AN ANNOTATED BIBLIOGRAPHY ON IBN SĪNĀ
Including Arabic and Persian Publications
and Turkish and Russian References
JULES L. JANSSENS

AN ANNOTATED BIBLIOGRAPHY
ON IBN SĪNĀ

INCLUDING ARABIC AND PERSIAN PUBLICATIONS
AND TURKISH AND RUSSIAN REFERENCES

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CHAPTER XVI: MEDICINE

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Preface

In dedicating this work to Reverend Father C. Anawati, I wish to pay homage to a renowned Ibn Sinâ-scholar and bibliographer. At the same time, I want to express my sincere feelings of gratitude to him for his skilful advice and for his continous support during the elaboration of my project.

A special word of thanks has also to be addressed to Prof. Em. G. Verbeke, Director of my Ph.D.-thesis, who introduced me to the real way of scholarly thinking and scientific research.

Many other scholars deserve acknowledgement, since without their help, this present work would probably never have been completed. I may name D. Jacquart, who kindly suggested how to divide the medical chapter according to the medieval context of Ibn Sinâ’s medical writings; H. Daiber, Th.-A. Druart, M.S. Khan, J. Michot, F. Sanagustin and S. Van Riet, who gave me useful information, and even put some of the materials at my disposal. Last, but not least, I may list a number of scholars, who provided me with some particular piece of information, or who in a substantial way encouraged me in my work: Dr. Ansari, R. Arnaud, E. Booth, M. Cruz Hernandez, G. Freudenthal, A. Hasnou, J.-L. Herbe, J. Jolivet, R. Macken, R. Morelon, E. Platti.

I was also honoured and pleased to have been allowed to work at different foreign libraries, such as the Central Library and the Oriental Reading Room of the R.U. Leiden; the Library of the Museum Boerhaave (Leiden); the Oriental Reading Room of the British Library; the Library of the School for Oriental and African Studies (London University); the Central Library and the Library of the “Institut für Geschichte der Medizin” of the University of Tübingen; the Library of l’Institut Dominicain des Etudes Orientales (Cairo); the “Bibliothèque Nationale” of Paris, and the Library of the “Institut du Monde Arabe” (Paris). To all these institutions, and to their staff-members, who always showed a great disponibility, I express my explicit thanks. However, I do not wish to ignore the assistance I received in the different Belgian Libraries, in which I have worked, and, I think I may
stress in this respect the tremendous efforts made by the personnel of the Central Library of my "own" Catholic University of Louvain (K.U. Leuven). Special feelings of gratitude are also going to the Centre De Wulf-Mansion of the Catholic University of Louvain (K.U. Leuven) for its important material support, and to its Director, Prof. W. Vanhamel for having accepted the inclusion of this volume in the Series of "Ancient and Medieval Philosophy". A grant from the University Foundation, Belgium (Universitaire Stichting, België), and another grant from the Commission for Publications of the Catholic University of Louvain (K.U. Leuven, Commissie voor Publikaties) helped to cover the printing costs. I wish to express my warmest gratitude to both institutions.

I sincerely thank Mrs. I. Lombaerts, Mrs. L. Fletcher and Mr. Ph. Walford for their willingness to revise the English annotations—a difficult task, but which they have done with great accuracy.

Last, but not least, I thank my wife and my three children, Isabelle, Christophe and Ludovic for the many sacrifices they have made in order to permit me to complete this work.

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Introduction

Our annotated Bibliography on Ibn Sīnā, the renowned Genius of the East, intends to be nothing more than a particular guide of reference for students and scholars interested in his work and influence. We do hope that it will become a valuable supplement to the extremely meritorious and pioneering bibliographical work undertaken by G.C. Anawati. However, times have changed rapidly, and so have means, tools and methods of research. Nowadays computerization, Inter-Library-Loan services, etc. offer facilities, undreamt of two or three decades ago. Should we have elaborated this bibliography in the sixties a lot of material, now included, would not have been available and easy to obtain. However, even now we do not consider our work to be totally exhaustive. A bibliography is and can never be completely finished. Lacunae always do exist.

Since two new disciplines, i.e. the history of science and the history of medicine in the Arabic field have known a break-through during the last two decennia, their publications merit special and separate treatment, although one should keep in mind that for Ibn Sīnā, sciences and medicine were parts of one great system of knowledge. Hence, the introduction of the chapters on the sciences (XV) and on medicine (XVI) after what in a somewhat simplified way could be called the philosophical chapters (VI-XIV), is rather based on actual divisions than on a reflection of Ibn Sīnā’s own systematization. Moreover, on many other occasions we had to deal with the clear tension existing between the medieval structuring of the parts of knowledge and the present-day division of the sciences. We have always tried to do justice to both structures, while at the same time keeping in mind the necessity for clarity and simplicity—which is essential for any kind of reference-work! It would take too much time to explain each of our choices in this respect, but we do hope that the actual division is satisfactory. In view of the fact that any division—whatever its merits (or demerits) may be—possesses serious limitations, we have tried to overcome this problem by elaborating cross-references. They include publications which in a relevant way deal with the heading under consideration—either why
that publication in an obvious, although somewhat secondary way deals with the heading under consideration, or why there is at least one important and/or striking idea present in the study referred to which treats the "new context".

As to the actual presentation of the bibliography, it has do be indicated that titles of books are always given in their original language (although in transliteration as far as concerns Arabic, Persian, Turkish and Russian works – in which cases an English translation is always offered). The same rule applies also to all papers published in Western European languages, but to those written in other languages we have limited ourself to the mentioning of the title in English translation (or to reproduce the already translated title – sometimes also in French or German – if such one was available). In this latter case, we always introduce in abbreviation in which language the original paper has been published.

Ph.D.-theses, unless published, have not been included in the present project.

The absence of any annotation for the Turkish and Russian publications has nothing to do with any kind of depreciation on our side, but it is the result of our unfamiliarity with both languages. In view of the many references we have found in both languages, we have to conclude that among them there certainly exist serious and/or stimulating studies. Therefore, we estimate it to be valuable to include them, even without any annotation, in the actual project.

Regarding the given annotations, we first wish to stress that they in no way intend to, or can replace the original publications. They at most constitute a source of information about the basic ideas, present in such and such publication. Hereby, particular attention is paid to innovative ideas – which often receive greater emphasis here than in the original writings! The brief critical evaluation which we always offer at the end in a supplementary way, is entirely personal – but at all times tries to remain as objective as possible. In this respect, it has to be noted that in several cases different critical reviews were consulted. (We even have thought about including references to critical reviews, but due to lack of time we had to abandon such a project.) However, any mistake or error which might be present in them, or in the annotations themselves, has to be considered as being made by present bibliographer.

Finally, as earlier already indicated, it is still possible, and even probable that, notwithstanding our great efforts, there may be lacunae, especially in cases where Ibn Sīnā's name is not explicitly mentioned in the title. We hope that we will be able to introduce them in the supplement, covering the years 1990-1994, which we intend to publish in the Bulletin de Philosophie Médiévale of 1995. Therefore, we are grateful for all supplementary information, whatever it may be. Moreover, we thank in advance all authors, who in the future will be so kind as to inform us about, or to provide us with their new publications on Ibn Sīnā.

Ibn Sīnā was undoubtedly one of the greatest masters of thought of all time. We hope that this bibliography may constitute a modest contribution to further research on this outstanding philosopher, scientist and physician.

Leuven, September 1990

Jules L. Janssens, Dr.
De Wulf-Mansion Centre (Leuven)
Abbreviations

MILLENNARY PUBLICATIONS AND COLLECTIVE WORKS ON I.S.

Al-shaykh al-ra‘ls: see IV, A17
Avicenna / Ibn Sinā: see IV, A3
Avicenne: see IV, A18
Al-dhikr: see IV, A10
Etudes sur Avicenne: see IV, A4
Hazār-i Ibn Sinā: see IV, A7
Ibn Sinā and Sufism: see IV, A2
Ibn Sinā. Dōğumunun: see IV, A10
Ibn Sino: see IV, A14 (1. Ashurov)
Ibn Sino. K-1000 letiju: see IV, A14 (2. Baratov)
Ibn Sino ve ego epokhe: see IV, A14 (3. Negmatov)
Kayseri-Kong.: see IV, C1
Matematika: see IV, A14 (5. Shirazdinov)
Milenario de Avicena: see IV, A15
Pensée arabe: see IV, A11
Proc. 1. Int. Conf. Isl. Med.: see IV, A9
Ulul. I.S. Semp.: see IV, C2

WORKS


Enc. Ir.: Encyclopedia Iranica.
Enc. Isd.: Encyclopedia Islamica.

GENERAL ABREVIATIONS

A.: Author
S.: Summary
Acc. to: According to
(N.C.): Not Consulted

List of Journals

Abr Nahrain (Leiden).
Académie Royale de Belgique. Bulletin de la Classe des Lettres et des Sciences Morales et Politiques (Bruxelles)
Acta Orient.: Acta Orientalia, edit. societatis orientales batava, danica, norvegica, sverica (Lugduni Batavorum)
Acta Or. AC. Sc. Hung.: Acta Orientalia Academiae Scientiarum Hungaricae (Budapest)
Adyat Halab (Aleppo)
Afghanistan Q.: Afghanistan Quarterly (Kabul)
Age and Ageing (London)
AHDLMA : Archives d’Histoire Doctrinale et Littréaire du Moyen Age (Paris)
Alif, Journal of Comparative Poetics (Cairo)
Am. J. Nephrol.: American Journal of Nephrology (Basel)
Am. J. Psychiatry: American Journal of Psychiatry (New York)
Angelicum (Roma)
Ankara tıp Bül.: Ankara tip Bulletin (Ankara)
Ann. oto-laryng.: Annales d’oto-laryngologie et de chirurgie cervico-faciale (Paris)
Anu. Filos.: Anuario Filosófico (Pamplona)
Aquinæs (Città del Vaticano)
Al-arabî (Kuwait)
Arabica (Leiden)
The Arabist (Budapest)
Archiv Orient.: Archiv Orientalni (Prague)
Aryānā (Kabul)
Asclepio (Madrid)
Axborot Akademiya Fanhoi SSR Tojikistan (Tajikistan)
Ayandeh (Tehran)
Al-bābirī (Paris)
Al-bajīth al-ilmī (Rabat)

