



FIGURE 8 Al-Sulamī, Kitāb al-Fihād. Opening in Part 9. MS Damascus, al-Asad Library, ex-Zahiriyya Library 451, ff. 16b–17a. Illustration of damage to the manuscript, including ink stains, and marginal text that has been worn away at the bottom and partially torn away at the left.

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# A New Source for the Study of Avicenna's Safavid Reception

Ms Cambridge, University Library, Or. 658: A Philosophical Anthology from the School of Isfahān?

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## Abstract

MS Cambridge, University Library, Or. 658 is a collection of eleven texts transmitted in anonymous and untitled form whose precise content has to date remained obscure. On closer inspection, however, the manuscript turns out to be a so-far neglected witness of some authentic and pseudepigraph works of, among others, Avicenna (d. 427/1037) and Mullā Ṣadrā (d. 1050/1640–1641). This paper aims to provide an identification of all the works contained therein, along with a hypothetical reconstruction of the milieu in which the codex was produced.

## Keywords

Avicenna – Mullā Ṣadrā – School of Isfahān – philosophical anthology – Sufism

## Introduction<sup>1,2</sup>

MS Cambridge, University Library, Or. 658 is a composite volume comprising eleven different texts whose precise content has to date remained obscure. This

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2 This study was conducted during a research stay in Cambridge as a Visiting Fellow of Trinity College in November 2019. My heartfelt thanks to Trinity College and the Hartwell Trust of the Faculty of Divinity for supporting my research. I would also like to thank the Department

properties”) Qattāli, *Guyesh-e Bandar Khamir*, p. 276. Note that it is this last one the type of gum most likely used in *zār* ceremonies. See also Balochi *kundriik* “a strong smelling folk medicine, made from brine”, J. Elfenbein, *An Anthology of Classical and Modern Balochi Literature* (Wiesbaden, 1990), 2 vols., ii (Glossary), p. 81; P. O. Skjærvø, ‘Baškardi’, in *Encyclopaedia Iranica*, (ed.) E. Yarshater (London and New York, 1988), iii/8, pp. 846–850, 850, on Bandarabbāsi *kondoriik* “turpentine”, Persian *saqqez*; note Persian *kondor* “encens”, Lazard, *Dictionnaire*, p. 342.

*kotuk*: small hut with tent structure, usually covered with palm leaves. On the diffusion of this word, see G. Barbera, ‘Minābi notes’, in *The Persian Language in History*, (ed.) M. Maggi and P. Orsatti (Wiesbaden, 2011), pp. 309–329, 317.

*mārsāz*: large double-skin drum. This seems to be the same drum known in other parts of Hormozgān as *gap dohol*, Persian *dohol-e bozorg*. It has apparently the same function as the *mudendow* “large single-skin drum” (so Sāedi, *Ahl-e havā*, p. 114) does have in this occasion in other areas of Hormozgān; see also Khosronejad, ‘The people of the air’, p. 153.

*parvend*: large and stout cord made of strands of palm fibres. The etymology and diffusion of this word have been discussed in detail in Barbera, ‘Minābi notes’, pp. 321f.

*sarkalomfar*: cloves, Persian *mikhak*. Note Persian *qaranfol* “gīroflée; œillet”, Lazard, *Dictionnaire*, p. 318.

*tumpak*: goblet drum. It indicates the same instrument as Persian *dombak* or *tompak*, as described in Lazard, *Dictionnaire*, p. 189 (“tambour en forme de calice”).

*zabon-e juja*: “chicken’s tongue” (a plant growing in the mountains). The definition (Persian *zabān-e juje*) of this plant dates back to Sāedi, *Ahl-e havā*, p. 52, and has been recorded in the subsequent literature, but not in Sabāye Moqaddam, *Zār dar Irān*, and *id.*, ‘Negāh-i be e’teqadat va marāsem-e zār’. In local lexicography, however, the word has apparently never been recorded.

