sa'dī (d. 515H), a Sicilian who studied in al-Andalus and lived in Egypt. He is described as an anthologist, historian and grammarian who produced an anthology of Arabo-Sicilian poetry (now lost). ⁵⁰
MANUSCRIPTS	**YA 5489, dated 641/1243 (SQ's <i>waqf</i>).
NOTES	<i>Konya Tarihi</i> 142.
66	التنقيحات في أصول الفقه للسهروردي رحمه الله
TRANSLATION	#66 <i>al-Tanqīḥāt fī uṣūl al-fiqh</i> ('Refinements in the Fundamentals of Jurisprudence') by <i>al-Suhrawardī</i> , ⁵¹ may God have mercy upon him.
AUTHOR	See #23.
MANUSCRIPTS	One possibility might be YA 5444, reported missing, which is said to have contained <i>R. fī al-Kalām</i> (dated 550/1155) and <i>al-Mustaṣfā fī uṣūl al-fiqh</i> by al-Ghazālī (551/1156). Both are major juridical works known to have been studied together in al-Andalus; the latter was abridged by Ibn Rushd in 552/1158. ⁵²
NOTES	<i>Konya Tarihi</i> 67 = <i>Uṣūl fiqh</i> . <i>Une Liste</i> 183 (and 170)?

50. See also #94 for a work possibly by the same man.

51. Our translation is tentative as we are unsure whether it is all meant to be the book title, as this is not a known work by al-Suhrawardī. The most tempting candidate would be *al-Tanqīḥāt fī sharḥ al-Talwīḥāt*, a commentary on al-Suhrawardī's work written by Ibn Kammūna (d. 683/1284), but this was apparently composed in 667/1268, two years after this *fihrist*! See the critical edition by Hossein Ziai and Ahmed

67	مجلد صغير طولاني فيه من أدعية أهل البيت ومناجاتهم عليهم السلام
TRANSLATION	#67 Small lengthwise volume containing a selection of supplications and intimate prayers of the People of the House (Ahl al-bayt), peace be upon them.
NOTES	Unidentified. ⁵³ <i>Konya Tarihi</i> 52?
68	كتاب مغني الخلق في علم الكلام لإمام الحرمين رحمه الله
TRANSLATION	#68 <i>Kitāb Mughīth al-khalq</i> ('Book of the Deliverer of Creation'), concerning scholastic theology by Imām al-Ḥaramayn, ⁵⁴ may God have mercy upon him.
AUTHOR	Abū al-Ma'ālī 'Abd al-Malik b. 'Abd Allāh b. Yūsuf Imām al-Ḥaramayn al-Juwaynī (d. 478/1085), a jurist in the school of al-Shāfi'ī, who wrote <i>al-Shāmil fī uṣūl al-dīn</i> .
NOTES	See <i>Konya Tarihi</i> 154, with the title <i>Ghāyat al-i'tiṣām</i> by the same author.
69	من كتاب الخصيبي مجلد
TRANSLATION	#69 <i>Min Kitāb al-Khaṣībī</i> ('From the Book of al-Khaṣībī') – in one volume.
AUTHOR	We tentatively follow HM who reads as al-Khaṣībī, perhaps referring to Abū 'Abd Allāh Ḥusayn b. Ḥamdān al-Khaṣībī (d. 346/957 or 358/969), regarded as the founder of the Nuṣayriyya (modern 'Alawīs). ⁵⁵
NOTES	Unidentified.

Alwishah (Costa Mesa, CA, 2002) – our thanks to Mohammed Rustom for alerting us to this. See also the comprehensive review of three editions of this text by Joep Lameer in *Journal of Islamic Manuscripts* 3 (2012), pp. 154–84. Possibly this is SQ's shorthand for al-Suhrawardī's *al-Talwihāt al-lawḥiyya wa-l-'arshiyya* itself?

52. See Averroës: *le philosophe et la loi*, ed. and trans. Ziad Bou Akl (Berlin, 2015), p. 108.

53. For similar works called *Ad'īya wa-munājāt* and *Ad'īya sharīfa wurithat 'an Ahl al-bayt*, see Hirschler, *Medieval Damascus*, pp. 167–8.

54. See *ibid.*, p. 387, #1401.

55. See Etan Kohlberg, *A Medieval Muslim Scholar at Work: Ibn Tāwūs and His Library* (Leiden, 1992), p. 152. The book SQ refers to is possibly the K. *al-Hidāya al-kubrā*; see Y. Friedman's work cited in the following footnote.