Bilim ve Teknik (Ankara)
Bol. Ass. Esp. Orient.: Boletín de la Asociacion Española des Orientalistas (Madrid)
Bol. Soc. Esp. Hist. Farm.: Boletín de la Sociedad Española de Historia de la Farmacia (Madrid)
BSOAS: Bulletin of the School of Oriental and African Studies (London)
Bull. Philos. Méd.: Bulletin de philosophie médiévale (Louvain-la-Neuve)

The Campaigner (New York)
Cas. Lec. Ces.: Casopis Lekaru Ceský (Prague)
La Ciudad de Dios (Escorial, Madrid)
Le Courrier (UNESCO)

Cuad. Salm. Filos.: Cuadernos Salmantinos de Filosofía (Salamanca)
Cultures (UNESCO)

Deutsches Dante Jahrbuch (Köln)
Deutsche Z. Philos.: Deutsche Zeitschrift für Philosophie (Berlin)
Doctor Communis (Città del Vaticano)

E. Sosyal Bilimler Fak. Dergisi: Ege Üniversitesi Dergisi (Izmir), Sosyal Bilimler Dergisi (Izmir)
Est. PP. de la Merced: Estudios. Padres de la Orden de la Merced (Madrid)

Falsafät (Tehran)
Farhang-i Irān Zamīn (Tehran)
Farmak. i Toksk.: Farmakologiya i Toksikologiya (Moscow)
Fel’dsher Akush.: Fel’dsher i Akusherka (Moscow)
Felsefe Arkivi (Istanbul)
Al-fikr al-arabî (Beirut)
Fikrun wa-fann (Münich)
Filos. Nauki: Filosofskie Nauki (Moscow)
Fiziol. Zh.: Fiziologitcheski Zhurnal (Moscow)
Fiziol. Zh. SSR.: Fiziologitcheski Zhurnal SSR. Imeni I.M. Sechenova (Moscow)
Fraqua (Madrid)

The Gerontologist (Washington)
Gig. i ran.: Gigiena i sanitariya (Moscow)
Greco-Arabica (Athens)
The Greek Orthodox Theological Review (Brookline, Mass.)
Gyogyeszteszet (Budapest)

Hamdard Isl.: Hamdard Islamicus (Hamdard Foundation)
Hamdard Med.: Hamdard Medicus (Karachi)
Hauliyâyat Kulliyâyat al-âdâb (Kuwait)
Hauliyâyat Kulliyâyat al-shari'a (Saudi Arabia)
Hist. of Univ.: History of Universities (Amersham)
Historia (Madrid)
Honar va Mardon (Tehran)
LIST OF JOURNALS

IBLA : IBLA. Revue de l’institut des belles lettres arabes (Tunis)

Ind. J. Hist. Sc. : Indian Journal of History of Science (New Delhi)
Indo-Iranica (Calcutta)


Int. Philos. Q. : International Philosophical Quarterly (Bronx, New York)

Iranzamin (Bonn)
'Irfān (al.) (Sion)
Der Islam (Berlin)

Islam. Storia e civilità (Roma)

Islam and the Modern Age (New Delhi)

Isl. Cult. : Islamic Culture (Hyderabad)

Isl. Q. : Islamic Quarterly (London)

Isl. Rev. Arab Aff. : Islamic Review and Arab Affairs (Woking)

Isl. Stud. : Islamic Studies (Isbamabad)


Israel Oriental Studies (Tel Aviv)


Jernal Undang Undang. Journal of Malaysian and Comparative Law (Kuala Lumpur)

JAOS : Journal of the American Oriental Society (Baltimore, Md.)

JHAS : Journal for the History of Arabic Science (Aleppo)

J. Hist. Med. : Journal for the History of Medicine, and Allied Sciences (New Haven, Connecticut)

J. Hist. Philos. : Journal of the History of Philosophy (St. Louis)

J. Kansas Med. Soc. : Journal of the Kansas Medical Society (Topeka)

J. Kuwait Med. Ass. : Journal of the Kuwait Medical Association (Kuwait)

J. Pakistan Hist. Soc. : Journal of the Pakistan Historical Society (Karachi)


Keletkutatás (Budapest)

Kardioiogyia (Moscow)

Khururgiya (Moscow)

Klin. Khir. : Klinicheskaya Khirurgiya (Kiev)

Klin. Med. : Klinicheskaya meditsina (Moscow)

Konevi (Ankara)

Koroth. A Bulletin Devoted to the History of Medicine and Science (Haifa)

KOS (Milano)

Al-majalla al-'arabiyya (Riad)

Al-majalla al-'arabiyya lil-'ulūm al-insāniyyat (Kuwait)

Majallat al-bahth al-'ilmī wa 'l-turāth al-islāmi (Mekka)

Majallat Kulliyāt al-adab wa 'l-ulūm al-insāniyyat fi Fās (Fcz)

Majallat Kulliyāt al-'ulūm al-iqlimīyya (Riad)

Majallat ma'had al-makhlūlāt al-'arabiyya (Cairo; New Series : Kuwait)

Majallat al-waḥda (Beirut)

Maktaba Soviētī (USSR)

Manuscripts of the Middle East (Leiden)

Al-ma'tīfā (Damas)

Massachusetts Studies in English (Amherst)

Al-maw'ūf al-'arabī (Cairo)

Al-mawrid. Majalla tarāthiyya faṣliyya (Al-mawrid. A Quarterly Journal of Culture and Heritage) (Baghdad)

Mayeuticā (Salamanca)

Maysyar Filozofieae Szemle (Budapest)


Med. Esp. : Medicina española (Valencia)


Med. Sestra : Meditinskaya Sestra (Moscow)

Med. Stud. : Mediaeval Studies (Toronto)

Med. Times : Medical Times (Pakistan)

Med. Trad. : Medicina tradicionale (Mexico)
Med. Welt : Medizinische Welt (Stuttgart)
Médecine et Hygiène (Genève)
Mel. Univ. St. Joseph : Mélanges de l’Université St. Joseph de Beyrouth (Beirut)
MIDEO : Mélanges de l’Institut Dominicain des Études Orientales du Caire (Cairo)
Milla wa Milla. The Australian Bulletin of Comparative Religion (Australia)
Milli Kültür (Ankara)
The Modern Schoolman (St. Louis)
The Monist (La Salle)
Le Muséon (Louvain)
Musiki Mecmuasi (The Music Magazine) (Istanbul)
Muslim World (Hartford)
The Muslim World Book Review (London)
Al-mustaqbal al-‘arabi (Beirut)
Muzyka. Narodov Azii i Afrikii (USSR)

Narzys Ist. Pryr. Tekhn. : Narzys z Istorii Pryzrodznovestra i Tekhniki (Kiev)
New Scholar. : The New Scholasticism (Washington)
New Scientist (London)
N.T.M. (Leipzig) : N.T.M. Geschichte der Naturwissenschaften, Technik und Medizin (Leipzig)

Or. Saec. : Orientalia Suecana (Stockholm)
Ortop. Travm. Prot. : Ortopediya, Travmatologiya i Protezirovanie (Moscow)
Orv. Hetil : Orvosi Hetilap (Budapest)
Orvostöri. Közl. : Orvostörtôneti Közlemények. Communicationes de historia artis medicinae (Budapest)

Paideuma (E. Pound Scholarship) (Neville Hall)
Pakistan J. Psych. : Pakistan Journal of Psychology (Karachi)
Pakistan Philos. J. : Pakistan Philosophical Journal (Lahore)
Palestra del Clero (Rovigo)
Pasto Q. : Panno Quarterly (Peshawar, Pakistan)
Pediatiriya (Moscow)

Persica (s Gravenhage)
Philos. Forum : The Philosophical Forum (Boston)
Philos. Res. Arch. : Philosophical Research Archives (Bowling Green, Ohio)
Priroda (Sofia)
Problemy Gig. i Organ. Zdravoookh. Uzjb. : Problemy Gigieny i Organisatorii Zdravoookhanenia Uzbekistan (Tashkent)
Przegląd O. : Przegląd Orientalistyczny (Warszawa)

Qadây‘-i arabiyya (Beirut)
Quaderni di Studi Arabi (Venezia)

RAA Damas : Revue de l’Académie Arabe de Damas (Damas)
Rassegna Sovietica (Roma)
Rev. Filos. : Rivista di Filosofie (Bucharest)
Rev. Hist. Éclect. : Revue d’Histoire Éclectique (Louvain-la-Neuve)

Rev. philos. Louvain : Revue Philosophique de Louvain (Louvain-la-Neuve)

Rev. Port. Filos. : Revista Portuguesa de Filosofia (Braga)
Rev. Théol. Philos. : Revue de Théologie et de Philosophie (Lausanne)
Review of Politics (Notre Dame, Ind.)
Revista de filosofia (Maracaibo)
Ris. al-kahej al-‘arabi : Risâlat al-kahej al-‘arabî (Riad)
Rozc. Filoz. : Rozzniki Filozoficzne (Lublin)

S.U. Selçuk Dergisi : Selçuk Üniversitesi. Selçuk Dergisi (Konya)
Sadof Sharq (Dushanbe)
Sanat, Bilim ve Kültürde Orkun (Istanbul)
Sapiencia (La Plata)
Sci. Cult. : Science and Culture (New Delhi)
Scripta Mediterranea (Toronto)
Scriptorium (Bruxelles)
Sihahlı Kuvvetler Dergisi (Ankara)

Soc. Sciences Uzjb. : Oshchestvenne nauki v Uzbekistan (Social Sciences in Uzbekistan) (Tashkent)
Sophia. Rassegna critica di filosofia e storia della filosofia (Padova)
LIST OF JOURNALS

Sophia Perennis. The Bulletin of the Imperial Iranian Academy of Philosophy (Tehran)
Sov. Med.: Sovetskaya Mieditsina (Moscow)
Sov. Zdravookh.: Sovetskoe Zdravoookhranenie (Moscow)
Spektrum Iran. Zeitschrift für arabisch-iranische Kultur (Bonn)
Stomatologiya (Moscow)
Stromata. Ciencia y Fe (San Miguel, Argentina)
Stud. in Islam.: Studies in Islam (New Delhi)
Stud. Philos. Christi.: Studia Philosophiae Christianae (Warszawa)
Stud. Philos. Med.: Studies in Philosophy of Medicine (New Delhi)
Studia Islamica (Paris)
Südheids Archiv. Zeitschrift für Wissenschaftsgeschichte (Wiesbaden)
Sümerbank Dergisi (Ankara)

