

Treasures of Knowledge

An Inventory of the Ottoman Palace Library (1502/3–1503/4)

VOLUME I: ESSAYS

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BOOKS ON SUFISM, LIVES OF SAINTS, ETHICS, AND SERMONS

The section on Sufism—with lives of saints, ethics, and homiletics also nested in it—constitutes the largest single classification in the palace library inventory, without even considering several dozen relevant works listed in other sections of the inventory by Bayezid II's librarian 'Atufi. Among the twenty sections (*tafşils*) or fields of learning that constitute the grid in which 'Atufi struggles to situate each and every volume in its appropriate discipline, Sufism takes pride of place in terms of numbers. The 1,084 titles in this section account for fifteen percent of the more than 7,200 works listed in the inventory as a whole.¹ By 1502–4, in other words, Sufism had arrived, at least in the lands of Rum and arguably also in many corners of the broader geography of Muslim communities in the Afro-Eurasian oikoumene.

The prominence of Sufism in the inventory is not simply a matter of numbers. For 'Atufi, or for Bayezid, who was presumably the prime audience for this text, there was obviously a touch of affection worth expressing toward certain authors in this otherwise dry list of titles, names, and subjects. Of the standard phrases of fond remembrance and wishes used for the deceased, “may his tomb be radiant” (*ṭāba tharāhu*) occurs regularly for members of the Ottoman imperial family and otherwise only fifty-two times in the whole text, thirty-nine of which (namely, three-quarters) appear in the Sufism section. The two names that dominate this section, Imam al-Ghazali (d. 1111) and Ibn al-'Arabi (d. 1240), receive the highest number of invocations with that phrase, eleven and eight times respectively.

The quantitative and qualitative prominence of Sufism must be considered in the context of its rising significance as a deep intellectual and social current in the post-Mongol world with sinews reaching into many dif-

ferent layers of life, including forms of popular entertainment like the shadow puppet theater, densely imbricated as it was with neoplatonic Sufi undergirdings. That process had clearly reached a certain maturity circa 1500, in a curious parallel to the unmistakable trend toward vernacularization in various spheres, including but not limited to language.² The library collection inventoried by 'Atufi boldly reflects some vibrant aspects of that trend. At the same time, like all collections, even this gigantic one is selective and partial. The absences, also to be discussed below, tell us that the court was not the crucible, or privileged site, where vernacular pieties woven around Sufism found an obvious platform for all milieux.

The inclusion of books on ethics (*akhlāq*) in this section of the inventory, and the treatment of ethics as a subcategory of Sufism, only enhances this sense of the expanding capaciousness of Sufism. In other words, 'Atufi was informed by the late-fifteenth-century attitude toward *taṣawwuf* as a vast body of and conduit for knowledge. The famous ethicist-philosopher Ibn Miskawayh (d. 1030) is well represented in this section, with his *Tahdhīb al-naḥs* (Purity in Perfecting the Soul), in four copies;³ his *Jāwidān-khīrad* (Perennial Wisdom) in eight copies (without a language designation, hence presumably in Arabic), and a Persian translation, almost all of which are listed as “pertaining to Sufism” (*min qibali al-ṭaṣawwufi*).⁴ Two of them (137 {19}, 141 {4}) are “selections,” and one of those two (137 {19}) is classified as being “on advice” (*fi al-naṣā'ihī*). As part of the same epistemological calculus, Ibn Miskawayh appears only twice in the section on philosophy with his *al-Fawzu al-aṣgharu* (The Lesser Felicity), a systematic work on metaphysics (360 {13}, 361 {18}).⁵

Nasir al-Din al-Tusi's (d. 1274) *Akhlāq-i Nāṣiri* (Nasirean Ethics), one of the most popular and influential books on ethics in Islamic history, is also well represented in the palace library and receives a similar classificatory treatment. Of its nine copies, six⁶ are classified under *min qibali al-taṣawwufi*, while one (136 {18}) is designated as being *min qibali al-naṣīḥati wa-al-taṣawwufi* (pertaining to advice and Sufism); another (140 {3}) is recorded simply as being in Persian, and one (146 {3}) is *fi al-naṣā'ihī*. In the case of Jalal al-Din Dawwani's (d. 1502–3) *Akhlāq-i Jalālī* (Jalalian Ethics), here given with the title *Makārim al-akhlāq* (The Book of Noble Character), each of the six copies is explicitly designated as being “in Persian” and *min qibali al-taṣawwufi*.⁷ Dawwani's work, which would quickly enjoy an enthusiastic reception in Ottoman lands and make a long-lasting impact on ethical and political thought there, is indeed deeply informed by Sufi ideas and ideals of the Late Middle period, including illuminationism, as implied in the full title of the book, *Lawāmi' al-ishrāq fi makārim al-akhlāq* (Lusters of Illumination on the Noble Virtues).⁸