70	الرسائل الحرائية في الطب في ثلاث مجلدات
TRANSLATION	#70 <i>al-Rasā'il al-Harrāniyya</i> ('The Harranian Epistles'), ⁵⁶ on medicine – in three volumes.
NOTES	Konya Tarihi 152 (<i>Rasā'il</i>)?
71	رسالة القشيري في مجلد
TRANSLATION	#71 <i>Risālat</i> ('Epistle') of <i>al-Qushayrī</i> – in one volume.
AUTHOR	Abū al-Qāsim 'Abd al-Karīm b. Hawāzin al-Qushayrī (d. 465/1072), whose <i>Risāla fī 'ilm al-taṣawwuf</i> is very well known.
MANUSCRIPTS	Possibly YA 7102 (dated 522/1128) or YA 5466 (undated, but also early; SQ's <i>waqf</i>). See also #84 (partial copy).
NOTES	Konya Tarihi 141. <i>Une Liste</i> 184 (dated 522/1128).
72	كتاب مختلف الرواية في مذهب أبي حنيفة رحمه الله
TRANSLATION	#72 <i>Kitāb Mukhtalif al-riwāya</i> ('Book of Divergence in Transmission') ⁵⁷ in the legal school of Abū Ḥanīfa, may God have mercy upon him.
MANUSCRIPTS	Possibly YA 4823 (undated, SQ's <i>waqf</i>), reported missing.
73	الفصيح لشعلب في مجلد
TRANSLATION	#73 <i>al-Faṣīḥ</i> ('the Eloquent') by Tha'lab – in one volume.
AUTHOR	Abū al-'Abbās Aḥmad b. Yaḥyā al-Shaybānī, known as Tha'lab (d. 291/904), a philologist and grammarian. ⁵⁸
MANUSCRIPTS	Possibly YA 5008 (SQ's <i>waqf</i>), reported missing.
NOTES	Konya Tarihi 136 = K. <i>al-Faṣīḥ</i> , one volume. <i>Une Liste</i> 97.

56. This reading is tentative, but it might refer to medical treatises by Thābit b. Qurra al-Harrānī (d. 288/901; see #59), a copy of which might be extant in Ayasofya 3631. See Hirschler, *Medieval Damascus*, p. 289, #1040. On the other hand, we have found *al-Risālat al-Harrāniyya* attributed to Aḥmad b. Muḥammad b. 'Alī al-'Abdī al-Numayrī. See Yaron Friedman, *The Nuṣayrī-'Alawīs* (Leiden, 2010), p. 260, which, like the previous entry, would also be related to the Nuṣayriyya.

57. Brockelmann reports a work of this title in *History of the Arabic Written Tradition Supplement*, vol. 1, p. 350, by Abū al-Layth al-Samarqandī (d. 373/983), the Ḥanafī jurist.

58. However, Ahmed Ateş ('Konya Kütüphanelerinde bulunan yazmalar', *Belleten* 16, 1952, pp. 61–2) indicates that YA 5008 contains excerpts from Tha'lab's K. *Ikhtiyār Faṣīḥ al-kalām* selected by one Abū al-Ḥasan 'Abd Allāh b. al-Ḥasan b. 'Uthmān.

74	مجموع من كلام أهل الطريق في الحروف وغير ذلك مجموع صغير مثله
TRANSLATION	#74 Collection from the utterances of the People of the Way on the letters and a similar short collection.
NOTES	Unidentified.
75	مجموع في الحكمة في السماء والعالم
TRANSLATION	#75 Collection on the wisdom in heaven and the cosmos.
NOTES	Unidentified.
76	مجموع فيه كتاب المنقذ من الضلال
TRANSLATION	#76 Collection containing <i>Kitāb al-Munqidh min al-ḍalāl</i> ('Book of Deliverance from Error').
AUTHOR	Well-known autobiographical work by Abū Ḥāmid Muḥammad b. Muḥammad al-Ghazālī (d. 505/1111).
NOTES	Konya Tarihi 127 (K. al-Munqidh).
77	مجلد برق فيه مسائل طبية وغيرها
TRANSLATION	#77 Volume of parchment containing medical problems and other matters.
NOTES	Unidentified.
78	مجلد آخر برق فيه أيضاً مسائل طبية ومعالجات
TRANSLATION	#78 Another volume of parchment also containing medical problems and treatments.
NOTES	Unidentified. See #77 for a similar volume.
79	مجموع يشتمل على جغرافيا وترسلات منتخبة وغير ذلك
TRANSLATION	#79 Collection consisting of geography and selected correspondence and other works.
MANUSCRIPTS	The geography is possibly YA 5486/2 (dated 627/1229; SQ's <i>waqf</i>) which contains <i>Awraq min Kitāb Šurat al-‘arḍ</i> attributed to ‘Alī b. Futūḥ al-‘Asqalanī, although the original work <i>Šurat al-‘arḍ</i> may well be the work by Ibn Ḥawqāl (d. c. 368/978). ⁵⁹
NOTES	Konya Tarihi 43 (K. al-Jughrafi).