Al-jariq (Beirut)
Ter. Arkh.: Terapevtricheskii Arkhiv (Moscow)
Al-thaqafa al-islamiyya (Damas)
The Thomist (Washington)
Toplum ve Hekim (Istanbul)
TTKB: Türk Tarih Kurumu Belleten (Ankara)
Tunis méd.: Tunis médical (Tunis)
Al-turāth al-'arabi (Damas)

URAM: Ultimate Reality and Meaning. Interdisciplinary Studies in the Philosophy of Understanding (Toronto)
Urol. Nefrol.: Urologiya i Nefrologiya (Moscow)

Vestn. Ak. Nauk SSR: Akademiya Nauk SSR. Vestnik (Moscow)
Vestn. Derm. Vener.: Vestnik Dermatologii i Venereologii (Moscow)
Vestn. Khir.: Vestnik Khirurgii (Moscow)
Vestn. Oto-rino-laryng.: Vestnik Oto-rino-laryngologii (Moscow)
Vestn. Rentgen. Radiol.: Vestnik Rentgenologii i Radiologii (Moscow)
Viatort. Medieval and Renaissance Studies (Los Angeles)
Vnitrni Lék.: Vnitrni Lékarstvi (Prague)

ZDMG: Zeitschrift der Deutschen Morgenländischen Gesellschaft (Leipzig)
Z. Gesch. aráb.-isl. Wiss.: Zeitschrift für Geschichte der arabisch-islamischen Wissenschaften (Frankfurt am Main)
Zh. Mikrobiol.: Zhurnal Mikrobiologii, Epidemiologii i Immunobiologii (Moscow)
Zh. Nevrapat. Psikhiatr.: Zhurnal Nevrapatologii i Psychiatrrii (Moscow)
Zvezda Vostoka (Tashkent)
Chapter I

Works-Editions and Translations (and Related Studies)

A. MAJOR PHILOSOPHICAL WORKS
   I. Collective Works
   II. Shifā
   III. Other Major Philosophical Works

B. MAJOR MEDICAL WORKS

C. MINOR WORKS
A. Major Philosophical Works

I. COLLECTIVE WORKS


(2) DINORSHOEV M. (Ed), Ibn Sīnā. Izbrannye proizvedeniya (Ibn Sīnā. Selected Works). Dushanbe, Donish, 1980, 420 pp. contains the Russian translation of 2 major works, i.e. Ishārāt wa-Tanbīḥāt and Dāneš-Nāmeh, as well as of three minor works, i.e. the Autobiography/Biography complex; the Correspondence with al-Birānī and the Tr. on Resurrection. – Abbreviated: DINORSHOEV – Selected Works.


(4) IBN SĪNĀ. Osiyār muntakhab (IBN SĪNĀ. Selected Works). Dushanbe, 1980.

A major project: the publications in 10 volumes of a complete Tadjik translation of all works of IS. Two volumes were already published in 1980 – see Bibliography, 11: Bečka, p. 244, N. 8.

II. SHĪFĀ (AN. 14; M. 84)

1. Al-Manṭiq (Logic)

IBN SĪNĀ, Al-shīfā, al-manṭiq (La logique), t. 3, al-‘ibāra (De l’interprétation). Ed. M. KHODEIRY, Rev. and introd. I. MADKOUR.
2. At-Ṭabī‘iyyāt (Physics)


This volume completes the edition of the Shīfā, started in Cairo in 1949 under the direction of I. Madkour. Unfortunately, the present edition of this last volume is rather weak, and clearly in need of serious improvement. One gets the impression of a somewhat overhasty publication.


Anawati, in his introduction, offers a basic description of the existing editions of this part of the Shīfā, as well as of all the known manuscripts. Moreover, he gives a table of concordance between the present edition and those of Rahman (see infra) and of the Avicenna Latinus (edited by S. VAN RIEZ, see infra). This edition is valuable, although one would have expected a still greater progress with respect to the existing editions.


Madkour, in his introduction, shows that I.S. is a faithful disciple of Aristotle in his biological ideas (although I.S. sometimes corrects some of the Stagirite’s views), and that the K. al-hayawan, Book of Animals, reveals a close relationship with Aristotle’s biological works.

The edition is very meritorious, but authors seem not to have taken into account the very fact that parts of this work are directly derived from the Canon, see Medicine, A32.

3. Al-Riyāḍiyyāt (Mathematics)


A valuable edition. Regarding the introduction by A-SABRA, see Sciences, B1, 6.


Meritorious, although the critical apparatus is (too) limited.


A valuable edition.

The Arabic text of the 22 volumes (Cairo 1952-1983) has been reprinted at Tehran, M.M. Ayat Allah al-Umm al-Marrashi al-Najafi, 1405 H. in 10 volumes (but French title-pages have sometimes been omitted as well as some French introductions, and lexis of the Avicenna Latinus have partly been included).


Note: NADER, al-nafs, contains the text of De Anima, 1, 1 (partly) and 1, 2. E. HOLMYARD’s edition of parts of II, 3 (to know : Maq. I, ch. 1 and 5, acc. to the Cairo-ed.), : Avicennae De Congelatione et Conglutinatione Lapidum. Paris, 1927, 69-86, was reprinted (together with the other parts of the work) at New York, AMS Press, 1982 (and perhaps at Manford, Santarosa, 1986). Noteworthy is also the edition by M. MOHAGHEHI of M. NARĀQI’s (d. 1764)

Shīfā-Translations (and studies related to the text)

I. Logic

   Unfortunately A. only provides a translation of b. 5-7, b. 8, ch. 1-2 and b. 9, ch. 1 of I.S.’s Prior Analytics. Although the translation has merit, it is in need of correction. The notes to the translation are (too?) limited, both in number and in scope. However, the introduction and the systematic comments (see Logic, A33) contribute to a better understanding of the text, and, at the same time, reveal A.’s own understanding of it. For some important corrections, see Logic, A11.

A. offers a very valuable translation, based on Badawi’s edition (Cairo, 1966), but supplemented with the earlier edition of D. MARGOLIOUTH, Analect  Orientalia ad Poeticam Aristotelicam. London, 1887. In the many explanatory notes, A. clarifies the structure of the text, points to historical sources and discusses terminological or textual problems. More a systematic account of the historical background and the basic ideas of I.S.’s Comment, A.’s substantial introduction (see Logic, A8) can serve as a valuable guide.

Translations of particular chapters (Isagoge)

A. presents a good translation into Persian of the first book, chapters 1-5 of the Isagoge of I.S., but offers no comments or notes.


II. Natural Sciences


Translations of particular chapters (Meteorology and Psychology)


(2) HOLMYARD, E. and MANDEVILLE, D., Avicennae ... (see supra), 15-42 (English transl. of Meteorology, I, I and 5).


(4) BADAWI, A., translation of K. al-nafs, b. V, ch. 2 (first part), in: A. BADAWI, Histoire, II, 672-674, 678-679. In many respects A. improves upon Bakos’ translation of this chapter (on several other occasions, he just quotes Bakos’ translation of other chapters, or paris thereof, without any significant changes). However, he seems not to have consulted Rahman’s edition, nor that of the Avicenna Latinus in the preparation of his translation.

Study

(1) GARCIA-JUNCEDA, J., Los “Meteorologica” de Aristoteles y el “De Mineralibus” de Avicena, in: Milenario de Avicena, 37-63. After covering the problems surrounding b. IV of Aristotle’s Meteorologia in the three classical Aristotelian corpora: the Greek, the Arabic and the Latin, in great detail, A. focuses on L.S. He examines L.S.’s scientific beliefs (pointing out L.S.’s categorical rejection of all kinds of para-science) and his complete reliance on Aristotle’s principles (a reliance that L.S. admitted too). Further, A. points out that for L.S. the De Mineralibus forms a unity with the Meteorologia. Hereby, A. judiciously remarks that book IV of the corpus Aristotelicum graecum of Andronicus is given by L.S. as the separate tract: On Actions and Passions.

WORKS-EDITIONS AND TRANSLATIONS

Finally, A. observes that L.S. innovates, when he links the meteorological and the geological phenomena together, although remaining faithful to the scientific principles of Aristotle.

It is worth mentioning that A. considers the Latin De Mineralibus to be a selection of fragments of L.S.’s Meteorologica, I and 5 instead of a proper translation. (Hereby, A. asks some pertinent questions) A very valuable paper.

III. Metaphysics


1-2: After Horten’s 1907-translation (Die Metaphysik Avicennas: das Buch der Genenung der Seele. Repr. Frankfurt am Main, Minerva, 1960), this is the first complete translation of the Metaphysics of the Shīhāb into an Occidental language (A. had already elaborated a complete translation of the text in 1952 (in view of his lectures in Montréal), but, since A. himself was well aware of its temporal character, it was never officially published). It is worth mentioning that in preparing his translation A. not only takes into account the Cairo, 1960 ed., but also makes use of Horten’s translation, the medieval Latin translation (acc. to the critical edition by Van Riet, see infra), Caramo’s 1926-Latin translation of the Metaphysics of the Najdi (for all parallel passages), and of partial translations by Godelon and Cruz Hernandez. In general, A.’s translation is much more literal than Horten’s, which in itself constitutes an important improvement. The explanatory notes, added at the end of each volume, are useful (the notes on book 1 and book 2, ch. 1 are mainly inspired by Mullâ Sadîr Shirzâd’s Asfiîr al-ahrâ’a, The Four Journeys). Although on several occasions one may feel hesitant about the way in which A. renders the original, one cannot ignore A.’s extreme efforts in presenting the text as accurate as possible (and it is good to keep in mind these words of A. himself: “En arabe toute lecture est en quelque sorte une interprétation” (I, 30). A very meritorious work.