Many other titles in this section, such as the pseudo-Aristotelian “advice for Alexander” (two copies, 145 {11}, 145 {11–12}, the latter identified as a Persian translation), or the *Pandnāma* (Book of Advice) attributed to the Sasanian emperor Anushirwan, might have been just as convincingly classified under other categories like advice for rulers, sermons, or philosophy, some of which would be closer to the expectations of the modern reader.⁹ Atufi even places al-Shayzari's well-known *Nihāyatu al-rutbatī fi ṭalabī al-ḥisbatī* (The Utmost Authority in the Pursuit of Ḥisba [namely, enforcing the Qur'anic injunction of “enjoining the right and forbidding the wrong”]) in this section, presumably because it, too, deals with morals, namely the morality of the marketplace and of public spaces like mosques (147 {9}).

ON SUFISM, STRICTLY SPEAKING

Having decided to list the books on Sufism (*taṣawwuf*), ethics (*ilm al-akhlāq*), homiletics (*naṣīḥa / maw'izā*), and hagiography of saintly figures (*manāqib al-mashāyikh wa al-awliyā'*) all together, 'Atufi clearly did not attempt to sort the books in this composite category

into discreet sections and instead simply cited them indiscriminately. It is possible that the organization of books on shelves, or their size, i.e., some criteria independent of their content, informed 'Atufi's decisions. It is, of course, also likely that he was at times genuinely fuzzy about the proper designation for particular works or was limited by the categories with which he was working, particularly if he started to pay less attention as he got weary of handling the books. In this laborious process, 'Atufi must have also been frustrated with volumes that contained several titles falling into different categories, of which there are a good many in this section of the inventory, as well as with many other works that defied his attempts to identify either the title or the author, which he proceeded to describe in the most general terms (“a work on Sufism”). Also, 'Atufi did pay some attention to the question of language, specifically by identifying works written in Persian and Turkish (though he sometimes noted Arabic as well, in only eleven instances, for no apparent reason), but it is not possible to know how consistent he was in this regard. It appears that if he did not indicate the language at all (the majority of cases), then the work in question was in Arabic, though there are occasions in which he neglects to designate certain works as Persian, even though they most certainly were. Evidently, he was more careful with Turkish, presumably because overall there were very few works on Sufism in Turkish, to be discussed below.

EARLY SUFISM (BEFORE THE ELEVENTH CENTURY)

Predictably, the earliest phase of Sufi history, roughly from the early or mid-ninth century until the appearance of the first major Sufi manuals in the mid-tenth century, is not represented in the inventory at all, with the sole exception of a short selection: the last chapter, titled *Bustān al-ma'rifa* (The Garden of Gnosis, 133 {10–11}), from the famous work of al-Husayn b. Mansur al-Hallaj (d. 922), *Kitāb al-ṭawāsīn* (The Book of *Ṭawāsīn*).¹⁰ The almost total absence of works from this early phase in the palace library collection is not surprising, primarily because the manuscript evidence for that period of Sufism, which is very thin today, was evidently already scarce even in pre-Ottoman times. This silence