*zār*: as in almost every country in which the *zār* cult is practiced, the word “zār” is used in Iran similarly to denote a type of wind spirit, the sickness that such a spirit can cause by possessing humans, and the rituals necessary for their pacification. Interestingly, local lexicographers focus more often on the concept of sickness, with very little variation: Bandarabbāsi *zār* “a kind of sickness of the spirit [*bimāri-e ruhi*] which affects those black people that are called ‘people of the air’ [*ahl-e havā*]; *zār* or winds have different names”, Sāyebāni, *Vāzhenāme-ye bumi*, p. 112, “a kind of the well-known disease characterized by epileptic seizures [*qash*]”, Jalāli, *Bandar Abbās*, p. 145; Bandarkhamiri *zār* “a kind of mental disease [*bimāri-e ravāni*] with a *jinn* penetrating the sick person’s body”, Qattāli, *Guyesh-e Bandar Khamir*, p. 207. Although the *zār* “mosaic” seems to be absent in contemporary Bushehr, as also reported, among others, by S. J. Hamidi, *Farhangnāme-ye Bushehr* (Tehran 1380/2001), p. 350, the word *zār* is nevertheless considered to be of common use and described as meaning “a ceremony [*marāsem*] for people whose bodies have been penetrated by *jinn*s; also, the *jinn*s that penetrated the body; and a sickness similar to epilepsy [*sar*]” by F. Mirshekār, *Farhang-e vāzhegān-e mahalli-e Bushehr* (Bushehr, 1389/2010), 5 vols., iii, p. 211, with an ad hoc dialectal utterance: ‘*i zār tu lār-eš-en beberin-eš jamb-e dey zār*, i.e. ‘this zār is inside his body, take him to the mother of the zār’.

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## Ibn Sīnā’s Remarks on a Khwarizmian Sound\*



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## Abstract

In his study of Arabic phonetics, *Asbāb ḥudūt al-ḥurūf* (*The Causes of the Genesis of the Consonants*), Ibn Sīnā briefly surveys some speech sounds found in languages other than Arabic, among them one particular to Khwarizmian, an Iranian language attested primarily in glosses to Arabic manuscripts of the 13th century. This study attempts to elucidate the sound Ibn Sīnā describes both through reference to his own system of phonetic terminology and through comparison with extant material in the Khwarizmian language.

**Keywords:** Khwarizmian; Middle Iranian; Arabic; Avicenna; Al-Biruni

The Khwarizmian language, belonging to the Iranian branch of the Indo-European family and spoken in the fertile delta of the Amu Darya river south of the Aral Sea, was long known to have existed only through the reports of the famed polymath Abū Rayḥān al-Bīrūnī (d. 1050). In one of his most important extant works, *al-Aḫḫār al-bāqīya ‘an al-qurūn al-khālīya* (Chronology), he discusses various calendrical terms, giving the names of the months, days, and lunar stations in Khwarizmian as he does for Arabic, Hebrew, Persian, Syriac, and Sogdian.<sup>1</sup> In the same work, al-Bīrūnī also laments the Arab conquest of Khwarizm which led to the destruction of older institutions, especially to a loss of the knowledge of writing in

\*It is a pleasure to offer this study to François de Blois, with whom I studied Khwarizmian some years ago, in honour of his incomparable scholarship at the intersections of Arabic and Iranian philology. For drawing my attention to the remarks of Ibn Sīnā discussed herein and commenting helpfully on a draft of this paper, I thank Kevin Van Bladel.

<sup>1</sup>Sachau, Eduard, *The Chronology of Ancient Nations* (London, 1879), pp. 57–58 and 223–228. The name of the region and the language have been rendered variously in works in European languages: “Chorasman” and “Chorasmanian” are based on Greek Χορασμία while “Khwarezmian” is based on Persian خوارزم and “Khwarazmian” seems to be based on the Old Persian form (*h*)wārazmiš. The Arabic form occurring in the extant textual sources is *khwarizm* خوارزم. For consistency with the Arabic-language source material, I use Khwarizm/Khwarizmian throughout this piece. The name of the region itself is attested as Avestan as *x̌wārazm* (acc.sg.) in addition to Old Persian as (*h*)wārazmiš <u-v-z-r-z-m-i-š> (nom.sg.), which may be derived from \*hwāra- “low” (as was already recognized by David MacKenzie ‘Khwarazmian language and literature’, in *The Cambridge History of Iran* Vol. III, Part 2 (1983), p. 1244) plus \*zm- (zero-grade of \*zam- “land”) with a likely meaning of “low-lands”—not unreasonable given the low elevation of the marshy (in antiquity) region south of the Aral Sea.