59. As currently bound, YA 5486 does not apparently contain selected correspondence. We have not been able to examine this work.

80	ديوان عرقلة
TRANSLATION	#80 <i>The Dīwān of 'Arqala</i> .
AUTHOR	The Damascene poet 'Arqala al-Kalbī = Abū al-Nadā Hassān Ibn Numayr (d. c. 567/1171). IA quotes a version of a poem from this man's <i>Dīwān</i> (without naming him) in <i>Muḥāḍarat al-abrār</i> (RG 493).
81	مجموع فيه ذكر أحوال الرئيس ابن سينا وبعض توافيه
TRANSLATION	#81 <i>Collection containing Dhikr aḥwāl ('Account of the States') of al-Ra'īs Ibn Sīnā and some of his other works</i> .
AUTHOR	See #18. The title is unrecognised, but probably the autobiographical work <i>Aḥwāl al-naḥs</i> or <i>Masā'il 'an aḥwāl al-rūḥ</i> . It is known that Ibn Sīnā dictated his life story to a student called 'Abd al-Wāḥid Jūzjānī, who then continued it. It is often attached to a bibliography. ⁶⁰
82	التفهيم لأبي الريحان مجلد
TRANSLATION	#82 <i>al-Tafhīm ('The Instruction') by Abū al-Rayḥān (al-Bīrūnī) – in one volume</i> .
AUTHOR	Abū al-Rayḥān Muḥammad b. Aḥmad al-Bīrūnī al-Khwarazmī (d. 440/1048). The full title is <i>K. al-Tafhīm li-awā'il ṣinā'at al-tanjīm</i> ('The Book of Instruction in the Elements of the Art of Astronomy').
83	مجلد رق فيه ذكر ابتداء نشئ العالم على رأي بعض القدماء
TRANSLATION	#83 <i>Volume of parchment containing Dhikr ibtidā' nash' al-'ālam 'alā ra'y ba'd al-qudamā' ('Account of the Original Creation of the World According to Some of the Ancients')</i> .
NOTES	<i>Konya Tarihi</i> 153. Unidentified.
84	مجلد فيه نحو ثلثي رسالة القشيري
TRANSLATION	#84 <i>Volume containing about two-thirds of the Risālat ('Epistle') by al-Qushayrī</i> .
MANUSCRIPTS	See #71 for another copy and possible manuscripts.

60. See *The Life of Ibn Sina: A Critical Edition and Annotated Translation*, W.E. Gohlman (New York, 1974), pp. 1–2.

85	شمائل النبي صلى الله عليه وآله وسلم
TRANSLATION	#85 <i>Shamā'il al-nabī</i> ('Character of the Prophet'), blessings and peace of God be upon him and his family.
AUTHOR	Abū 'Īsā Muḥammad b. 'Īsā al-Tirmidhī (d. 279/892). This should not be confused with a shorter work by IA on the life and qualities of the Prophet (RG 276, RG 669), sometimes called <i>Shamā'il al-nabī</i> (RG 669). ⁶¹
MANUSCRIPTS	*İzzet Koyunoğlu 14664, dated 589/1193 – the initial page is in a later hand, so there is no cover-page.
86	شرح المحصل للقطب المصري
TRANSLATION	#86 <i>Sharḥ al-Muḥaṣṣal</i> ('Commentary on the Fruits') by <i>al-Quṭb al-Miṣrī</i> (= <i>Quṭb al-Dīn</i>).
AUTHOR	Author of this commentary is the best-known of Fakhr al-Dīn al-Rāzī's students, Quṭb al-Dīn Abū Ishāq Ibrāhīm b. 'Alī b. Muḥammad al-Sulamī al-Miṣrī (d. 618/1221). The original work (<i>K. Muḥaṣṣal afkār al-mutaqaddimīn wa-l-muta'akhirīn min al-'ulamā' wa-l-ḥukamā' wa-l-mutakallimīn</i>) is by Fakhr al-Dīn al-Rāzī; see SQ's #1 et passim.
MANUSCRIPTS	**Ragib Pasha 792 (dated 625/1227 in Damascus), which has a note on the cover recording in SQ's handwriting that the scribe (al-Qazwīnī) ⁶² gifted it to Muḥammad b. Ishāq b. Muḥammad (= SQ) on 20 Rabi' I 641/1243.
NOTES	See <i>Une Liste</i> 162 for al-Rāzī's original.
87	مختصر ديوان لشيخنا رضي الله عنه في مجلدين
TRANSLATION	#87 <i>Abridgement of the Dīwān</i> (RG 102) by our Shaykh (= IA), ⁶³ may God be pleased with him – in two volumes.
MANUSCRIPTS	**YA 5501 and YA 5502, thought to be holographs in IA's hand, reported stolen (SQ's <i>waqf</i>).
NOTES	See <i>Une Liste</i> 34 and 35.