extends well into the eleventh century, and it is broken only by the presence of six copies of what is quite possibly the most popular “classical” Sufi manual of all time in Islamic history, Abu’l-Qasim al-Qushayri’s (d. 1072) *Risāla* (Treatise).¹¹ The same author’s Qur’an commentary, *Laṭā’if al-ishārāt* (Subtleties of Signs), is also present in a single copy.¹² There is only one other manual from the formative period of Sufi tradition in the tenth and eleventh centuries, al-Kalabadhi’s (d. 990s) *Kitāb al-ta’arruf li-madhhab ahl al-taṣawwuf* (Book of Introduction to the Way of the People of Sufism).¹³ However, ‘Atufi does not cite the author’s name in either of its two mentions, and one suspects that this work found its way into the collection not on its own merit, as it were, but because it was bound together with another work in both cases, one of them with a very popular manual from a slightly later time, namely, *‘Awārif al-ma’ārif* (Gifts of Spiritual Knowledge, 108 {14–15}) by Abu Hafs ‘Umar al-Suhrawardi (d. 1234), discussed below. Another seminal work of early Sufi thought, Hujwiri’s (d. between 1073 and 1077) *Kashf al-mahjūb* (The Unveiling of the Veiled, 179 {5}), also appears as part of a multi-text volume and is listed without an author’s name. Noticeably absent are other now-famous early manuals and biographical compilations such as al-Sarraj’s (d. 988) *Kitāb al-luma’ fi al-taṣawwuf* (Book of Light Flashes on Sufism), al-Makki’s (d. 996) *Qūt al-qulūb* (Nourishment of Hearts), and al-Sulami’s (d. 1021) *Ṭabaqāt al-ṣūfiyya* (Generations of Sufis).

‘ABDULLAH ANSARI, THE GHAZALI BROTHERS, AND SUHRAWARDI AND KUBRAWI LINEAGES

Three prominent figures from the eleventh century, all from Khorasan, are well represented in the collection: ‘Abdullah Ansari (d. 1089), Abu Hamid al-Ghazali (d. 1111), and Ahmad al-Ghazali (d. 1126). Five copies of Ansari’s short Arabic work, *Manāzil al-sā’irīn* (Stations of Wayfarers), and a few commentaries on it, most notably *Mir’āt al-nāzīrīn* (Mirror for Observers), are accompanied by his Persian *Munājāt* (Intimate Conversations [with God]).¹⁴ Apart from some selections of Ansari’s preaching, another Persian work titled *Ṭabaqāt al-mashāyikh* (Generations of Shaykhs, 113 {8–9}), which

might have been the *Ṭabaqāt al-ṣūfiyya*, a biographical compendium compiled by Ansari’s circle, is represented in the inventory; *Zād al-‘arīfīn* (Provisions of Gnostics) attributed to Ansari in manuscripts after the fourteenth century, also makes an appearance in three copies.¹⁵

As one would expect, the prolific writer and authoritative thinker Abu Hamid al-Ghazali is front and center in the inventory. His name is always preceded by the honorific title *imām* and followed by a pious eulogy such as “may his tomb be radiant” (*tāba tharāhu*) or “may his mystery be blessed” (*quddisa sirruhu*). His renowned Arabic masterpiece *Ihyā’ ‘ulūm al-dīn* (Revival of Religious Sciences), which foregrounds practical Sufi piety, and the Persian synopsis of this work, *Kīmīyā-yi sa’ādāt* (Elixir of Happiness), are both present in multiple copies: nine (including one condensed and one incomplete version) and eleven, respectively, which appear at the very top of the list as the first nine entries (between 105 {17} and 106 {6}) and then from the nineteenth to the twenty-ninth entries (between 107 {14–15} and 108 {3–4}), interrupted by the works of the other dominant figure in this section, i.e., Ibn al-‘Arabi (see below). Many of al-Ghazali’s other works also feature in the collection, but it is difficult to single them out as exclusively or even primarily Sufi in any way. Yet it may be revealing that ‘Atufi includes them in this section; evidently, Abu Hamid’s name was, at least for ‘Atufi, essentially associated with Sufism.

Abu Hamid al-Ghazali’s younger brother Ahmad, who was a key figure in the development of Sufi lineages, is also well represented. His treatise on the metaphysics of love titled *Sawāniḥ* (Auspicious Signs, 142 {8–9}) is present in a single copy, but there are at least two, possibly three, untitled and anonymous commentaries on this work, including *Kitābu sharḥi kalimāt Aḥmad al-Ghazālī fi al-‘ishqi* (Commentary on Ahmad al-Ghazali’s Discourse on Love, 125 {4–5}), as well as four copies of his theological treatise *Kitāb al-tajrīd fi kalimat al-tawḥīd* (Commentary on the Profession of God’s Unity, 118 {1–2}, 120 {2–3}, 120 {7}, 129 {10–11}). Ahmad al-Ghazali, too, receives a good share of supplications for his afterlife. Ahmad’s most celebrated disciples, ‘Ayn al-Qudat al-Hamadani (d. 1131) and Abu Najib al-Suhrawardi (d. 1168), are mentioned by name. ‘Ayn al-Qudat, who faced charges of heresy and was brutally