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## Le Canon d'Avicenne et son importance dans l'œuvre d'Andrea Alpago

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En 1546, la traduction latine de six traités philosophiques d'Avicenne, inconnus en Europe, fut publiée à Venise par la maison Junta<sup>1</sup>. La traduction de l'arabe au latin fut effectuée par Andrea Alpago, qui – au tournant du xv<sup>e</sup> et xvi<sup>e</sup> siècle – a vécu environ trente ans en Syrie au service des Vénitiens. Officiellement, il occupa le poste de médecin à l'ambassade de Venise à Damas, mais au-delà de cette fonction il travailla en tant que commerçant et pratiqua l'espionnage non seulement pour la Serenissima mais aussi pour son propre compte. En ce qui concerne la vie et l'œuvre d'Alpago, de nombreuses questions restent à résoudre; cependant il n'y a aucun doute sur son intérêt pour son environnement oriental et son enthousiasme pour les écrits médicaux et philosophiques d'Avicenne. Il est considéré comme l'un des derniers grands traducteurs de l'arabe au latin<sup>2</sup>.

<sup>1</sup> AVICENNE (1546), *Avicennae philosophi praeclarissimi ac medicorum principis. Compendium de anima, De mahad..., Aphorismi de anima, De diffinitionibus et quaesitis, De divisione scientiarum...* ab ANDREA ALPAGO BELLUNENSI ... ex arabico in latinum versa. Cum expositionibus eiusdem Andreae ..., éd. PAOLO ALPAGO, Junta, Venise (réimpr. 1969 : Gregg International Publishers Ltd, Westmead/Farnborough/Hants).

<sup>2</sup> Sur l'origine et l'éducation d'Alpago, voir LUCCHETTA Francesca (1964), *Il medico e filosofo bellunese Andrea Alpago († 1522), traduttore di Avicenna, Profilo biografico*, Editrice Antenore, Padoue, p. 3-15. Voir aussi VEIT Raphaela (2006), « Der Arzt Andrea Alpago und sein medizinisches Umfeld im mamlikischen Syrien », in SPEER Andreas et WEGENER Lydia (éds.), *Wissen über Grenzen. Arabisches Wissen und lateinisches Mittelalter*, (Miscellanea Mediaevalia, 33) Walter de Gruyter, Berlin/NY, p. 305-316; ead. (2008-2), « Andrea Alpago », in *The Encyclopaedia of Islam Three*, éd. FLEET Kate, KRÄMER Gudrun, MATRINGE Denis et al., Brill, Leiden/Boston, p. 82 sq.; ead. (2020), « L'intérêt d'Andrea Alpago (m. 1521/22) pour le Shah Ismā'il I<sup>er</sup> et les doctrines du chiïsme duodécimain », *Mélanges de l'Institut Dominicain d'Études Orientales (MIDEO)* 35, p. 47-63. Sur les traités individuels dans l'œuvre d'Alpago, cf. LEVI DELLA VIDA Giorgio (1960), « Alpago Andrea », in *Dizionario biografico degli Italiani*, Istituto della Enciclopedia Italiana, Rome, vol. II, p. 524-527, et GRÉVIN Benoît (2015), « De Damas à Urbino. Les savoirs linguistiques arabes dans l'Italie renaissance (1370-1520) », *Annales Histoire Sciences Sociales* 70, n° 3, p. 607-635, p. 617. Voir également D'ALVERNY Marie-Thérèse (1960), « Andrea Alpago, interprète et commentateur d'Avicenne », in *Aristotelismo padovano e filosofia Aristotelica*, (Atti del XII congresso internazionale di Filosofia) G. C. Sansoni, Florence, p. 1-6, p. 1 sqq; ead. (1959), « Anniyya-Anitas », in *Mélanges offerts à Etienne Gilson*, Pontifical Institute of Mediaeval Studies – Vrin, Toronto/Paris, p. 81-88; ead. (1955), « Avicenne et les médecins de Venise », in NARDI Bruno (éd.), *Medioevo e Rinascimento. Studi in onore di Bruno Nardi*, G. C. Sansoni, Florence, p. 177-198, p. 184-189; ead. (1954), « Avicenne, son traducteur Andrea Alpago, et l'histoire des religions », dans *Congrès des Orientalistes (XXIII<sup>e</sup>)*, Brill, Leiden, p. 362-363.