Translations of particular chapters

(1) BADAWI, A., partial translations (and/or paraphrases) of Shīhāb, Met., VI, I-2; VII, 2-3; IX, 4 and 9, in : Histoire, resp. II, 644-646, 622-629, 650-654, 658-661.
Although A. does not offer a complete translation of a whole chapter, his partial translations (accompanined by a paraphrase, or a summary of the other parts of the chapter) deserve attention, whenever they significantly differ from Anawati's (see supra) and undoubtedly even constitute valuable alternatives to it, or from the Arabic text of the Cairo, 1960 ed. However, and unfortunately, A. never explicitly indicates when, and for what reason he differs from the printed Arabic text.

A. relies on Hyman's translation of this chapter (see 3). However, he at the same time improves it, especially by using a much more accurate vocabulary and by offering, now and again, a different reading; which seems more in agreement with the real Avicennian spirit.

Although this translation may in general be qualified as accurate, it is obvious (in the light of 2) that it needs further improvement. One surely must regret the absence of any explanatory notes (besides the basic description of the different chapters, given by A. in an introductory section, 233-240, esp. 237-240).

A.'s translations are extremely accurate, and are supplemented with very significant comments (except for X, 2-5 – a translation dated much earlier than the other ones). One cannot but hope that A. will soon publish a complete English translation of the whole text of the Metaphysics!

Shīfā–Avicenna Latinus

Since 1970, 6 volumes of the AVICENNA LATINUS have been published, i.e.:
Liber de Anima seu Sextus de Naturalibus, I-Ill. Ed. crit. de la trad.

Regarding the Lexica, we may also mention: S. VAN RIET, Traductions arabo-latines et informatique, in : Rev. philos. Louvain, 68 (70), 521-535.

A. explains in which way she uses the computer in order to establish the lexisa (only the lexica of the first volume published were still “hand-made”). Of some related interest to the lexica is also A.’s study, entitled : Influenza de l’arabe sur la terminologie philosophique latine médiévale, in : Actas V. Congr. Int. Philos. Med., 137-144. A. very precisely describes the different criteria one has to respect in order to be able to carry out a valid study of the arabo-Latin vocabulary, which really did influence medieval philosophy – All items are illustrated by concrete examples, mostly derived from the Avicenna Latinus.


A. shows that it concerns a very old translation, much more literal than the later translations by Arnoldus of Villanova and Alquipo. Moreover, she inclines to ascribe it to the same translator(s) as the one (or those) of the De Anima.

Two publications regarding the Avicenna Latinus, not included in this series of S. Van Riet, have to be mentioned:


On request of S. Van Riet, A. provides a provisional transcription of the text of this book from the unique Vat. Urb. lat. 186-manuscript. Very useful, until the final critical publication appears.


Offers the text of selections of I.S.’s Meteorologica, see : Garcia-Junceda, supra ; Natural Sciences, study-1.


Of very limited value, many mistakes (printer’s errors!).

Last but not least, we must mention the fundamental catalogue of the manuscripts of the Avicenna Latinus, prepared by M-TH. D’ALVERNY, and published in 11 parts in the Archives d’Histoire des Sciences et litteraire du Moyen Age, between 1961 and 1972. Its last two volumes were published in AHDLMAL, 37 (70), 327-361 and 39 (72), 321-341.

One cannot overemphasize the exceptional value of these parts, completing an unique catalogue, made according to the same principles as those of the Aristotelis Latinus. Its importance is streesed several times by S. Van Riet, the editor of the critical edition of the Avicenna Latinus. A. sometimes received help from other scholars and always generously acknowledged their contributions, as is shown in her : Richard Hunt and Avicenna Latinus, in : M. DE LA MARE and B. BARKER-BENNFIELD (Eds), Manuscripts at Oxford : An Exhibition in Memory of R.W. Hunt. Oxford, Bodl. Libr., 1980, 51-53. Nevertheless, the main work is hers.

III. OTHER MAJOR PHILOSOPHICAL WORKS

Note: It is not an easy task to decide which works one considers to be important. GUTAS, Avicenna, 79 ff., has dealt with this question in a systematic and explicit manner. Although his method may be open to criticism, it is a reasonable one, and therefore it has been adopted here. However, the works are not classified according to their (supposed?) chronology, but simply in the alphabetical order of their usual title.

1. Aḥwāl al-nafs (AN, 77; M, 121)

- Section 13 has been presented, and translated into French by J. MICHOT, Prophétie et divination selon Avicenne. Présentation, essai de traduction critique et index de l’Épitre de l’âme de la sphère”, in: Rev. philos. Louvain, 83 (85), 507-535 (many parts of it are also published in his Destinée, passim, where fragments of §§1 and 14 are also translated).

A very accurate translation, supplemented with a significant basic outline, and an index of the Arabic words, together with their French equivalents. In an appendix, A. moreover very precisely indicates the concordances between this text, and the De Anima-texts of the Shi’ī, resp. the Najât – more complete than Gutas, Avicenna. 100.

- Section 16 (Epilogue) has been translated into English by GUTAS, Avicenna, 32-33, and a French translation of it can be found in MICHOT, Destinée, 3-4 (N, 14).

Gutas is unaware of Michot, whose translation, no doubt, remains more faithful to the letter (and spirit) of the original Arabic text.

Note: Important passages of the Aḥwāl are included in the Ma‘ṣū́jī (see: Ibn Sinā and other Arabic Authors, 42), inter alia the entire section 13 (for its importance: see MICHOT, Prophétie (cited supra), 511-512).

2. Al-birr wa ‘l-iḥšām (AN, 249; M, 40)

- SHAMS AL-DĪN, ‘A., Al-madhhab al-surhawī... (see: Minor Works, a 6), 353-368 presents the text of what seems to be the only conserved part of this major work.
interesting, and very accurate (but one has to judge case by case). A very meritorious work, but some caution is required when used.


A’s translation of the logical part of the Dānesh-Nāmeh is very imprecise and when the Persian original is not available it is often hard to understand the exact meaning of the text. In general, one gets the impression that his translation was undertaken without due care and precision as is shown in several serious misreadings. It has to be noted that no edition is offered. Of very limited value.

— GUTAS, Avicenna, 19-21 offers an interesting translation of Physics, ch. 50 (penultimate chapter).

Russian and Polish translations

— BOGOUTDINOV, A. already translated the Dānesh-Nāmeh in 1957 into Russian. This translation is reprinted in: DINORSHOEV, Selected Works, 69-203; and also in: ASIMOV, SelectedPhilos. Works, 59-228.


— SKŁADANEK, B., Avicenna-Księga wiedzy (Ibn Sinā-Dānesh-Nāmeh). Warszawa, P.W.N., 1974, XLVI + 272 pp. offers a translation of the complete text (without the mathematical parts), but it was not clear whether or not it is directly based on the Persian original.

Studies


Acc. to A., besides the medical Treatise On the Science of the Pulse, Andar

dānesh-e rag, the only authentic Persian work by I.S. is the Dānesh-Nāmeh, Book of Science. A. insists that both of them were intended as introductory manuals for uninitiated persons. Further, A. offers a very detailed survey of the contents of both works (presenting some comparisons with the Canon, resp. Nihāt and Ihyā‘). Finally, A. remarks that I.S. breaks more frankly with the Aristotelian conceptions and tradition in the Dānesh-Nāmeh than in the Shīfā, and offers some concrete evidence for it. It may be noted that A. also mentions some Persian poems, ascribed to I.S. (but only a few appear to be authentic), as well as no less than 7 apocryphal treaties, usually ascribed to I.S.

A very valuable basic presentation of I.S.’s Persian works.


In this study, A. first points out that a number of paragraphs of the metaphysical part of the Dānesh-Nāmeh have their exact Arabic counterpart in the Ta‘līqāt which seem to indicate the existence of an original Arabic work by I.S. himself (i.e. seems less probable that I.S. would have translated parts of his Dānesh-Nāmeh into Arabic).

In the second part of this study, A. describes in detail the close resemblance, which can be shown to exist between the Dānesh-Nāmeh, and Ghazzālī’s Maqālāt al-falāṣīfā. Intentions of the Philosophers. Since A. did not discover many important omissions and only found minor additions (most of the time concrete examples, which are clearly intended to render the text more accessible), A. concludes that the Maqālāt is a slightly interpretative translation of the Dānesh-Nāmeh. Moreover, in view of the much more logical order of Ghazzālī’s version, A. wonders whether the actual text of the Dānesh-Nāmeh (notwithstanding the manuscript evidence!) has been written as such by I.S. himself?

Note: MOHAGHEGH, M. has published a Faṣīl min kalām al-shaykh al-ra‘īs fi fā‘ādat al-mantiq in his Introduction to a Treatise on the Art of Logic by an unknown author (see: Collected Papers on Logic and Language (Wisdom of Persia, 8), Tehran, Tehran Univ. Press, 1974, yek-hast, do-seh (based on Leiden, Gol. 184). On closer examination, it appears to be the exact Arabic equivalent of the very first chapter of the logical part of the Dānesh-Nāmeh.

A. is preparing a publication on this new discovery.

4. Al-İnşāf (AN. 6; M. 35 alif, ba, jim)

The two extant parts of this work (I.S.’s Commentaries on book Lambda of Aristotle’s Metaphysics, and on the Theologia Aristotelis), together with the Marginal Notes on the De Anima (for this distinction,
see GUTAS, Avicenna, 130 ff., were edited by A. BADAWI in his:
Al-Rū′ūsī, inda al-'Arab. Cairo, 1947, 22-116, now reprinted at Kuwait,

5. Ishrār wa-Tanbihāt (AN, 3; M. 27).


- MEIRREN’S 1891 partial edition of the last section has been reprinted in: Tractés (cf. Infa. Minor Works, a 5).

- NADER, Al-nafs, 45-46 offers a small part of Ṭab., N. 3.


It is unclear which Arabic text-edition A. uses for this edition, but one may reasonably suppose it to be M. SHIBAHI’s edition of Tehran, 1960. The translation is accurate, i.e. the search for meaning prevails over literality. Regarding the comments, it is quite obvious that their profound roots lie in Tāṣāwī’s classical comment, although one has to recognize A.’s great familiarity with the long tradition of comments on the Ishrār, esp. in Iran. The glossaries of technical terms, added to the 2 vol. (I, 495-530; II, 601-662) are well made, very relevant and extremely useful. The same high standard may be ascribed to A.’s excursus on the history of Salman and Absal (based on Rāzī’s and Tāṣāwī’s comments) (cf. I, 531-538); as well as to his Persian-English lexicon of logical terms (II, 663-671) however, the proposed English terms are not always very “technical” terms. As to the two introductions (I, 1-36; divided into three parts; II, 11-152), the former presents only the basic elements of the proper character and contents of this part of the Ishrār as well as of both commentaries of F. Rāzī and N. Tūṣī. But the introductory part of the logical volume is much more substantial (for a more detailed analysis, see Logic, A20). Very meritorious, and, certainly, also valuable.