executed at the age of thirty-three by order of the Saljuq sultan Mahmud (r. 1118–31), is listed as the author of the now-famous Persian work *Zubdat al-ḥaqāʾiq* (Essence of Truths, 113 {7–8}), better known as *Tamhīdāt* (Facilitations), and a collection of treatises also attributed to him is categorized as “pertaining to homiletics” (141 {1–2}). In addition, one or more of the several works cited without attribution under the title *Lawāʾih* (Lights) might also be copies of ‘Ayn al-Qudat’s Persian *Risāla-yi lavāyih*.¹⁶ Clearly, heretics of another time and place could be admired, even lionized, under new circumstances, even if their legacy remained controversial, as in the case of al-Hallaj.

Abu Najib Suhrawardi, often regarded as the initiator of the Suhrawardi lineage of Sufis linked to each other across generations through chains of transmission of authority descending from the first master, is duly included with five copies of his popular treatise on Sufi etiquette, *Ādāb al-murīdīn* (Etiquette of Disciples).¹⁷ His nephew and disciple Abu Hafs ‘Umar al-Suhrawardi (d. 1234), an energetic promoter of Sufi causes during the reign of the ‘Abbasid caliph al-Nasir li-din Allah (r. 1180–1225), authored one of the most definitive manuals of Sufism titled *‘Awārif al-ma‘ārif*, which appears in the inventory in six copies of the original Arabic and one Persian translation unidentified either by title or translator.¹⁸ There is also a short epistle on poverty by Abu Hafs ‘Umar al-Suhrawardi, *Risāla fī sharḥ al-faqr* (120 {4–5}), as well as a collection of treatises that include one or more of his works.

The main Suhrawardi lineages thrived mostly in South Asia from the late thirteenth century onwards, and their literary heritage is largely invisible in the inventory aside from the works of the uncle and nephew Suhrawardis, as well as two titles by Amir Husayni Sadat al-Ghuri al-Harawi (d. after 1329), a second-generation disciple of Abu Hafs ‘Umar. Amir Husayni Sadat’s *Nuzhat al-arvāḥ* (Invigoration of Souls, in five copies) and *Qalandarnāma* (Book of Wandering Dervishes, possibly two copies) are recorded;¹⁹ on one of those occasions, the author is referred to in familiar terms as simply “Ḥusayn.”

The Kubrawi line, on the other hand, a major offshoot of the original Suhrawardi core, occupies a very prominent place in the collection, bearing the legacy of Najm al-Din Kubra (d. 1221), a most influential master who was connected to Abu Najib via his own spiritual director

‘Ammar al-Bidlisi (d. between 1194 and 1207–8). Kubra’s own well-known works, *Fawāʾih al-jamāl wa fawāʾih al-jalāl* (Scents of Beauty and Signs of Majesty, one copy, 114 {8}), *Risāla ilā al-hāʾim al-khāʾif min lawmat al-lāʾim* (Epistle for the Perplexed and Fearful of the Blamers’ Reproach, two copies, 114 {8–9}, 131 {18}), and his Qur’an commentary (recorded as *Tafsīru Najm al-dīn Kubrā*),²⁰ are accompanied by a book of prayers (46 {17}) and four untitled collections by him.²¹ Works of Kubra’s leading disciples also appear in the collection: Majd al-Din Baghdadi’s (d. 1219) *Tuḥfat al-barara fī masʾal al-‘ashara* (Reverent Gift in Answer to Ten Questions, two copies, 112 {14–15}, 120 {11–12}), Sa’d al-Din Hamuya’s (or Hamuwayi, d. 1252) *Miṣbāḥ fī al-taṣawwuf* (The Lantern on Sufism, one copy, 139 {3}), as well as his *Kitāb al-maḥbūb* (Book of the Beloved, two copies, 110 {19}–111 {1} and 111 {9–10}), all three of which are listed without the author’s name), and most importantly, because of its popularity in the lands of Rum, Najm al-Din Razi Daya’s (d. 1256) seminal *Mirṣād al-‘ibād* (The Path of God’s Bondsmen) in Persian (in no less than five copies).²² Aziz Nasafi (d. after 1282), a second-generation disciple of Kubra via Sa’d al-Din Hamuya who was also highly influential in Anatolian Sufi thought, has a conspicuous presence as well with several of his Persian works: *Kashf al-ḥaqāʾiq* (Unveiling of Truths, three copies, 113 {12–13}, 129 {14}, 138 {5–6}), only one identified as Persian), *Maqṣad-i aqṣā* (four copies, 116 {3}, 119 {19}–120 {1}, 130 {6–7}, 135 {11–12}; only one identified as Persian), *Mabdā’ va ma‘ād* (Origin and Return, two copies in Persian, 118 {1} and 68 {9–10}), the second listed under *‘ilm al-qalām*; perhaps also 121 {12–13}).