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de leur disponibilité et de leur prix sur les marchés orientaux, en particulier en Syrie. Ici, il convient de noter que nous sommes bien informés sur de nombreuses activités d'Alpago en tant que marchand<sup>40</sup>.

Dans les commentaires aux traductions des petits textes philosophiques d'Avicenne, Alpago inclut le *Canon* comme d'autres ouvrages de référence, qu'ils soient d'Avicenne ou d'autres auteurs. Mais le *Canon* n'y joua pas un rôle de premier plan. Dans l'ensemble, les commentaires d'Alpago fournissent des informations supplémentaires et amples sur les textes d'Avicenne qui élargissent la perspective de l'argumentation avicennienne et la placent dans un contexte plus ample mais sans apporter de contributions philosophiques vraiment indépendantes.

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<sup>40</sup> VEIT, « Der Arzt Andrea Alpago », p. 305 sqq.

## Enjeux philosophiques de la traduction à la Renaissance : Alpago traducteur d'Avicenne

Lila LAMRANI

La *Risāla al-aḥwāyīya fī al-ma'ād*<sup>1</sup>, ou *Épître sur le Retour*, est un texte d'Avicenne qui porte sur la question du « Retour ». Ce concept focal, qui traduit l'arabe *ma'ād*, désigne le statut des hommes après la mort, lesquels sont supposés revenir à l'état dans lequel ils se trouvaient avant le début de leur vie terrestre.

C'est ce texte d'Avicenne qu'Andrea Alpago, médecin du Consulat de Venise à Damas de 1487 à 1507<sup>2</sup>, traduit en latin sous le titre *De mahad id est de dispositione seu loco ad quem revertitur homo vel anima eius post mortem*<sup>3</sup>, et qui est publié à Venise par Paolo, son neveu<sup>4</sup>, en 1546, soit plus de vingt ans après sa mort.

La pensée humaniste de l'Italie renaissante pousse les intellectuels de l'époque à retourner aux textes antiques<sup>5</sup>. Certains, assez nombreux, choisissent aussi de faire le détour par les textes arabes médiévaux qui ont permis leur conservation, et de s'y arrêter. On constate en effet dès la fin du xv<sup>e</sup> siècle un regain d'intérêt pour les études arabes<sup>6</sup> – il est même question d'arabomanie<sup>7</sup> – qui ne visaient alors qu'à maintenir

<sup>1</sup> AVICENNE (1969), *Epistola sulla vita futura*, éd. et trad. LUCCHETTA Francesca, Antenore, Padoue. Notre traduction du texte arabe est systématiquement proposée lorsque ce texte est cité.

<sup>2</sup> D'ALVERNY Marie Thérèse (1993), « Andrea Alpago interprète et commentateur d'Avicenne », in *Avicenne en Occident*, Recueil d'articles de Marie-Thérèse d'Alverny réunis en hommage à l'auteur, avant-propos de JACQUART Danielle, Vrîn, Paris, art. XIV, initialement publié dans les Actes du XII<sup>e</sup> Congrès International de Philosophie, *Aristotelismo padovano e filosofia aristotelica*, Sansoni, Florence, 1960.

<sup>3</sup> AVICENNE (1546), *Avicennae philosophi praeclarissimi ac medicorum principis. Compendium de anima, De mahad id est de dispositione seu loco ad quem revertitur homo vel anima eius post mortem, Aphorismi de anima, De diffinitionibus et quaesitis, De divisione scientiarum ...* ab Andrea ALPAGO BELLUNENSI ... ex arabico in latinum versa. Cum expositionibus eiusdem Andreae ..., éd. ALPAGO Paolo, Junta, Venise, (réimpression, Gregg International Publishers Ltd, Westmead/Farnborough/Hants, 1969), cc. 40-102.

<sup>4</sup> Cf. D'ALVERNY, « Andrea Alpago interprète et commentateur d'Avicenne ».

<sup>5</sup> Voir par exemple GARIN Eugenio (2005), *L'Humanisme italien*, Albin Michel, Paris, et DELUMEAU Jean (1999), *Une Histoire de la Renaissance*, Perrin, Paris.

<sup>6</sup> Voir HASSE Dag Nikolaus (2016), *Success and Suppression: Arabic Sciences and Philosophy in the Renaissance*, Harvard University Press, Cambridge MA/Londres.