- Note: The comments of Tūṣī and F. al-dīn Rāzī seem to have been published (in Arabic, or in Persian translation), at Qum, M. Ayat Allah Mar’ashi, 1985 (in one volume, or in 2 separate volumes?).

- An old Persian translation (probably 13th C.) of the second part (Natural Sciences and Metaphysics), published by A. TĀBASI, Tehran, 1937, has been republished at Tehran, K. Fārābī, 1981, XXI + 200 pp.


- GUTAS, Avicenna, 54-56 has provided an English translation of the prologues to the two parts (logic; physics-metaphysics), as well as of the epilogue. Accurate, although slightly interpretative.


This translation provokes ambiguous feelings. On the one hand, it is clear that A. does not take the same liberties with the text as Goichon’s 1951-translation. But, on the other hand, it is also clear that A. makes pertinent mistakes, due to obvious misreadings (on several occasions, Goichon’s translation appears to be more correct). A.’s introduction outlines quite well the basic structures and ideas of the logical part of the Ishrār.

Notwithstanding some evident merits, this translation deserves to be treated with caution.


An excellent translation of the eight Namar – a considerable improvement – with respect to Goichon’s 1951-translation.

Note

- Dībārī S., Ibn Sīnā riwāyat Ashkevāri va-Ardakānī (Ibn Sīnā, according to the Tradition of Ashkevāri and Ardakānī). Tehran, Int.
Amir Kabir, 1985, 61-109, offers the text of what seems to be A.'s slightly reworked version of Ardakani's 18th C. Persian translation of Ashkevari 17th C. Arabic comment on the N. 9 and 10 of the Ishara.

Russian translation


6. Al-mabda wa 'l-ma'ad (AN. 195; M. 106)


A. offers the first printed edition of this early work of I.S. Acc. to the introduction, A. used three manuscripts in preparing his edition, but there is reason to believe that he may have used only one single manuscript (J. Michot who is preparing a critical French translation of the whole work thus orally informed me). If only one manuscript was used, it might explain why there is no critical apparatus. Moreover, A. overlooked that the first part has almost completely been reproduced in the Najat. Thus it is obvious that the edition is in need of serious improvement.

Very meritorious, but one cannot bypass the many deficiencies of the edition.


- MICHOT, Destinée, passim (see Index, 232 – see also 237 for concordance with NURANL), presents the French translation of large extracts. Very fine translation.

7. Al-majnu' Al-bikma al-'Arudiyya (AN. 10; M. 62)

- SHAMS AL-DIN’ A., Al-madhab al-tarbawi... (see: Minor Works, a 6), 351-352 contains a small part of the Book on Rhetorics. A. wrongly present this text as part of the Book of Rhetoric of the Shifâ', although one has good reason to believe that he copies from the Cairo, 1950-ed. by S. SâLEM of the Book of Rhetorics of the Philosophy for 'Arâfi (in casu, pp. 36-42, without the notes).

8. Maqala fi 'l-nafs (AN. 102; M. 120)

- Maqala fi 'l-nafs. Repr. of the 1907-edition of E. VAN DYCK. Beirut, Dâr al-'ilm lil-jami', 1982; also repr. in: Rasâ'il (see Minor Works, a7), 143-219.

- ALPAY (see Minor Works, a1), 1r-39v gives the renaissance Latin translation.

- GUTAS, Avicenna, 16-19, offers a translation of a part of ch. 18. Valuable, but the question of an over-confidence in Goichon arises anew.

9. Mashriqiyyân (AN. 12; M. 63)


- GUTAS, Avicenna, 43-49, gives the complete translation of the introduction, in his usual way (see supra).

10. Mubâhathât (AN. 19; M. 105)

In view of GUTAS, *Notes* (see *Bibliography*, 17), this edition is in need of a serious revision.

- **GUTAS, Avicenna**, 56-60 provides the translation of a Letter to an Anonymous Disciple (corresponds to Bad., 245; 225-228, §458; 246. An accurate translation.

  *Note:* GUTAS, *ibid.*, 64-72, translates what he calls: *Memoirs of a Disciple from Razy* (not present in Bad., but only extant in the Oxford-recension of the *Mubâlahât*, *Discussions*).

  Accurate, but slightly interpretative. However, it has to be mentioned that A. is the first who makes this text accessible (before him, S. PINES, *La “Philosophie Orientale” d’Avicenne et sa polémique contre les Baghdadiens*, in: *AHDLMA*, 19 (52), 5-37, has only given a brief outline of this letter (35-37, appendice).

- **MICHOST, J., Destinée, passion* (see: *index*, 232), has translated into French the §§ 259, 252 (almost complete), 353, 355, 365, 366, 378, 464 and 468 (as well as some parts of §§ 274, 348, 364, 368, 383, 425, 427).

- **ID., Cultes** (see *Psychology*, 17), App. II, 230-233 contains the translation of § 457 and § 467.

  A very fine translation – the equilibrium between literality and philosophical sense is striking.


  *Note*: see also *Minor Works*, C 1.

11. Najât (AN, 23, 202; M, 118)


A provides an entirely new edition of the *Najât*. For his edition, A. used 5 ms. (of different origin, but all present at Tehran on microfilm), of which Dâneshgah Tehran, 1348 has functioned as the basic manuscript. Of the mathematical parts, reconstructed by Juzjâfî after I.S.’s death, A. has only provided a facsimile-reproduction (not always very clear) of the folio’s of the Dâneshgah-manuscript. For the edition of the other parts, A. has also taken into account the Cairo, 1913-edition (and moreover seems to have consulted the Cairo, 1938-edition, as well as the Rome, 1593-edition). In the long introduction (1-103), A. concentrates on the reception of Aristotle in the Arabic world, especially the problems surrounding the dialectical method, as well as the composition of the metaphysics (A. scarcely mentions I.S. in this context). In the last part of the introduction (70 ff.), A. presents a lot of bibliographical data and gives many indications about manuscripts in Iranian libraries. A. also discusses the relation between the *Najât* and other writings of I.S. (but compare in this respect GUTAS, *Avicenna*, 112-114).

A very important edition, insofar as it offers new perspectives for a better understanding of the *Najât* (at least, by presenting valuable alternative readings). As such, an important step in the direction of a fully critical edition.


A. has collated the two Cairo-editions of 1913 and 1938. Hence, his edition brings nothing new to the fore.

- The Cairo, 1938-edition by M. AL-KURDÎ has been reprinted at Tehran, Mortazawi, s.d. (1985?), 312 pp.

  *Note*:

- **NADER, Al-nafs**, 53-112, includes the complete text of the psychological part, as well as one chapter of the metaphysical part.


- **BADAWI, A., Histoire, 675-692 includes the French translation of ch. 9, 12, 13, 14 and 16 of the psychological part. The French translation seems directly based on the – excellent – English translation of Rahman, see *infra*.**
– FERNANDEZ, C.L., *Los Filosofos medievales* (see supra, Av. lat.), 595-618 presents the Spanish translation of fragments of the metaphysical part. This translation is directly based on Carame’s 1926-Latin translation.


**Polish translation**


12. *Ta‘lîqāt* (AN. 8; M. 49)

– IBN SINĀ, *Al-Ta‘lîqāt*. Ed. and Introd. A. BADAWI. Cairo, G.E.B.O., 1973; repr. Tehran, M. al-‘alām al-islāmī, 1985, 199 pp. This is the first edition of this important work. Acc. to A., he based his edition on two manuscripts, but he does not provide the reader with any variant readings. In general, one gets the impression of having in front of oneself an

– Alpago (see *Minor Works*, a1), 102v-121r includes the Latin translation of some fragments.


**Study**

– MICHOT, J., *Tables de correspondance des Ta‘lîqāt d’al-Fârâbî, des Ta‘lîqāt d’Avicenne et du Liber Aporismorum d’Andrea Alpago*, in MIDEO, 15 (82), 231-250. A gives in a very precise manner the tables of concordance between Fârâbî’s *Ta‘lîqāt* and that of I.S., and between Alpago’s *Liber Aporismorum* and once again I.S.’s *Ta‘lîqāt*. A very precise study, extremely useful for further research.
B. Major Medical Works

I. AL-QĀNŪN Fī l-ṬIBB (AN. 140; M. 98)

The famous Bāláq-1877 edition of the Canon has been reprinted several times, e.g. Beirut, Dār al-Sīdar, 1970 (?); Baghdad, al-Muṣannaf, 1975.


A. copies the Bāláq-text, but offers a much more readable text, insofar as he enlarges the characters of the Bāláq-edition. Moreover, he adds some significant explanatory notes. But, above all, the index volume largely facilitates the accessibility of the text. It offers systematic lists of all named physicians, as well as of all mentioned single and composed drugs, metals, plants and animals. Moreover, it surveys all words, which have either a Persian or a Greek origin.

Finally, it presents a basic bibliography.

A valuable work notwithstanding its offering no really new edition. For the three parts of the introduction (none of which is of a properly medical nature!), see: General Studies, B 8 and C 71; and Politics and Ethics, 17.


This edition is based on four printed editions: Rome (1593), Bāláq (1877); Tehran (1878) and Lucknow (1905), as well as on a manuscript of Aya Sofia (Istanbul), dated 618 H. It is quite evident that this edition offers a much more reliable text than previously printed editions, and therefore is an important contribution. It is certainly an important step towards a complete critical edition (which requires a systematic study of all known manuscripts and of the most important ancient comments on the Canon which is a tremendous task!).

WORKS-EDITIONS AND TRANSLATIONS

An important new edition, and very meritorious indeed.

Note: Dr. Ansari told me at a meeting in Paris (November 1989) that the second volume has also been published, but, unfortunately, I have been unable to obtain a copy of it.