Later Kubrawi-affiliated Sufis from the fourteenth and fifteenth centuries do not have much of a presence in the inventory. Of these, the noteworthy ones include ‘Ali Hamadani (d. 1385) with several treatises,²³ and ‘Ala’ al-Dawla al-Simnani (d. 1336), also with several treatises.²⁴

Also significant is the presence of Muhammad Nurbakhsh (d. 1465) with two treatises (124 {6–7} and 125 {11–12}), the latter on physiognomy) and a cryptic listing of a *Risālatun nurbakhshīyyatun fī al-taṣawwufi* (a Nurbakhshi treatise on Sufism, 120 {18}). His disciple Muhammad al-Lahiji (d. 1506) appears with a commentary on *Gulshan-i Raz* (Rose Garden of Secrets, 111 {7–8}).

Although ‘Abdullah Ansari, the Ghazali brothers, and the earliest cores of the Suhrawardi and Kubrawi

lineages dominate the scene of eleventh- and twelfth-century Sufism in the inventory, it should be noted that there are also some signs of other less popular, albeit not insignificant, figures from this formative period. Ahmad-i Jam (d. 1141), an early Hanafi Sufi from Khorasan who left behind a rich legacy of eight works in Persian as well as a major shrine cult, is mentioned, admittedly only once, but with his full name, as the author of an untitled Persian treatise (117 {16–18}). This confirms the impression that the early Hanafi Sufism of Khorasan and Central Asia remained largely obscured from view for subsequent generations in central and eastern Iran as well as in Anatolia. Rashid al-Din Maybudi's (d. after 1126) famous Persian Qur'an commentary, *Kashfal-asrār wa 'uddat* [curiously misspelled by 'Atufi as *'umdat*] *al-abrār* (Unveiling of Secrets and Provision for the Righteous), which preserves a rich layer of Sufi exegesis, is present in three full copies.²⁵

Shams al-Din Daylami Abu Thabit Muhammad (d. ca. 1197), who appears to have drifted to Sufism later on in life from his erstwhile grounding in philosophy, is not mentioned by name, but his *Ghāyat al-inkān fī dirāyat al-makān* (The Limits of Possibility in the Comprehension of Space) is recorded twice by 'Atufi (131 {13–14}, 132 {16–17}), once identified as *fī al-tawhīdī*, and once as *fī al-taṣawwufī*. The idiosyncratic visionary and prolific author Ruzbihan Baqli (d. 1209), also not cited by name, is represented by his Persian treatise on mystical love, *Abhar al-āshiqīn fī aḥwāl al-īshq* (Lovers' Jasmine on Love's States, 126 {5–6}), as well as his *Risālat al-quḍs li-ahl al-uns* (Sacred Treatise for the People of Intimacy, 121 {8}) and *Kitāb Sayr al-arwāḥ* (A Treatise on the Conduct of Spirits, 120 {2}, spelled as *siyar al-arwāḥ?*). None of these three figures, today recognized as major Sufi authors, was ever embedded in later Sufi lineages. This may explain their obscured, oblique presence in the palace library collection. To be sure, Baqli was a Kazaruni, and this lineage did have a presence in Anatolia, particularly during the fifteenth century under the name *Ishāki*, but it did not leave behind a literary legacy there.