<sup>7</sup> Voir GRÉVIN Benoît (2015), « De Damas à Urbino. Les savoirs linguistiques arabes dans l'Italie renaissante (1370-1520) », *Annales. Histoire Sciences Sociales* 70, n° 3, p. 607-635 ou encore *id.* (2016), « Langues d'islam à la Renaissance », *Encyclopédie pour une histoire nouvelle de l'Europe* [en ligne], ISSN 2677-6588, 2016 : <https://ehne.fr/node/762>.

a standard scheme in later *hay'a* works. The Structure does not cover all topics of later *hay'a*, like the natural philosophical or cosmological discussion found in subsequent works, but the title of the book, *Tarkīb al-aflāk*, clearly indicates that Siġzī's major concern was the configuration of the celestial realm and not the sublunary universe. All these characteristics suggest that we can categorize the "Structure of the orbs" as an early form of *'ilm al-hay'a* compositions in the Islamicate astronomy and the earliest known work containing only topics in the genre.

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## AVICENNA ON GRASPING MATHEMATICAL CONCEPTS

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**Abstract.** According to Avicenna, some of the objects of mathematics exist and some do not. Every existing mathematical object is a non-sensible connotational attribute of a physical object and can be perceived by the faculty of estimation. Non-existing mathematical objects can be represented and perceived by the faculty of imagination through separating and combining parts of the images of existing mathematical objects that are previously perceived by estimation. In any case, even non-existing mathematical objects should be considered as properties of material entities. They can never be grasped as fully immaterial entities. Avicenna believes that we cannot grasp any mathematical concepts unless we first have some specific perceptual experiences. It is only through the ineliminable and irreplaceable operation of the faculties of estimation and imagination upon some sensible data that we can grasp mathematical concepts. This shows that Avicenna endorses some sort of concept empiricism about mathematics.

**Résumé.** Selon Avicenne, certains objets des mathématiques existent et d'autres non. Chaque objet mathématique existant est un attribut connotationnel non sensible d'un objet physique et peut être perçu par la faculté d'estimation. Les objets mathématiques non existants peuvent être représentés et perçus par la faculté d'imagination en séparant et en combinant des parties d'images d'objets mathématiques existants qui sont précédemment perçues par estimation. Dans tous les cas, même les objets mathématiques non existants doivent être considérés comme des propriétés d'entités matérielles. Ils ne peuvent jamais être saisis comme des entités totalement immatérielles. Avicenne pense que nous ne pouvons saisir aucun concept mathématique à moins d'avoir au préalable des expériences perceptives spécifiques. Ce n'est que par l'opération non éliminable et irremplaçable des facultés d'estimation et d'imagination sur certaines données sensibles que nous pouvons saisir les concepts mathématiques. Cela montre qu'Avicenne approuve une sorte d'empirisme conceptuel sur les mathématiques.

### 1. INTRODUCTION

The philosophy of mathematics, in general, aims to answer two fundamental questions. The *ontological* question concerns the nature of



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searching for hoard and hidden treasures went digging. At some point they found water, and were unable to contain it, so that it has been flowing ever since till this day.

[22] If you are impressed [by these phenomena], you will be as well for the place called Filawān, in the neighborhood of al-Mihrağān. This place is like a ledge dug out in the mountain, from the roof of which water is always percolating. When the air gets cold, the water freezes over it in long icicles. I have heard the people of al-Mihrağān claim that they hit the place with pickaxes, and that the spot which they hit became dry, while the [output of] water never increased, even though one would rationally think that it should at least remain the same, if it does not increase.

[23] What al-Jayhānī relates in his *Kitāb al-mamālik wa al-masālik* of the two columns in the grand mosque of Qayrawān, made of an unknown material, is even more wonderful. People claim that they sweat water on every Friday before sunrise. What is marvelous about it is this takes place only on Friday. If they said it may freely occur on any of the week, it could depend from the moon's reaching a certain place of the sun's orbit, or some similar reason. This, however, is not the case, since it must be Friday [for this phenomenon to occur.] They say that the Byzantine king offered to buy them. He said: "The Muslims would benefit more from their payment than from two stones in the mosque." But the people of Qayrawān refused the offer, saying: "We shall not bring them out from the house of God into that of the devil."

