CHAPTER 7

The Manuscripts and Critical Edition

7.1 The Manuscripts

Four manuscript copies of the Shukūk are known, three currently housed in the Süleymaniye Library in Istanbul, and one located in Shiraz.¹ I have obtained copies of all four. What follows is a description of each copy, followed by an introduction to the critical edition.

**A MS Istanbul, Hamidiye 1452, ff. 109a–150a**

An early copy in a composite volume containing miscellaneous philosophical texts, including several epistles by Avicenna, one by each of Ibn al-Haytham and Miskawayh, a short Persian text titled Fawā’id dhakhā’īr al-ḥikma by Zahir al-Dīn al-Bayhaqī (d. 565/1170), referred to as Farīd Khurasan (ff. 150a–152a), and a short epistle on the differentia (faṣl) by a certain Sharaf al-Dīn Muḥammad ibn ʿUthmān ibn Abī Bakr al-Jūrabdhī (ff. 152a–155a).² The last figure, on whom I have found hardly any information in other sources, originates from Jūrabdh, a village near Isfarāʾīn in northern Khurasan, and was alive when the copy was produced.³ The volume is undated, but appears to originate from late-6th/12th-century or early-7th/13th-century Khurasan or Transoxania, judging primarily by the style of script and secondarily by its inclusion of al-Bayhaqī’s work and association with al-Jūrabdhī. It was produced after al-Masʿūdī’s death, as indicated by the formulaic prayers appended to his name in the incipit and two marginal notes, to be discussed next. The incipit (f. 109b) goes as follows:⁴

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¹ References to the three manuscripts in Istanbul are given by Ergin (‘İbni Sina Bibliyografyası’, 49: 71), and following him by Brockelmann (GAL Suppl. I, 817). I have also consulted a microfilm copy housed at the Jafet Memorial Library at the American University of Beirut and established that it is a copy of MS A below.

² In the catalogue of the Hamidiye Library, the volume is listed only as a composite manuscript, without note of its contents (Hamidiye Kütüphanesinde, 78).

³ As is clear from the laudatory formula appended to his name on f. 152a. On Jūrabdh, see al-Samʿānī, Ansāb, 3, 353. A short philosophical commentary on a Prophetic hadith by al-Jūrabdhī is also extant, but provides no biographical information on him (MS Istanbul, Ahmet III 1461, ff. 34ᵃ–35ᵃ).

⁴ I have added dots and hamzas, where appropriate, to the Arabic texts reproduced in this section. No other changes or corrections have been made.
Neither this copy of the *Shukūk*, nor any of the other texts included in this composite volume is signed off with a colophon.

The copy is executed in curvilinear *naskh*, with section headings and a diagram inserted in red ink. The margins contain several textual corrections and two collation notes (*balaghat*, on ff. 132⁷ and 138⁸). The copy most probably derives from a non-holograph copy. However, it was collated with a holograph—that is, a copy penned in the author’s hand—as indicated by two marginal notes in the copyist’s hand, both occurring as glosses on Section 8. The first, appearing on f. 135⁷, states that the last five words of a sentence are absent from ‘the author’s copy’:⁵

من قوله غير الوجود إلى قوله على الوجود ليست في نسخة المصنف رحمه

The second note, appearing on f. 135⁸, states that a lengthy passage is absent from ‘the copy in the author’s hand’:⁶

من قوله الوجود الذي لا علة له إلى قوله فإن قبل لو كان ذائتان ليس في

النسخة التي كانت بخط المصنف رحمه الله

A second note starting on the same page and continuing onto the next page (f. 136⁷) is an insertion, which apparently transmits the passage that the copyist found in the author’s copy in place of the missing passage, which is approximately four times as long as the insertion.⁷ This indicates that al-Masʿūdī produced a revised version of the *Shukūk*, and that, assuming that the copyist noted

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⁵ *Shukūk*, 253.
⁶ The passage corresponds to *Shukūk*, 254.11–258.3.
⁷ The insertion is reproduced on p. 255 below.