Also noteworthy is 'Atufi's classification of no less than seven works, some with multiple copies, by "Shaykh al-Ishraq" (Illumination) Shihab al-Din Suhrawardi (d. 1191) as belonging to Sufism, even though he categorizes some other works by this prominent figure as "wisdom" (*ḥikma*) and lists them under the category of

philosophy. The shaykh is also known as *Maqtūl* (The Executed), and is thus mentioned in the inventory on several occasions. His works cited in the chapter on Sufism include *Ṣafīr-i Sīmurgh* (The Song of the Griffin, three copies, 126 {7}, 128 {19}–129 {1}, 148 {14–15}), *Munājāt* (Supplications, 126 {3}), *Alwāḥ al-'imādiyya* (Tablets of 'Imad ad-Din Qara Arslan [the Artuqid prince who was Suhrawardi's patron at the time], 130 {8–9}), *Hayākil al-nūr* (Edifices of Light, 130 {9}), *Mūnis al-'ushshāq* (Lovers' Companion, 143 {3–4}), *Risālatun fī ṭarīqi al-sulūki* (Treatise on the Path to [Good] Conduct, 126 {2–3}), and *Ma'ārij al-albāb* (Rising Places of Hearts, in four copies, 121 {3–4}, 131 {9–10}, 133 {8–9}, 134 {10–11}). 'Atufi's placement of Suhrawardi's "illuminationist" school of thought somewhere in between philosophy and Sufism is indicative of the wide reach that illuminationism had in both philosophical and Sufi circles after the twelfth century.

IBN AL-'ARABI AND AKBARIANS

It would be fair to state that the most prominent position in the collection belongs to works by Ibn al-'Arabi—the singularly influential Andalusian Sufi whose extensive travels took him to Seljuk Konya where he resided for a while—and more substantively, to works penned by an ever-growing community of his disciples and commentators, representing a deep and sprawling intellectual tradition called Ibn al-'Arabian or Akbarian. 'Atufi always uses the name Muhyi al-Din al-'Arabi to refer to the great mystic, also known by the epithet al-Shaykh al-Akbar, "supreme shaykh," and, as in the case of Abu Hamid al-Ghazali, routinely tags his name with a pious eulogy. 'Atufi lists many works of Ibn al-'Arabi, from the well-known *al-Futūḥāt al-Makkiyya* (Meccan Revelations, twelve full or partial copies) and *Fuṣūṣ al-ḥikam* (Bezels of Wisdom, four copies) to numerous unidentified or partially identified collections of treatises, including entries like *Thalāthūna kitāban aktharuhā li-l-Shaykh Muhyi al-Dīn al-'Arabī fī al-taṣawwufī fī mujaladīn wāḥidīn* (Thirty books on Sufism in one volume, most of them by Shaykh M., 131 {16–17}).²⁶

The "supreme shaykh's" main disciple and adoptive son Sadr al-Din al-Qunawi (d. 1274), a native of Konya who attempted to place Ibn al-'Arabi's teachings on a

more explicitly philosophical footing, is well represented with his own works and later commentaries on them, particularly commentaries on his *al-Nuṣūṣ* (Texts, five copies) and *Miftāḥ al-ghayb* (Key to the Unseen, three copies).²⁷ The latter was Qunawi's key work, which elicited much attention from commentators in Anatolia, including commentaries by the later famous Ottoman scholars Molla Fenari (d. 1431) and Kutbeddinzade Izniki (d. 1480), both of which are recorded in the inventory (two and three copies, respectively).²⁸ Qunawi's own students, Fakhr al-Din 'Iraqi (d. 1289), Mu'ayyad al-Din al-Jandi (d. ca. 1300), and Sa'id al-Din Muhammad al-Farghani (d. 1300), also make their appearance: Iraqi with eleven copies of his *Lama'āt* (Divine Flashes), al-Jandi with two copies of his commentary on *Fuṣūṣ* (109 {3–4} [summary], 109 {19}–110 {1}), and al-Farghani with one copy each of his *Manāḥij al-'ibād* (The Paths of God-Servants, 112 {5–6}) and *Mashāriq al-darār* (Rising Places of Glittering Stars, 138 {4–5}).²⁹ 'Iraqi's *Lama'āt* clearly enjoyed a special place in the deep and long-lasting currents of thought and attitude inspired by Shaykh al-Akbar.