[24] The self-moving column which is in Alexandria is even more impressing than this: It inclines towards one of its sides. People put something underneath when it inclines, and when it gets upright again it cannot be taken away. When glass is put underneath, the sound of its breaking and crushing can be heard. This is no doubt that something has been manufactured, as also the place [where the column stands] points to that. Now we return to our original subject."



THE SCIENCES OF THE ANCIENTS  
AND THEIR DIVISIONS  
AQSĀM °ULŪM AL-AWĀ°IL  
A TEXT ATTRIBUTED TO AVICENNA,  
AN EDITION WITH A BRIEF INTRODUCTION

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**Abstract.** The famous philosopher and scientist Abū °Alī b. Sīnā (d. 428/1037) had an exceptional command of all the subjects on which he wrote. He is especially known for his many writings in logic, philosophy, and medicine. His influence was such that even in Europe, his works on physics, metaphysics and medicine in particular, were widely studied until the beginning of modern times. A keen mind, he had a full understanding of the inner structure of the Islamo-Hellenistic tradition that he perpetuated and in places helped to develop and reshape. This is not only borne out by his many writings, but in some instances also by his explicit accounts of the sciences and their divisions. This article contains an edition of one such account, of which only two copies have been identified so far. It will be argued (against Biesterfeldt) that the text in question is likely to have been written in Bukhārā when Avicenna was still in his early twenties. Moreover, it will be shown that it could very well be that the text was actually copied from his famous *Al-ḥāṣil wal-maḥṣūl* (Harvest reapings), a philosophical encyclopaedia in twenty volumes long since lost. The absence of algebra and a philosophical rather than a religious foundation of the sciences finally, are important clues to Avicenna's perspective on the rational sciences early in his career.

**Résumé.** Le célèbre savant Abū °Alī b. Sīnā (m. 428/1037) montrait une maîtrise exceptionnelle de tous les sujets qu'il traitait. Il est surtout connu pour ses nombreux travaux en logique, en philosophie et en médecine. Son influence est telle que même en Europe ses travaux (en particulier en physique, métaphysique et médecine) ont été étudiés jusqu'à l'époque moderne. Il comprenait parfaitement la structure interne de la tradition gréco-arabe ; il l'a transmise et a aidé son développement et sa transformation. En témoignent ses nombreux travaux, mais aussi plusieurs exposés explicites quant aux sciences et à leurs divisions. Cet article contient l'édition d'un tel exposé, dont deux copies seulement ont été identifiées à ce jour. On expliquera (contre Biesterfeldt) que le texte en question a probablement été écrit à Boukhara quand Avicenne était encore jeune. De plus, on montrera que le texte peut très bien dériver de son célèbre *Al-ḥāṣil wal-maḥṣūl*, une encyclopédie philosophique en vingt volumes, perdue depuis longtemps. L'absence de l'algèbre, et un fondement des sciences plus philosophique que religieux, sont des indices importants révélant le point

and Louis Massignon. (Cf. Jan Thiele.)<sup>44</sup> Ibn Fūrak will instead appear in this book *qua* Ibn Fūrak, an experiment in reading him that permits his authorial voice to come through, both in the criticism of al-Aš'arī detailed above and, more engagingly, in his remarks about the state of the eleventh-century field. Expressing sentiments familiar to an academic seeking to publish in any age, Ibn Fūrak wrote that a monograph on al-Aš'arī's doctrine already existed, that it was full of errors and mistakes, and, most damaging, that it had already "spread throughout the lands!"<sup>45</sup> Comfortingly, perhaps, posterity was kind to Ibn Fūrak's work, which survives in print today while that of his rival, Muḥammad b. Muṭarrāf ad-Ḍabāb al-Astarābādī, is lost.<sup>46</sup>