61. See Ayasofya 765, dated 885/1240, and Halet Ef. 289, dated 1198/1783. The same IA text is usually known as *Ikhtīṣār al-sīra al-nabawiyya al-Muḥammadiyya* (RG 276; Khalidiyya 967, dated 701/1301), which is described as the *riwāya* of his son Sa'd and (son) SQ and daughter Fāṭima.

62. Probable scribe is Abū al-Ḥasan Najm al-Dīn 'Alī b. 'Umar b. 'Alī al-Qazwīnī al-Kātibī (d. 675/1276), a student of Athīr al-Dīn al-Abḥārī (d. 663/1265); see SQ's #24. He himself wrote a commentary on the same work (*al-Muḥaṣṣal*) as well as one on another work by al-Rāzī (SQ's #97).

63. This abridgement is an alphabetical selection of poems from IA's *Great Diwan* (*al-Dīwān al-kabīr*). See Cook and Hirtenstein, 'The Great Dīwān and its offspring', *JMIAS* 52 (2012), pp. 33–91, especially pp. 39–40, 67–71. Later copies of the first half (YA 5501) exist.

88	مجموع فيه نسخ برشعنا والأدوية القلبية وغير ذلك
TRANSLATION	#88 Collection containing copies of <i>Barsha‘thā’</i> and <i>al-Adwiyya al-qalbiyya</i> (‘Heart Drugs’) and other works.
AUTHOR	<i>Barsha‘thā’</i> is the name of a drug with opium as the active ingredient. Abū al-Barakāt Hibat Allāh al-Baghdādī (d. after 560/1164) wrote <i>Barsha‘thā’ al-mujarrab</i> . ⁶⁴ <i>al-Adwiyya al-qalbiyya</i> is a work on cardiac drugs by Ibn Sinā.
89	محاضرة الأبرار في ثلاث مجلدات لشيخنا رضي الله عنه
TRANSLATION	#89 <i>Muḥāḍarat al-abrār</i> (RG 493) (‘Discourses of the Godly’) ⁶⁵ of our Shaykh (= IA), may God be pleased with him – in three volumes.
NOTES	<i>Konya Tarihi</i> 63 (second volume only).
90	مغاني المعاني في معرفة الشعر لزين الدين الرازي
TRANSLATION	#90 <i>Maghānī al-ma‘ānī fī ma‘rifat al-shi‘r</i> (‘The Abodes of Meanings in the Knowledge of Poetry’) by Zayn al-Dīn al-Rāzī.
AUTHOR	Zayn al-Dīn Muḥammad b. Abū Bakr b. ‘Abd al-Qādir al-Rāzī (d. 678/1279). ⁶⁶
NOTES	<i>Konya Tarihi</i> 65.

64. See YA 4983, dated 723/1323; Ayasofya 3555.

65. In most manuscripts *Muḥāḍarat al-abrār* is split into two volumes. So we cannot explain SQ’s three volumes nor why only volume 2 was present for the Konya Tarihi inventory.

66. Al-Rāzī’s name appears – often near the top – in a number of reading certificates: YA 5054 (666/1267 with SQ); YA 5055 (667/1268 with SQ); YA 5057 (667/1268 with SQ); YA 5058 with SQ (667h with SQ); Khalidiyya 247 (666/1267 with SQ) – all volumes of Ibn al-Athīr’s *Jāmi‘ al-uṣūl* (see #8). Also, Haraçcioğlu 790 – a copy of SQ’s *I‘jāz al-bayān* (665/1266 with SQ; see #48). The copyist of IA’s *Mishkāt al-anwār* (RG 48) names his shaykh as Zayn al-Dīn al-Rāzī (Esad Ef. 312). *Maghānī al-ma‘ānī* was published in Alexandria in 1987, and other works of al-Rāzī’s have also been published (e.g. *al-Amthāl wa-l-ḥikam* in Amman, 1986; *Mukhtār al-Ṣiḥāḥ* in Beirut, 1988). See also #2, where we suggest he could be ‘the brother Zayn al-Dīn’ who penned a miniature Qur‘ān for SQ.