At first sight, a very complete list of all simple drugs, mentioned in Canon, II. An essential description of the basic characteristics of each simple drug is given (A clearly tries to respect as much as possible the specificity of I.S.’s approach). It may be noted that there is always a precise reference to the pagernumbers of the Bāláq-edition.

Worth considering for the study (and edition) of b. II of the Canon.

Comments-editions

(1) ISKANDER, A. has published large fragments of Ibn al-Timīdhī’s marginal commentary on I.S.’s Canon, in two papers, entitled: An Autograph of Ibn al-Timīdhī’s Marginal Commentary on Ibn Sīnā’s Canon of Medicine, in: Le Muséeon, 90 (77), 177–236; and: Another Fragment from the Autograph of Ibn al-Timīdhī’s Marginal Commentary on Ibn Sīnā’s Canon of Medicine, in: BSODAS, 44 (81), 253–261.

A. made the important discovery of an autograph by Ibn al-Timīdhī (d. 1165). In the ms. Ar. 108 of the University of California, large fragments of b. IV are preserved, while in the MS. Browne P. 5 (10) one finds some fragments of b. III. The latter manuscript strongly indicates that Ibn al-Timīdhī directly copied from I.S.’s autograph. So, A. rightly insists on the importance of these fragments for a critical edition of the Canon – notwithstanding the fact that I.S.’s own copy of the Canon was transcribed not only by himself, but also by two of his collaborators. In the paper, published in Le Muséeon, A. provides the...
complete edition of the extant fragments of Ibn al-Tūmidī’s marginal notes (always accompanied by a critical English translation, and a comparison of Ibn al-Tūmidī’s version of the Canon with the printed editions of Rome and Bilibīq). Regarding the Browne Ms., A. presents its opening and closing passages (Arabic text, with English translation). Very valuable, of great significance.


(3) HADDAD, A., A Hitherto Unknown Eight-Century Commentary on Avicenna’s Kulliyātī, in: JIHAS, 42 (80), 253-258, mentions a commentary on b. 1 by an unknown author, not present in the standard references. A. presents the first and the last page of each of the two manuscripts (Haddad, Cat. nr. 74; WMS Or. 175), as well as a composite table of contents. A. concentrates on some elements, which may help to identify its author. Interesting, but rather preliminary.

Qanūn-Hebraic tradition

In the Hebrew tradition of the Canon, an important comment has been written by A. BADERŠI. The Hebrew text of its introduction, and its Italian translation have been published by G. TAMANI, Il Commento di Yeda’yah Baderši al Canone di Avicenna, in: Ann. Fac. ling. Lett. Stran. Ca’ Foscari (Ser. Or., 5), XIII, (74), 1-17. A. also shows the particular historical significance of Baderši. A valuable edition and translation.


A meritorious basic presentation.

SHILOAH, A., “En-Kol” — Commentaire hébraïque de Šem Tov ibn Ṣapruṭ sur le Canon d’Avicenne, in: Yaviel, 3 (74), 267-287, offers the Hebraic text (based on Munich, BS, cod. Hebr. 8) together with a

French annotated translation of Ibn Ṣapruṭ’s Commentary on the chapter on the musical nature of the pulse in I.S.’s Canon (I, 2, 3, 1, 2). In his introduction, A. highly concentrates on the problem of Ibn Ṣapruṭ’s sources (Abū ‘Amram, ibn Ya‘ṣīs and Levi ha-yay-yistee’eli), and on the particular way in which ibn Ṣapruṭ did understand I.S.’s text. A fine case-study.


Note

TAMANI, G., Il Canon medicinae di Avicenna nella tradizione ebraica (Helios, 1). Padova, Editoriale Programma, 1988, has a somewhat misleading title. It only deals with the Hebraic tradition of the Canon on pages 59-63. In the first two chapters (pp. 13-58) A. gives a general introduction to I.S.’s life, philosophy (following the line of interpretation of Corbin-Nasr), medical works, and the Canon. A. devotes the remaining part of ch. 3 to the description of the famous (Hebraic) illustrated ms. 2197 of Bologna (see Bibliography, 35 for a brief presentation, and evaluation).

Good, but rather introductory.

Qanūn-Latin tradition


Studies

A. states that Gerard’s translation was in fact the work of different persons (and
such for the complete Canon). Further, A. shows that the Latin translation was
rather defective. A. is inclined to believe that the Arabic text, used by the Latin
translators, had no dotting, and was probably written in a style not very different
from the Kufic. A. gives a few striking examples of errors in the Latin translation. However, in his final conclusion, A. also recognizes the merits of the
Latin translators.
Valuable, but still somewhat preliminary.

(2) BARCIA GÓYANES, J., Dos nombres enigmáticos del trocanter major: Tharucu y Carchametrax, in: Med. Esp. 80 (81), 1-11.
In various marginal notes on the Latin translation of I.S.’s Canon, there appear
two enigmatic words: tharucu and carchametrax. A. convincingly shows that both
these terms derive from the Arabic barbarism, which itself is a transliteration of
the Greek trochantér, and are due to a misreading by two different copyists
(probably Arabic ones). A. gives a list of the Arabic, Hebrew and Latin
manuscripts, in which the mistake appears.
An interesting case-study.

Modern translations

English

CAMERON GRUNER, O., A Treatise on the Canon of Medicine of

ID., The Four Temperaments, in: Avicenna’s Tract on Cardiac Drugs,
119-123, includes several paragraphs of the above mentioned translation.

ID., Parts of B. I, F. I (modified and annotated by M. McVAUGH), in :
E. GRANT (Ed), A Source Book in Medieval Science. Cambridge, Mass.,
The proposed corrections by McVaugh are based on the Venice, 1569-edition.
Note

N.N., Glimpses of Avicenna's Work. New Delhi, IHMMR, 1981, may include (parts of) the translation into Urdu of book I of the Canon, made by Gh. Kantúri in 1892. However precise information about the contents of this work was not located. (N.C.)

Translations of Particular Chapters

Book I


In both cases, A. offers a very precise German translation of a subchapter of Canon I, 3, 1, respectively the subchapters 3 and 1-2. A. takes into account the Arabic text and he also provides a facsimile reproduction of the Arabic text (both Bûlâq and Rome), and of the Latin translation (reproduced according to the Basel, 1556-ed.), A. clearly avoids the use of a too modern terminology, and tries to respect as much as possible the original spirit of L.S.'s text. It has to be noted that A. also adds useful indices. Very valuable translations.


A very valuable translation of Canon I, 4, 5. In the introductory section, A. summarizes L.S.'s doctrine on cutting, and places it in a historical perspective.

Canonis zum erstenmal ins Deutsche übertragen. Berlin, 1900 (pp. 515-562, translates III, 3, 2).
MICHAILOWSKY, E., Die Augenheilkunde des Avicenna. Berlin, 1900 (pp. 601-636, translates III, 3, 4).

A. has prepared an English translation of Canon III, 9, 1, 8-9, III, 11, 1, 2 and 5; III, 11, 2, 1-2 and 6-7 with great care. Besides to the Rome, 1393-edition, A. also paid attention to the Bûlûq-edition, the Russian and Urdu translations of these sections, and consulted the Latin translation in its Venice, 1608-ed. as well as in its Venice, 1597-ed. A. intersperses the textual excerpts translated from the Arabic with sections from the Latin translation which he labels: “Notes by Commentators”. A very clarifying analysis of the translated chapters is given by A. in a final comment (13-16). In his conclusion, A. states that I.S. was a systematic scholar who attempted to discuss medicine (as a whole), that Galen and Hippocrates were his main sources, and that one may find occasional flashes of clinical observation and sound judgment in his Canon.
A very valuable contribution!

Book IV

A. offers a rather literal translation of Canon, IV, 3, 2 (in part regarding cancer, based on the Bûlûq-ed., III, 136-138, of which A. presents a handwritten copy). A. also gives a list of the Materia Medica in this context.
Valuable, although some clarifications seem necessary.

Studies

A. presents the problems a translator of the Canon has to face in an enlightening way. He insists on the fact that the Canon has been written over several years, and probably was based on lectures given by I.S. (A. ascribes a lot of anomalies in the actual text to this very fact). Moreover, A. judiciously remarks that a great familiarity with I.S.’s philosophical ideas is required in order to correctly understand his medical teaching. Finally, A. points out well known facts such as the imperfectness of the language of the Canon, the presence in it of many foreign words, proper names, and the creation of new meanings for common Arabic words by I.S.
An interesting paper, worth considering.

Of limited value.

Note

Prof. M.S. Khan kindly informed me in a letter of 2 contributions in Khuda Bukhsh Library Journal, 47 (88) (in Urdu):
– HAKIM MD. HASAN NIGRAMI, Al-Qânûn fi’l ‘Ibûb. A Survey of its Missing Volumes (161-164);

II. AL-ADWIYA AL-QALBIYYA (AN. 111; M. 14)

This edition is based on three manuscripts (2 European and an Indian). Unfortunately, A. makes no use of the printed edition of 1937 by Bilge (in: Büyük Türk Fılozu ve Tıp Üstadı İbn Sina, Istanbul, 1937, vol. III, separate tract). However, interesting variant readings are present.
A useful complement to the 1937 edition.
Latin translation

The Venice, 1527-edition of the Canon (see supra, Canon-Latin tradition), also offers the De Virtibus Cordis in the translation of Arnoldus of Villanova (p. 421-428). See also supra, A II, Av. Lat. (app. De Anima, IV-V).

English translation

HAMEED, A., Ibn Sīnā-Tract on Cardiac Drugs, in: Avicenna's Tract on Cardiac Drugs, New Delhi, IHMMR; Karachi, IHTR, 1981, 11-75. In general, A.'s translation appears very reliable, but one has to regret the absence of any notes. (One is always confronted with ambiguities in this kind of text!). So, for a serious study, access to the Arabic original remains necessary. However, it has to be recognized that this translation is infinitely better than that of Cameron Gruner (see infra), and deserves particular appreciation insofar as it is the first complete English translation of this medical tract of I.S.

CAMERON GRUNER, O. has given a paraphrastic translation of s. 1-11 in his A Treatise (see supra, Canon-Mod. Tr.), 123-125, 534-551. Parts of it are present in his: The four emotions, in: Avicenna's Tract on Cardiac Drugs, 105-118.