### Ibn Sīnā

When we come to review the biography of our third scholar, Abū 'Alī Ḥusayn Ibn Sīnā (d. 1037), the situation is completely different. Rather than trawling through the untranslated Arabic and Persian biographical and bibliographical archive, we are dealing with a philosopher whose Latinized name, Avicenna, is familiar to all students of European Scholasticism and Humanism, and whose cultural ubiquity is revealed by, *inter alia*, the appearance of his portrait in medical-facility waiting rooms across the Middle East. He was a successful politician in a turbulent period of history, a logician and philosopher whose work reshaping the Aristotelian and Neoplatonic traditions transformed the subsequent millennium of Arabic intellectual endeavor, and the doctor who took over from Galen as the standard reference in Europe until the seventeenth century. We are also in an entirely different situation when it comes to European-language scholarship. From his autobiography, and from the many accounts of his contemporaries, we know about his life and how he imagined it. In Dimitri Gutas's *Avicenna and the Aristotelian Tradition*, we have a primer and reference to this information and, more important, an analytical map of Ibn Sīnā's works and their engagement with the Arabic Aristotle of the eleventh century.<sup>47</sup> Much of Ibn Sīnā has been translated into English (long after it was translated into Latin), and monographs and collections on various aspects of his philosophy and legacy abound.<sup>48</sup> Less work has been done on Ibn Sīnā's philosophy of language, and it is here that I will focus my attention. Ibn Sīnā will

44. Gimaret (1988), (1990); Massignon (1982); Sabra (2006), (2009); Thiele (2016a, 229–30).

45. اعلم أنه قد انتشر هذا الكتاب في البلدان. Ibn Fūrak (1987, 323.14).

46. Gimaret (1985, 198–201).

47. Gutas (1988).

48. Good starting points: Adamson (2013), McGinnis and Reisman (2004), Reisman and al-Rahim (2003).

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also represent, for my purposes, the discipline of Arabic logic that was proving so attractive and productive in the eleventh century.

There is a famous and possibly apocryphal anecdote from the beginning of the thirteenth century that during a discussion of lexicography at the court of 'Alā' ad-Dawlah Muḥammad, the ruler and patron/employer of Ibn Sīnā (r. ca. 1007–41 in Isfahan and beyond), the prominent lexicographer Abū Manṣūr al-Ġabbān said to Ibn Sīnā that he did not care to compete with a logician: "We do not approve of your statements about the Arabic lexicon." Ibn Sīnā was reportedly embarrassed, and the criticism stung him into writing a series of epistles on lexical niceties (including a lexicon or glossary, *The Language of the Arabs*).<sup>49</sup> Sure enough, when 'Alā' ad-Dawlah tested Abū Manṣūr on a later court occasion, Ibn Sīnā was prepared to jump in and demonstrate a command of Arabic lexical rarities and proverbs that shamed his opponent and led to a prolonged apology.<sup>50</sup> Ibn Sīnā clearly represented the discipline of logic for his contemporaries. This anecdote shows us not only that in the Arabic eleventh century there were charged discussions about lexicography at court but also that the totemic status of the study of word meanings was such that a scholar whose power spanned academia and politics could be stung into writing a dictionary. Ibn Sīnā's eleventh-century desire to perform literary expertise in addition to medicine and philosophy would be reflected in the archive of subsequent centuries: the twenty-page biographical entry on Ibn Sīnā in Ibn Abī Uṣaybi'ah's (d. 1270) history of medicine includes eight solid pages of complex poetry composed by the logician on subjects including old age, the soul, and love ("It is as if I am magnetic, and she is iron.")<sup>51</sup>

### Al-Ġurġānī

Al-Ġurġānī's reputation as the greatest theorist of Arabic poetics is a reputation cemented in the madrasa system, largely through the efforts of the great polymath Faḥr ad-Dīn ar-Rāzī (d. 1209), who wrote a systematized madrasa-ready version of al-Ġurġānī's theories.<sup>52</sup> Abū Bakr 'Abd al-Qāhir b. 'Abd ar-Raḥmān al-Ġurġānī died in 1078 or 1081 after a life spent writing and teaching in his native town of Gorgan at the southeastern tip of the Caspian Sea, in what is now Iran. This is about as much as we know of his biography; in stark contrast to Ibn Sīnā and Ibn Fūrak he maintained a stellar reputation unadorned by biographical (or indeed autobiographical) information. (See Lara Harb in 2016 and, from 1944,

49. Gutas (1988, 216, 442–44).

50. أنت منطقي ما نعارضك وكلامك في لغة العرب ما نرضاه. Al-Qifī (2009, 4:176–77).

51. فَكأنِّي | قَدْ صِرْتُ مَغْنَاطِيسَ وَهِيَ حَدِيدٌ . . . . Ibn Abī Uṣaybi'ah (1884, 2:16.7). But cf. Gutas (1988, 511).