91	مجلدين من رسائل إخوان الصفاء احدهما قطع الربع والآخر ثمنى
TRANSLATION	#91 <i>Two volumes of Rasā'il Ikhwān al-ṣafā'</i> ('The Epistles of the Brethren of Purity') – one quarto and the other octavo.
AUTHOR	The <i>Rasā'il Ikhwān al-ṣafā'</i> comprise 52 treatises, dating from late 4th century H, covering theology, philosophy and science. ⁶⁷
NOTES	Konya Tarihī 58 (<i>Rasā'il</i>)?
92	الصحيفة الغراء في مجلد
TRANSLATION	#92 <i>al-Ṣaḥīfa al-gharrā'</i> ('The Most Illustrious Book') ⁶⁸ – in one volume.
93	رياض الانس في الوعظ في مجلد
TRANSLATION	#93 <i>Riyāḍ al-uns</i> ('Gardens of Intimacy'), on preaching – in one volume.
AUTHOR	Probable author is Abū Sa'īd al-Ḥasan b. 'Alī al-Muṭṭawwi'ī al-Wā'iz ('the Preacher'). The fuller title is <i>Riyāḍ al-uns fī maydān al-quḍs</i> . This work and author are listed in the <i>Fahrāsā</i> of Ibn Khayr al-Ishbīlī (d. 575/1179). ⁶⁹
NOTES	Konya Tarihī 96.
94	الملح والملح في المطايبية مجلد
TRANSLATION	#94 <i>al-Mulaḥ wa-l-lumaḥ</i> ('Pleasant Anecdotes and Glimpses'), a book of pleasantries – in one volume.
AUTHOR	The title is usually given as <i>Lumaḥ al-mulaḥ</i> , and has been variously attributed to: Dallāl al-Kutub, Sa'd b. 'Alī b. al-Qāsim al-Ḥazīrī (d. 568/1172), or 'Alī b. (al-)Munjib Ibn al-Ṣayrafi (d. 542/1147) or Abū al-Qāsim 'Alī b. Ja'far Ibn al-Qaṭṭā' al-Sa'dī (d. 515/1121; see SQ's #65). ⁷⁰

67. See Michael Ebstein, *Mysticism and Philosophy in al-Andalus* (Leiden, 2014) for their doctrines and possible influence on IA.

68. A work with the title *al-Ṣaḥīfa al-gharrā'* is attributed to the prophet Idrīs (Enoch) and apparently translated from Greek into Arabic. It seems to be one of a number of the so-called *ṣuḥūf* ('scriptural leaves') attributed to Idrīs, termed 'pseudo-epigraphical texts' by some biblical scholars. See Hirschler, *Medieval Damascus*, 241 #707.

69. See also Suleiman Mourad, *Early Islam between Myth and History* (Leiden, 2006), pp. 147–8.

70. See Hirschler, *Medieval Damascus*, pp. 268–9, #906 + 907.

95	أدب الكاتب في مجلد وعليه خط التاج الكندي قرأه عليه المنتخب الهمداني رواه له عن الجواليقي رحمهم الله
TRANSLATION	#95 <i>Adab al-kātib</i> ('The Etiquette of the Scribe'), in one volume: and upon it is the handwriting of al-Tāj (= Tāj al-Dīn) al-Kindī ⁷¹ [saying]: 'it was recited to him by al-Muntajab (= Muntajab al-Dīn) al-Hamadānī, ⁷² to whom it was transmitted by al-Jawālīqī, ⁷³ may God have mercy upon them.'
AUTHOR	A compendium of philology for scribes, written by Ibn Qutayba al-Dīnawarī (d. 270/884 or d. 276/889). ⁷⁴
NOTES	Konya Tarihi 147.
96	ديوان الأدب في مجلد
TRANSLATION	#96 <i>The Dīwān al-adab</i> ('The Compendium of Literature') – in one volume.
AUTHOR	Abū Ibrāhīm Ishāq b. Ibrāhīm al-Fārābī (d. c. 350/961). The full title is <i>Dīwān al-adab fī bayān lughat al-ʿArab</i> , a work of classical Arabic grammar.
97	الملخص في الحكمة في مجلد
TRANSLATION	#97 <i>al-Mulakhkhaṣ fī al-ḥikma</i> ('The Abridgement on philosophy') – in one volume.
AUTHOR	Fakhr al-Dīn al-Rāzī (see #1). This encyclopaedic abridgement of philosophy is in four parts.
MANUSCRIPTS	*YA 9860, undated, with final pages missing.

71. Tāj al-Dīn al-Kindī (= Abū al-Yumn Zayd b. al-Ḥasan b. Zayd b. al-Ḥasan b. Said al-Kindī) (520–613/1144–1217), was a linguist, prose and poetry author and philologist, who had his own private library and catalogued a large public library in the Umayyad mosque in Damascus. He was a leading authority in Syria on Ḥanafī jurisprudence, Qurʾān readings, grammar and traditions, and wrote several books (none of which seem to have survived).

72. Muntajab (or Muntakhab) al-Dīn Abū Yūsuf al-Hamadānī (or Hamadhānī) (d. 643/1245) was an author, grammarian and teacher of Qurʾānic recitation, shaykh of the madrasa al-Zinjiliyya in Damascus.

73. Ibn al-Jawālīqī here refers to Abū Manṣūr Mawhūb b. Aḥmad b. Muḥammad b. al-Khiḍr (466–539/1074–1144), who was a well-known litterateur and grammarian, wrote a commentary upon *Adab al-kātib*, and is said to have taught Tāj al-Kindī (d. 613/1217) in Baghdad.