Studies


(2) DURRANY, K. and SIDDIOQUI, T., Al-Adwiyat al-qalbiyya. Ibn Sīnā's Treatise on Cardiac Drugs: An Introduction, in: Stud. Hist. Med., 4 (80), 29-38. This paper appears to be a reworked version of 1. The systematic presentation of the treatise is almost verbatim the same. However, in their introductory section the authors pay more attention to the philosophical and psychological concepts, which underly I.S.'s medical system, and they thoroughly analyze I.S.'s concept of pneuma (acc. to them, this is the key-concept of the treatise, and comparable to the Yoga-notion of prana). A valuable paper, although authors seem to have overestimated the psychological aspect of I.S.'s medical theory.

III. URJĪZA ḴĪṬṬ (AN. 114; M. 15)

BĀBĀ (AL-), M., Urjīza Ḵīṭṭ, in: M. AL-BĀBĀ, Min Mu'allafat Ibn Sīnā (see supra, II), 90-194. Based on several ms., this edition appears very valuable. Ibn Rushd's Comment on this Poem, and the bilingual Arab-Latin-French edition of H. JAHIER and A. NOUREDDINE. Paris, Les Belles Lettres, 1956, have also been taken into consideration for this edition. In the (brief) introduction, A. surveys inter alia the different Arabic Comments on this Poem.


Note:

THĀMARĪ, D., Poem on the Causes of Passions by Ibn Sīnā, in: Al-mawrid, 14 (85), 243-268 (Ar) offers an annotated edition of a Poem, which he himself ascribes to I.S., but which is of 'Abd Allah Effendi, as is shown by M. MUHAMMAD, Comment on the Case of an Edition (The Poem on the Causes of Passions by Ibn Sīnā), in: Al-mawrid, 15 (86), 221-226 (Ar).

Latin tradition

The Venice, 1527-edition (429-438) and the Basel, 1556-edition includes the Latin translation by Armegeandus Blasi de Montepesulano (for precise ref.: see supra, Canon-Latin tradition).

Translators

Good Italian translation of part II, ch. 1, without commentary.

ZAISLAMOV, Z., has provided a Russian translation at Tashkent, 1972.

Studies

After a rather general introduction (in which A. accuses some historians of having falsified the real impact of the Arabic-Islamic culture), A. briefly enumerates the editions and translations of the Poem on Medicine, as well as the basic classical comments on it. Hereafter, A. presents a summary of the Poem, large extracts are cited and supplemented by (rather obvious) comments. Good, but rather introductory.

(2) QAŞSEM, M., Mother and Child in Ibn Sinā’s Poem, in: Al’arabī, Nr. 272 (81), 134-137.
A. has brought together all the verses of the Poem regarding the topic: mother and child - he always cites the number of the verses, together with their first and last words. Of almost no value.

C. Minor Works

Note: This material is arranged according to the classification, adopted by G.C. Anawati in his bibliography Mu‘allaqāt Ibn Sinā. Cairo, Dar al-Ma‘ārif, 1950. However, before proceeding with I.S.’s minor works, a few collective works are enumerated and special attention is paid to the autobiography/biography complex.

a. Collective Works (abbreviations, and general appreciation, for details, see infra)


A. provides the very first publication of several of I.S.’s exegetical, or mystical texts, and offers a completely new edition of all the other texts of this kind. He makes use of the known manuscripts, although not in an exhaustive way. It has to be stated that the reason why he did choose some particular manuscripts is not always clear.
In general his editing appears valuable and is undoubtedly an important improvement compared to older editions of this material. An important collection of texts, very meritorious and valuable.

Translation into Russian of five philosophical opuscula.


No lesser than 23 texts by I.S. are edited (or reprinted) by A. in the second part of the work (pp. 231 sqq.). The materials, on which a given text has been edited, is (are) specified by A. in the first part of his book, although not always in a very precise manner (several obvious mistakes are present in the references, offered by A.). Nonetheless, A.'s merits are great, not at least because of his editing some texts for the first time. Let us still mention that the first part of this work (esp. pp. 60-169) also includes a kind of commented gloss of I.S.'s Treatise on Politics, besides some basis remarks on I.S.'s political and moral ideas, as well as on I.S.'s life.


Reprint of a lot of minor works from several sources, but especially from Majmū' rasā'il al-shaykh al-ra'is. Hayderabad, 1354 H. (abbr. Majmū'). and from Jāmī' al-Buddi'ī. Cairo, 1917 (abbr. Jāmī').


Although A. is aware of some recent critical editions of some of the involved texts, his edition does not really take them into account. In fact, it is almost a reprint of the Cairo, 1908-edition - there being offered only a few variant readings (based on one manuscript). The total absence of a critical apparatus is most significant!

Of very limited value. (abbr. Tīs').

WORKS-EDITIONS AND TRANSLATIONS

b. Autobiography/Biography complex

Editions


A convincingly shows the existence of two traditions regarding the autobiography/biography of I.S., i.e. the well-known tradition of al-Qīfī-Ibn Abī Usaybīha, and another tradition present in several manuscripts (which form the basis of this work), and presented i.a. by al-Kāshī. It is obvious that A. has prepared the Arabic text, and its English translation (as well as the many explanatory notes) with great care, and that his work may therefore be considered to be the first really critical edition of the autobiography/biography complex - notwithstanding the need for some obvious corrections (especially in the light of M. Ullmann's critical review of the work, in: Der Islam, 52 (75), 148-151, and also Gutas' translation of the autobiography, see infra).

An important work.

The Arabic text, as prepared by Gohlmans has been published by M. FAKHRY in his edition of the Nājavī (see supra, Nājavī), 23-34 (together with what Gohlmans calls the longer bibliography, 35-38).


Authors who did not have Gohlmans' edition at their disposal during the preparation of their work, but came in touch with it afterwards explicitly wanted to present a critical edition of the autobiography/biography complex in the tradition of al-Qīfī-Ibn Abī Usaybīha (they clearly ignore the other tradition). For the most part, they have succeeded in their (specific) objective, at least as far as can be judged from a basic comparison with Gohlmans (including Ullmann's C.R.), although the critical apparatus is rather limited. However, it is deplorable that the Arabic text has been presented in handwritten characters instead of the usual printed characters.

For Honis French translation, which accompanies this edition, see infra. Valuable, a useful complement to Gohlmans.

Note: JOHÅH, F., Verification of Ibn Sinā's Biography, and its Publication, in: Al-turāth al-'arabī, 28 (82), 235-236, briefly presents this material.
A good, but not really critical edition of the autobiography/biography complex.

Translations

**English**

Arberry, 9-24. Gohlmans, W., see supra, editions.

**German**

Brentjes, B., Ibn Sinā (see General Studies, A 6), 30-47 offers a complete German translation.

**Persian**

Dībājī, S., Ibn Sinā... (see supra), 33-57, offers the Persian translation of the autobiography (provided with many significant annotations), and of the biography (A. hereby cites some observations of Shahrizâr and Ashkevārī).
Valuable, especially since it brings to the fore some lesser known later Persian sources.

**Russian**

Dinorshoev, M. and Mardonov, T. have provided a Russian translation, in: Dinorshoev, Selected Works, 57-66; also in: ASIMO, Selected Philos. Works, 40-58.

- Pirūzinom, 11-34.

**c. General Works**

I. Ajwibat ‘an sit ‘ashrāta masā’il (Answers to 16 Questions) (AN. 1; M. 105)

Note: Acc. to Mahdavi, p. 212 this text is an integral part of the Mubâ‘alāhī at least in one of its transmitted redactions.
MUṬAHARRĪ, M., Philosophical Questions of Abū Rāhūn (Birūnī) in Exchange with Bū ‘Ali (Ibn Sīnā), in: Barrasiha dar bārā-i Abū Rāhūn Birūnī (Essays on al-Biruni). Tehran, High Council of Culture and Art, 1973, 54-163, 116-164, offers a Persian translation, and an analysis (also in Persian) of the questions 1-5, 6 (but in this case the answer is not translated nor discussed), 14 and 15.

A. provides valuable translations. In his analysis, he always pays attention to I.S.'s Greek sources. Whenever possible, he also points to later developments in Molla Sudra Shīrīzī. But A.'s main attention goes to the problem of the authenticity of these questions. In this respect, he makes several relevant remarks. He rightly wonders why these questions have been ascribed by some people to a correspondence between al-Birūnī and I.S.? Very useful.

2. Ajwābāt an ‘ashar masā’il (Answers to 10 Questions) (AN, 2; M. 6)


A rather critical edition, based on a reasonable choice of 4 basic manuscripts (and 3 corroboratory ones) from among a dozen of Istanbul manuscripts (as explained in detail by A. in the first related study). A. also concentrates on the problem of the addressee of the treatise (the identification with al-Biruni is due to an ambiguity in Aya Sofia 4853 – as shown by A. in both related studies). Finally, in the second related study, A. presents a brief outline of the ten questions, as well as a more detailed summary of three of them.

A.'s edition certainly constitutes a significant improvement when compared to Ulken’s Istanbul, 1953-edition.

Alpago, 137v-139v, offers a partial Latin translation of the questions 2, 4, 5 and 6.

WORKS-EDITIONS AND TRANSLATIONS

3. Rā’ī aṣāʾīr al-‘ulûm al-aqliyya (Tr. On the Division of the Intellectual Sciences) (AN, 4; M. 32)

– Tis’, 83-94.

– Shams al-din, 261-272 (reprint of the Cairo, 1908-ed.).

– Alpago, 138v-145v offers the Renaissance Latin translation.


4. Aqā ’el al-shaykh fi ’l-ḥikma (Aphorisms of the Shaykh on Wisdom) (AN, 5; M. 103)


Very valuable.
5. K. al-Hudūd (B. of Definitions) (AN. 9; M. 57)

- A.-M. GOICHON’s Cairo, 1963-edition of the Arabic text (without the French translation) has been reprinted in: Rasā‘il, 75-129.
- The same edition has also been reprinted, together with a Persian translation by M. FULĀDVAND, Ibn Sinā-Hudūd yā ta’rīfāt. Tehran, 1979; Tehran, Sorush, 1987.
- The Persian translation is good, but clearly in need of a more detailed annotation. Of great significance is the four-language list of technical terms (Arabic-English-French-Greek), as well as the three-language list (Arabic-French-Greek) of common terms in I.S. and Aristotle, which was added by A. to his translation.