52. Ar-Rāzī (1992).

Ibn Sina (080607)  
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Talip Demir<sup>(\*)</sup>

"Tıbbın Kanunu Kitabının Yazarı ve İnsanlık Tarihinin En  
Büyük Hekim-Filozoflarından"

## Hayatı

Hakkında öğrencisi Cüzcânî'ye yazdığı hayat hikâyesi sayesinde diğer İslam bilginlerine kıyasla daha fazla bilgi yoktur. 370/980 yılında Buhara yakınlarındaki Efsene köyünde varlıklı bir babanın oğlu olarak dünyaya gelmiş, henüz çocukluk dönemlerinde iken deha belirtileri göstermiş, hocalarından aldığı eğitimle daha 16-17 yaşlarında iken döneminin hemen bütün bilimlerini öğrenmiştir. İslam dünyasında İbn Sina künyesiyle meşhur olurken, bilim ve felsefe alanındaki eşi görülmeleyen bu konumunu ifade etmek amacıyla Orta Çağ düşünürleri tarafından kendisine verilen *eş-şeyhül'r-reîs* unvanı ile de bilinir. Batı'da yaygın adı *Avicenna'dır* ve *hekimlerin prensi* diye nitelendirilir.

Samani hükümdarını iyileştirmesi üzerine saraya alınmış, 18 yaşındayken saray hekimliği görevine getirilmiş ve sarayın zengin kütüphanesinden istifade etmiştir. Yirmi bir yaşına geldiğinde hükümdarın ve kendi babasının art arda ölmesiyle ve ülkede baş gösteren karışıklıklardan dolayı Buhara'dan ayrılmak zorunda kalmıştır. Buhara'yı terk ettikten sonra gittiği Harezm bölgesinde bir kasaba olan Gürgenç'te bulunan bir emirlikte vezirlik yapmış ve burada ünlü İslam âlimlerinden Birûni (1061?) ile tanışmıştır. Bu sırada Gazneli Mahmut (998-1030), yörenin emirine bir mektup göndererek meclisindeki âlimleri kendi sarayına göndermesini istemiş, Birûni daveti kabul ederken İbn Sina reddetmiş ve oradan ayrıl-

\* Dr. Öğr. Üyesi, Şırnak Üniversitesi İlahiyat Fakültesi, talipdemir83@gmail.com

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Fatma Gamze Apraş<sup>(\*)</sup>

"11. Yüzyıl Müsiki Anlayışının  
Günümüze Taşınmasında Öncü Bir İsim"

#### Hayatı

İbn Sînâ'nun tam adı, Ebû Ali b. Hüseyin Abdullah b. Sînâ'dır. Aslen Belhli olan babasının Buhara'ya gelmesiyle 980 yılında Buhara'nın Efşene köyünde doğdu. İbn Sînâ'nun, biyografisini öğrencisi Ebû Ubeyd el-Cûrcânî'ye yazdırması ve bu bilgilerin de nakledilmesi sayesinde onun hayatı hakkında diğer İslam filozoflarına nazaran daha fazla bilgi mevcuttur. Felsefedeki konumu itibarıyla Ortaçağ âlimleri ona, *eş-Şeyhü'r-Reîs* unvanını verdi. Batı'da *Avicenne* ve *Filozofların Prensi* olarak anılmaktadır. İslam dünyasında ise İbn Sînâ adıyla bilinir.

Aydın bir insan olan ve İsmâîlî görüşleri benimseyen babası Abdullah, İsmâîlî dairelerle yakın ilişkiler kurdu. Bu sebeple evleri felsefe, geometri ve Hint matematiği konularının konuşulup tartışıldığı bir merkez haline geldi. İbn Sînâ'nun erken yaşta felsefeye yakınlık duyması, bu sohbetlerden kaynaklanmaktadır.

Zekâsı ile küçük yaşta dikkatleri üzerine çeken ve hocalarının takdirini kazanan İbn Sînâ, on yaşında Kur'an-ı Kerim'i hıfzetti. Mantık, matematik, dil, edebiyat, akâid, fıkıh, tefsir, hadis, kelam ve tasavvuf dersleri aldı. Abdullah b. Nahtilî'den felsefe ve astronomi, İsa b. Yahya'dan tıp ilmini öğrendi. Babasının isteğiyle Hint aritmetiği üzerine eğitim gördü. Hoca eşliğinde Porphyryon'un İsağojî adlı mantık kitabını, daha sonra Öklid'in

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