74. SQ's copy might have a connection to the same text in Chester Beatty 3370 (543/1148, written in the hand of Ibn al-Jawzī, d. 597/1200), which has a *samāʿ* dated 582/1186 naming Ismāʿīl b. Mawhūb Ibn al-Jawālīqī (d. 575/1179), whose famous father was a teacher of Ibn al-Jawzī and is mentioned here. Chester Beatty 3122 is a copy of the same work in the recension of al-Mawhūb Ibn al-Jawālīqī (d. 539/1144) transcribed during his lifetime.

98	الإشارات لابن سينا نسخة ثانية في مجلد قطع الثمن
TRANSLATION	#98 <i>al-Ishārāt</i> ('Allusions') by Ibn Sīnā – a second copy, in one volume, octavo.
AUTHOR	See #18 for Ibn Sīnā, and #22 for the first copy of this work and a possible manuscript.
MANUSCRIPTS	There is a copy of <i>al-Ishārāt</i> dated 606/1209 in Konya Bölge 5217 (see also #22).
99	المفصل للزمخشري في مجلد
TRANSLATION	#99 <i>al-Mufaṣṣal</i> ('the Elaborate') by al-Zamakhsharī – in one volume.
AUTHOR	Jār Allāh Abū al-Qāsim Maḥmūd b. 'Umar al-Zamakhsharī (d. 538/1144). The full title is <i>al-Mufaṣṣal fī 'ilm al-'Arabiyya</i> ('Elaborate Treatise on Arabic'), a work of grammar (<i>naḥw</i>). See #110 for an abridgement of another of his works.
MANUSCRIPTS	Two copies of this text are mentioned – see also #108. Possibly YA 4928/1, dated 650/1252 or YA 4935, dated 659/1260, both reported missing (both SQ's <i>waqf</i>). There is also an extant copy YA 4936, dated 530/1135, lacking the cover-page (SQ's <i>waqf</i>).
NOTES	<i>Konya Tarihi</i> 133. <i>Une Liste</i> 159 (YA 4935).
100	البدء > البدؤ < والتاريخ للبلكي في مجلد
TRANSLATION	#100 <i>al-Bad' wa-l-ta'rikh</i> ('The Creation and History') by al-Balkhī – in one volume.
AUTHOR	Although this encyclopaedic work on human 'history' used to be attributed (by SQ and others) to the theologian, philosopher and geographer Abū Zayd Aḥmad b. Sahl al-Balkhī (d. 322/934), it was written in 355/966 and the author is now regarded as the otherwise unknown Muṭaḥhar b. Ṭāhir al-Maqdisī (fl. 4th/10th century). ⁷⁵

75. See Samad Movahhed, 'Abū Zayd al-Balkhī', *Encyclopaedia Islamica*, vol. 2, p. 776.

101	ديوان التهامي في مجلد
TRANSLATION	#101 <i>The Dīwān of al-Tihāmī – in one volume.</i>
AUTHOR	Abū al-Ḥasan ‘Alī b. Muḥammad al-Tihāmī (d. 416/1025), a Ḥijāzī poet and preacher well known in his day for his <i>qaṣīdas</i> which were highly regarded alongside al-Mutanabbī (#104) and al-Raḍī (#102) ⁷⁶
MANUSCRIPTS	**YA 4905/1 (589/1193), reported stolen (SQ’s <i>waqf</i>).
NOTES	<i>Konya Tarihi</i> item 79 = Dīwān Abī al-Ḥasan.

102	ديوان < للرضي الاول > في مجلد
TRANSLATION	#102 <i>The Dīwān of <al-Raḍī> <the first [part]> – in one volume.</i>
AUTHOR	The name is very difficult to make out, but the most likely reading is <i>al-Raḍī</i> , i.e. Abū al-Ḥasan Muḥammad b. al-Ḥusayn al-Mūsawī [al-Sharīf] al-Raḍī, the <i>naqīb</i> (head) of the ‘Alids in Baghdad famous for his <i>ghazals</i> (d. 406/1016), who composed poems for every year from 374 to 405H. Al-Raḍī’s love poems from the Ḥijāz (<i>al-Ḥijāziyyāt</i>) were familiar to Sufi poets in al-Andalus, including IA who quotes him often; see <i>Muḥāḍarat al-abrār</i> (Beirut, 1968), 1/145, 184, 196, 270, 411 et passim. Each of these poems appear in Ibn al-Jawzī’s <i>Muthīr al-gharām</i> , which is a named source for IA’s work, and is also mentioned in his <i>Ijāza lil-malik</i> (RG 269). ⁷⁷
MANUSCRIPTS	See the first volume of al-Raḍī’s <i>Dīwān</i> in Paris BN arabe 6440, copied in Aleppo in 584/1188.