Yet, in the representation of Akbarian thought in the collection, the works of Qunawi's students are matched by those of 'Abd al-Razzaq al-Kashani (d. ca. 1330) and his student, Dawud al-Qaysari (d. 1350), who was a native of Kayseri in Anatolia. 'Abd al-Razzaq's popular works on Akbarian terminology, his *Iṣṭilāḥāt al-ṣūfiyya* (Sufi Terminology) in three or perhaps five copies, and its expanded version, *Rashḥ al-zulāl* (Splash of Fresh Water), are in the inventory.³⁰ Also listed are the definitive commentaries on Ibn al-'Arabi's *Fuṣūṣ* that 'Abd al-Razzaq and his scholarly student Dawud al-Qaysari, who received his higher education in Cairo and in Tabriz and returned to Anatolia to become müderris in the first Ottoman madrasa in Iznik in 1336, produced in quick succession (both are also in the collection).³¹ These works contributed greatly to the construction and spread of an expansive body of Akbarian mystical-philosophical writing in Muslim intellectual and spiritual circles during the fourteenth century. Other works in the collection that fall into this category include 'Abd al-Karim al-Jili's (d. 1428) *Marātib al-wujūd* (Stages of Being, 127 {6})³² and the great Persian Sufi poet 'Abd al-Rahman Jami's (d. 1492) Ibn al-'Arabian *Ashi'atu*

Lama'āt (Gleams of the Flashes, commentary on 'Iraqi's *Lama'āt*, 114 {11–13}), *Naqd al-Nuṣūṣ* (Critical Examination of Texts, a Persian commentary on the *Fuṣūṣ*, 109 {10}, 120 {17–18}), and at least one (possibly more) copies of his *Lavāyih*. 'Atufi attributes one copy of *Lavāyih* (139 {9}) to Jami but lists several other anonymous copies with the same title.³³

More literary manifestations of the burgeoning Akbarian upsurge, of which 'Iraqi's *Lama'āt* can be considered a prime example, proliferated in this period. Mahmud Shabistari's (d. 1337) concise masterpiece *Gulshan-i rāz* (Rose Garden of Secrets, in four copies in this section and seven more under Persian literature)³⁴ and its commentaries, notably *Mafātiḥ al-i'jāz* (Keys of Wonder, 111 {7–8}) by Muhammad al-Lahiji (d. 1506), adequately testify to an uptick in Akbarian literary production in Persian. On the other hand, the many *sharḥs* or commentaries (some in multiple copies, more than a dozen altogether) on *qaṣīdas* of Ibn al-Farid (d. 1235) stand witness to the urge to appropriate the famous Arab Sufi poet's voice for Akbarian causes.³⁵ Many prominent Ibn al-'Arabi enthusiasts composed such commentaries through Ibn al-'Arabian lenses. Even though 'Atufi does not cite the names of the commentators, he does identify Dawud al-Qaysari as the author of a commentary on *Naẓm al-durr* (Verse of Pearls, 113 {4–5}). Many of the anonymous Ibn al-Farid commentaries in the inventory were likely ones penned by such Akbarian figures as Sa'id al-Din al-Farghani and 'Afif al-Din al-Tilimsani (d. 1291), as well as Jami (whose *Lawāmī*, a commentary on the "Wine Poem," 126 {8–10}, 128 {9}, however, is listed with the author's name).

PERSIAN "LITERARY" SUFISM

Starting around the twelfth century, Sufism became mainstream, then grew increasingly popular in Muslim communities and polities in the eastern Mediterranean basin and southwest Asia. Sufi identities began to proliferate, and it became ever more difficult to differentiate "professional," full-time Sufi adepts from "amateur" part-timers and supporters who cultivated the Sufi mode of piety to some level in their lives. In literature, this state of affairs was reflected by the growth, on the

one hand, of a specialized corpus of texts that catered to the needs of the core inner group of Sufi practitioners (practically all of the titles discussed so far fit into this category) and, on the other hand, of literary compositions inspired by and infused with Sufi thought and practice. The latter were often produced by professional writers and poets and addressed to a broad audience. This development was especially conspicuous in Persian, eventually to be paralleled in Turkish and other vernaculars of the Islamic world, with many major poets adopting or affecting Sufi or Sufi-inflected personas in their literary careers, starting most notably with Majdud b. Adam Sana'i (d. 1131) and continuing in the thirteenth, fourteenth, and fifteenth centuries with such prominent poets as Farid al-Din 'Attar (d. 1221 or 1229), Muslih al-Din Sa'di (d. 1291), Muhammad Hafiz (d. ca. 1390), and the aforementioned Jami. 'Atufi rightly lists works of such professional littérateurs, especially their *divans*, under "Persian Literature," but a few of these poets and writers were first and foremost practicing Sufis, and as such they should be noted here briefly.