- Tis’ 63-82.


- Alpago, 121r-137v presents the classical Latin translation.

6. ‘Uyūn al-ḥikma (Sources of Wisdom) (AN. 15; M. 93)

- A. BADAWI’s Cairo, 1954-edition has been reprinted at Kuwait, 1980, as well as in: Rasā‘il, 1-74.

7. ‘Uyūn al-Masā‘il (Major Questions) (AN. 16; M. 189)


8. K. al-Hidāya (Book of Guidance) (AN. 24; M. 130)

- The very first edition of this work, based on two known manuscripts. A valuable pioneering work, although one may regret that A. did not undertake a more systematic comparison with other Avicennian texts in order to determine uncertain readings.
A critical, and very valuable translation, of the last section of the Book of Guidance. It has to be mentioned that A. provides a complete Arabic-French lexicography of this section.

- MICHOT, Destinée, includes the translation of several passages, see Index, Direction (232).


d. Logical Works

1. Urfāza fi 'I-manṭiq (Poem on Logic) (AN, 25; M. 22)


2. Ta'āqūq al-mawlī' al-jadali (Investigation of the Dialectical Topos) (AN, 26; M. 48)


A rather valuable edition, based on three manuscripts (see A.'s introduction), ibid., Muq., davāzdah-shanazdah.

3. Al-maşā'il al-gharbiyya (Occidental Questions) (AN, 39; M. 8)

- Dānesh Pāzhouh, M., edits it in: ibid., 80-105.

The very first edition of this text. Meritorious (although one regrets the absence of any critical apparatus) especially in view of A.'s affirmation of having used 3 mas.

e. Linguistics

1. Asbāb ḥudūth al-ḥurūf (Causes of the Production of Sounds, or: Tr. On Phonetics) (AN. 47; M. 25)


Based on several manuscripts (reasonably well chosen), authors provide a critical edition of the two versions (there are significant differences with Khānlarī's edition of these two versions).

Of great importance, and very valuable.


Useful.

Note: Rashād, 'A., seems to have offered a translation (into Urdu?) with comment on (the first version?) of the treatise at Kabul, 1981.

2. Al-Nirūzīyya (The New Year Treatise) (AN. 49; M. 127)

- Tis', 105-110.
f. Poetry

1. Ash’âr al-shaykh (Poems of the Shaykh) (AN. 50; M. 29)


- INAL-SAVI, S., Avicenna and his Persian Quatrains, in: *Ulud. I.S. Semp.,* 455-460 (Tu), 461-454 (Pers. Quatrains); 466 (Engl S).

The summary is not quite clear, but one gets the impression that A. has brought together as many Persian quatrains by I.S. as he could find (from various sources), and discusses in the Turkish introduction the spurious ones.


In the Kaufmann Geniza Ms. 205, A. has discovered a poem, ascribed to I.S. (based on A.’s analysis of its contents, this attribution is deemed acceptable). A. provides the text of the poem, as originally written in Hebrew characters, its transliteration into Arabic, and an English translation.

Valuable, but of limited significance.


This work includes Arabic and Persian poems of (or ascribed to) I.S., the translation into Tadjiki of the Poem on the Soul and the Russian translation by Y. KOLOVSKY and T. MARDONOV of all the poems. This information comes from secondary sources.


WORKS-EDITIONS AND TRANSLATIONS

1. Al-ajrâm al-‘ubriyya (The Celestial Bodies) (AN. 53; M. 53)

- *Tâ‘*, 39-54.

2. Ajwibat masâ’il sa’ala ‘anah Abî Rîhân (Answers to Questions Asked by Abî Rîhân; also known as: Correspondence with Al-Birûnî) (AN. 54; M. 5)


This edition constitutes an important improvement compared to the Cairo, 1917-edition (*Jâmî‘*, 119-151), for two major reasons: 1. In using two additional manuscripts, it offers an obviously more critical text of the ten questions pertaining to Aristotle’s *De Caelo*, and of eight further questions posed by al-Birûnî himself (but cfr. Taneč, regarding the ten questions); 2. It provides more materials by adding to it the edition of the replica by al-Birûnî, and al-Ma’sûmî’s reaction against them on behalf of I.S. (based on 2 other ms.).

Very meritorious, and, indeed, valuable, but in need of further refinement as is shown by Taneč (see infra).

- *Jâmî‘*, 119-151 has been reprinted in *Rasû‘l*, 407-440, while *Rasû‘l*, 481-519, reproduces the second part of NASR-MOHAGHEGH, 51-87 (Further Answers of al-Birûnî and al-Ma’sûmî’s defense of I.S.).


- MUNTÂHARî, M., Philosophical Questions... (see supra, Gen. Works, I), 54-116, offers a Persian translation, and analysis of the q. 1-4.

A valuable translation. A., in his analysis, deals with I.S.’s (and al-Birûnî’s) Greek sources and Arabic predecessors, while paying at the same time attention to some later reworkings and/or corrections by Molla Sadrâ Şirazi. Moreover, he accurately describes the central problems at issue. It has to be mentioned that A., in his introduction, stresses that whereas al-Birûnî’s approach is rather
through abstraction and induction, I.S. clearly prefers the syllogistic method. Very valuable.

A first offers the Turkish translation of the discussion between al-Biruni and I.S. (231-260). Then, after a brief introduction (261-263, in Arabic), he presents a new edition of the part, including the ten questions on the De Caelo (based on the different existing printed editions, as well as manuscript materials. A further improvement with respect to the Nasr-Mohaghegh-edition.

- ZAVADOVSKY, YU. also offers a Russian translation, in: DINORSHAEV, Selected Works, 365-390.

3. Ashbub al-ra‘d (Causes of Thunder) (AN. 55; M. 26)

Note: SEZGIN, GAS, VII, 223 shows that this text is a fragment from Theophrast’s Meteorology. Ras'al, 231-236, includes the reprint of Majmu‘. Tr. 2.

4. R. al-wus’a (Tr. of Spaciousness) (AN. 67; M. 129)


5. R. fi ˇujjav al-mushbbitin lilmā‘dī maḥdā‘an zamāniyyan (Tr. On the Proof of those who affirm that the Fati has a Temporal Beginning) (AN. 75; M. 64)


that A. had already paid some attention to this treatise (and offered a partial translation of it) in his: La conception de soi chez Avicenne et chez Abû‘l Barakât al-Baghdadî, in: AHDLM, 21 (54), 21-98, esp. 22-23 and 96.

h. Psychology

1. R. fi ˇujjav al-râ‘s (Letter on the Soul, also known as: Letter on the Disappearance of the Vain Intelligible Forms after Death) (AN. 81; M. 36)


- ID., Avicenna’s “Letter on the Disappearance of the Vain Intelligible Forms after Death”, in: ibid., 27 (85), 94-103. In the previous publication, A. provides a complete critical edition of this treatise (based on a very scientific collation of 12 ms. – more than the ones given by Anawati or Mahdavii), followed by a critical French translation, and an Arabic-French index. As to the latter publication, it offers a critical English translation, as well as A.‘s arguments for ascribing this letter to I.S. (at least, in a provisional way, acc. to A.‘s own words). Extremely valuable. A.‘s way of editing this text may be expected to become a model for the future.

2. R. fi ˇujjav wa ˇujjav al-ashara (Tr. On Happiness, and the Ten Arguments) (AN. 84; M. 43)

- Rasal, 299-280 includes the reprint of Majmu‘. Tr. 5.

- MICHOT, Destinée offers the translation of several passages, see ibid., Index, 231: Bonheur.

3. Al-‘uqil (The Intellect) (AN. 90, 186; M. 186)

- Shams al-din, 414-418.
4. Al-Qaṣīda al-‘aynīyya (Poem on the Soul) (AN. 93; M. 99)

Note: this poem has been printed (most of the time in a very uncritical way) and reprinted so many times that it is almost impossible to enumerate all editions. Therefore, two (commented) editions are listed:
- KHOLEIF, F., Ibn Sīnā wa madhabahu fi ʿl-nafs (see Psychology, 13), 129-131 (not really critical edition, but at least the commentary is significant);
- MILLA, M., Al-qasida al-‘aynīyya... (see I.S. and Other Arabic Thinkers, 25), 31-33 (almost of no significance).

Arberry, 77-78.

A Russian translation has been published in: Sadot Shara, 1971, 116-117, and another one in: HUSEinzODA, Saturna Predel (cfr. supra, Poetry).

5. Mukhtasar Arisṭū fi ʿl-nafs (Summary of Aristotle on the Soul) (AN. 96; M. 124)

A. shows that this text is not by I.S., but by Gregorios Thaumaturgos (see also ibid., 54-62).

6. Maʿārij al-quds fi madārij maʿrīfāt al-nafs (Stairs of Sanctity in the Degrees of Knowledge of the Soul) (AN. 97; M. 222)

This work is not by I.S. (see Jaansens' critical remark on I.S. and Other Arabic Thinkers, 42). There exist two recent editions, both ascribing the text to al-Ghazalī:
1. Edited by the Revival of Arabic Culture Committee at Beirut, Dar al-ṣaḥāba al-jadīda, 1985?

The former edition is based on 2 ms.; the latter edition is almost identical with the former.

7. Masāʾil ‘an akhlāṣ al-rāḥ (Questions on the State of the Spirit) (AN. 98; M. 135)

A. convincingly shows that this treatise has to be ascribed either to Miskawayh, or to an author belonging to the circle of the Ikhwan as-Safā, So, it is clearly non-Avicennian.

8. R. fi maʿrīfat al-nafs al-nāṭiq wa-akhlāṣihā (Tr. On the Knowledge of the Rational Soul, and its States) (AN. 103; M. 238)


A very valuable translation. Moreover, A. expresses some serious doubts regarding its attribution to I.S. A. instead opts for a post-Avicennian origin.


i. Medicine

1. Urfātiṣa fi ʿl-ṣarīrī (Poem on Anatomy) (AN. 112; M. 18)

- SCRIMIERI, G., Testimonianze medievali e pensiero moderno. Bari, Levante, 1970, P. II - Sulla Medicina di Ibn Sīnā, 99-157, includes the Arabic text of the Poem (156-137); its Italian translation (118-135) and an Introduction (101-118).