103	الكليات في مجلد
TRANSLATION	#103 <i>al-Kullīyyāt</i> (<i>‘The Complete Works’</i>) ⁷⁸ – in one volume.
NOTES	<i>Konya Tarihi</i> 68.

76. See Osman Saleh al-Furayh, ‘The Dīwān of Abū al-Ḥasan al-Tihāmī’, Durham e-theses, 1969.

77. Al-Raḍī’s poems with their longing for the places related to the pilgrimage, were also a major source for Ibn al-Fāriḍ (d. 632/1234); see ‘Isām ‘Abd ‘Alī, *al-Sharīf al-Raḍī*, Durham e-theses, 1974, pp. 364–5. There also appears to be the word *al-awwāl* afterwards, perhaps indicating that this is the first part (*juz*) of his alphabetical *Dīwān*, as in the Paris manuscript. See Hirschler, *Medieval Damascus*, pp. 124–5.

78. This unattributed work is slightly mysterious: given that it is situated in the middle of poetic compilations of the 4th/10th and 5th/11th centuries H, we might conclude that it refers to a *Dīwān* of some kind, as the term can be used for a collection of all of a poet’s poetry (possibly including prose works). However, it may also refer to a medical book: Ibn Rushd (d. 594/1198) is known to have composed a *Kullīyyāt*

104	ديوان المتنبّي في مجلد
TRANSLATION	#104 <i>The Dīwān of al-Mutanabbī – in one volume.</i>
AUTHOR	Abū al-Ṭayyib Aḥmad b. al-Ḥusayn al-Mutanabbī al-Kindī (d. 354/965).
MANUSCRIPTS	**YA 5500, undated (SQ's <i>waqf</i>). A copy in the hand of Sa'īd al-Farghānī, presumably made from this, is also extant (YA 4999).
NOTES	Une Liste 33 and 36.
105	كتاب البعث والنشور للبيهقي في مجلد
TRANSLATION	#105 <i>Kitāb al-Ba'ṭh wa-l-nushūr</i> ('Book of the Awakening and Resurrection') by al-Bayhaqī – in one volume.
AUTHOR	The author of this eschatological work is the famous 5th/11th-century traditionist and Shāfi'ī jurist Aḥmad b. al-Ḥusayn al-Bayhaqī (d. 458/1066), whose many books include <i>Shu'ab al-īmān</i> and <i>al-Sunan al-kubrā</i> . ⁷⁹
106	خواص الأعداد والأوفاق بخط والدي رحمه الله
TRANSLATION	#106 <i>Khawāṣṣ al-a'ḍād wa-l-awfāq</i> ('The Special Properties of Numbers and Talismanic Squares'), in the hand of my father, ⁸⁰ may God have mercy upon him.
NOTES	Unidentified.

on therapeutics in 557/1162, and the first volume of *al-Qānūn fī al-ṭibb* by Ibn Sīnā (d. 428/1037) is sometimes known as *al-Kullīyyāt*. See SQ's #27 for the complete work in three volumes. There is also a *Kullīyyāt* attributed to Suhrawardī al-Maqtūl in Raghib Ps. 1480 (705/1305).

79. See Ahmad Pakatchi, 'al-Bayhaqī, Abū Bakr', *Encyclopaedia Islamica*, vol. 4, pp. 636–44. IA lists al-Bayhaqī's work *Dalā'il al-nubuwwa* among his sources for *Muḥāḍarat al-abrār* (RG 493) and mentions him and his works in the *Ijāza* to the King (RG 269).

80. SQ's father is Majd al-Dīn Ishāq al-Qūnawī, who was also IA's companion and patron in Malatya (see #19 for his copy of IA's *Rūḥ al-quḍs*). This work on the properties of numbers and 'magic' squares is not known, although it might be associated with the Maghribi astrologer and numerologist Aḥmad b. 'Alī b. Yūsuf al-Būnī (d. 622/1225).

107	كتاب علوم الحديث لابن الصلاح في مجلد
TRANSLATION	#107 <i>Kitāb ‘Ulūm al-ḥadīth</i> (‘Book of Ḥadīth Sciences’) by Ibn al-Ṣalāḥ – in one volume.
AUTHOR	Taqī al-Dīn ‘Uthmān b. ‘Abd al-Raḥmān b. ‘Uthmān al-Shahrazūrī, known as Ibn al-Ṣalāḥ (d. 643/1245). A contemporary of IA, he taught <i>ḥadīth</i> in Syria, including at the prestigious Dār al-ḥadīth al-Ashrafiyya in Damascus, where SQ probably studied with him. This work is also known as the <i>Muqaddimah</i> (‘Introduction to <i>ḥadīth</i> sciences’). It is worth noting that this was originally a book on its own but is today bound as part of a longer collection (see also #29 and 55). ⁸¹
MANUSCRIPTS	**YA 4690/3 (dated 631/1233 in Damascus, with SQ’s ownership attestation on cover-page, and collated with the author’s original; SQ’s waqf).
108	المفصل للزمخشري نسخة ثانية مجلد
TRANSLATION	#108 <i>al-Mufaṣṣal</i> (‘the Elaborate’) by al-Zamakhsharī – a second copy, one volume.
MANUSCRIPTS	See #99 for first copy of same work and list of possible manuscripts.
NOTES	See #110 for abridgement of another of his works.
109	نحو ابن الحاجب وغيره في مجلد
TRANSLATION	#109 <i>The grammar-book of Ibn al-Ḥājib and other works</i> – in one volume.
AUTHOR	Jamāl al-Dīn Abū ‘Amr ‘Uthmān b. ‘Umar Ibn al-Ḥājib (d. 646/1248). A Mālikī jurist and grammarian, contemporary of IA, he taught in the Great Mosque in Damascus (where SQ may have studied with him), and also wrote a commentary on al-Zamakhsharī’s <i>al-Mufaṣṣal</i> (see #108 and #110). This work on grammar and syntax is usually known as <i>al-Kāfiya fī al-naḥw</i> .
NOTES	Konya Tarihi 75 (<i>K. fī al-naḥw</i>) or 114 (<i>Sharḥ al-Kāfiya</i>)?

81. See Hirschler, *Medieval Damascus*, p. 243, #721.

110	مختصر الكشاف كرايس
TRANSLATION	#110 <i>Abridgement of al-Kashshāf</i> ('the Revealer') – notebooks.
AUTHOR	The author of the original <i>Tafsīr al-Kashshāf</i> , completed in 528/1134, is the Mu'tazili Jār Allāh Maḥmūd al-Zamakhsharī (see #99 and #108). This abridgement might possibly be that of Naṣīr al-Dīn al-Bayḍāwī (d. 685/1286). ⁸²
MANUSCRIPTS	Possibly YA 4743 (SQ <i>waqf</i>), undated, first volume only.
NOTES	See <i>Konya Tarihi</i> 110 and <i>Une Liste</i> 84.
111	الناسخ والمنسوخ في الحديث وعجالة الأنساب في مجلد
TRANSLATION	#111 <i>al-Nāsikh wa-l-mansūkh fī al-ḥadīth</i> ('Abrogating and the Abrogated in Ḥadīth') and 'Ujālat al-ansāb ('The Sketch of Genealogies') – in one volume.
AUTHOR	The most likely author for both these works is Abū Bakr Muḥammad b. Mūsā al-Ḥāzimī al-Hamadānī (d. 584/1188), who wrote works called <i>K. al-I'tibār fī al-nāsikh wa-l-mansūkh fī al-ḥadīth</i> and 'Ujālat al-nasab fī ma'rifat ansāb al-'Arab (Brockelmann, SI 605, who classifies both under Ḥadīth). The other possibility for the first would be Taqī al-Dīn Ibn Bābawayh, author of <i>al-Nāsikh wa-l-mansūkh fī al-ḥadīth</i> , whom SQ reports as one of his teachers (mentioning this very work and the <i>ijāza</i> he was given for it). ⁸³
112	طبيعات للشفاء وإلهياته مجلد
TRANSLATION	#112 <i>Ṭabī'īyyāt</i> ('Physics') from <i>al-Shifā'</i> ('Healing') and the <i>Ilāhiyyāt</i> ('Metaphysics') – in one volume.
AUTHOR	Ibn Sīnā (see #18, 55). ⁸⁴
MANUSCRIPTS	Possibly YA 4947 (dated 631/1233, cover-page missing but part of SQ's <i>waqf</i>), although this copy seems to be different: <i>K. al-Manṭiq wa-l-ilāhiyyāt</i> ('Logic' and 'Metaphysics').
NOTES	<i>Konya Tarihi</i> 59 (<i>K. al-Shifā' min al-ṭibb</i>). Cf. <i>Konya Tarihi</i> 49 (<i>al-Manṭiq</i>).

82. See Andrew Lane, *A Traditional Mu'tazilite Qur'ān Commentary: the Kashshāf of Jār Allāh al-Zamakhsharī* (Leiden, 2005) p. 89 and appendix 4.

83. See Elmore, 'SQ's Personal Study-List', p. 176, citing Yusuf Aḡa 7838, fol. 349a.

84. These works are two parts of Ibn Sīnā's *al-Shifā'*, his philosophical encyclopaedia for healing ignorance. The other two parts are on logic (*manṭiq*) and mathematics (*riyāḍiyāt*).

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