Fakhr al-Din 'Iraqi has already been mentioned in relation to his Akbarian work *Lama'at*, but two other thirteenth-century Persian figures who spent much of their lives in Anatolia deserve particular attention: "Mawlana" Jalal al-Din Rumi (d. 1273) and Awhad al-Din Kirmani (d. 1237–38). The latter, a prominent thinker in the thirteenth century, is known for his *rubā'īs* (quatrains), which are represented in the collection in one copy (243 {13–14}), and his *Miṣbāḥ al-arwāḥ* in two copies (Lamp of Souls, 243 {19}–244 {1}).³⁶

Rumi, who is of course one of the most famous Anatolian Sufi poets of all time, has a large footprint in the palace library, with nineteen copies, five "selections," and four partial commentaries of his magisterial *Maṣnavī*.³⁷ The fact that almost all of the selections and commentaries are not identified by author signals the enormous popularity of this work as opposed to the more limited circulation of Rumi's *Dīvān*, recorded in only one copy.³⁸ A collation of the sayings of Rumi's enigmatic partner Shams-i Tabrizi (d. ca. 1247) is also included (118 {17–18}), as well as *Tarjī' nafīs* (Precious Strophic Poem).³⁹ 'Atufi does not tire of eulogizing Rumi with the phrase *quddisa sirruhu* upon almost each mention of his *Maṣnavī*. Remarkably, however, there is no

sign of the Mevlevi lineage that took shape around the life and legacy of Mawlana, except for the *dīvān* and an unidentified work (110 {14–15} and 110 {15–16}), respectively) of his son Sultan Walad (d. 1312).⁴⁰ Not to be overlooked, though, is a hagiography of Rumi that remains anonymous (149 {3–4}; see below).

One final name that comes up only in the Persian literature section but should be mentioned here is Qasim-i Anvar (d. ca. 1433), a second-generation disciple of the progenitor of the Safavid lineage, Shaykh Safi al-Din (d. 1334). He is noted for his *Anīs al-‘arīfīn* and *Anīs al-‘āshiqīn* (Companion of Gnostics and Lovers).⁴¹

NAQSHBANDI AND ZAYNI WORKS

The lineages of the Naqshbandi and Zayni Sufi orders emerged through the activities of Baha al-Din Naqshband (d. 1389) and Zayn al-Din al-Khvafi (d. 1435), respectively, in Central Asia and Khorasan. Both began to take root in Anatolia during the second half of the fifteenth century. The first Naqshbandi establishment in Istanbul dates to 1490 during the reign of Bayezid II, whereas the presence of Zaynis was already more extensive in Ottoman Anatolia and Istanbul during the time of Mehmed II. Not surprisingly, therefore, some prominent Naqshbandi and Zayni figures of the fifteenth century are represented in the collection.

Baha al-Din Naqshband (d. 1389) is not known to have composed any works, but some of his "utterances" are the subject of three entries: *Risāla fī nafā'is kalimāt al-shaykh al-ma'rūf bi-Naqshband* (Book of Precious Sayings of the Shaykh known as Naqshband), *Majmū'atun min kalimāti al-shaykh al-ma'rūf bi-Naqshband* (Compilation of Sayings of the Shaykh known as Naqshband), and *Wāridāt* (Inspirations); 122 {13–14}, 125 {10–11}, 136 {17}, respectively.⁴² Muhammad Parsa (d. 1420), one of the chief disciples of Baha al-Din and a key early Naqshbandi author, is not cited by name, but his important texts *Risāla-yi qudsiyya* (Sacred Treatise; 118 {4}, 118 {9}, 132 {11–12}) and *Faṣl al-khiṭāb* (Definitive Judgment; 118 {5–6}, 118 {6–8}, 118 {8–9}) appear in three copies each, twice bound together in a single volume. Khvaja 'Ubaydullah Ahrar (d. 1490), a second-generation disciple who was one of the most socially consequential Sufi figures

of his time, makes only a cameo appearance with his untitled commentary (138 {11–12}) on the meaning of the *rubāʿīs* (quatrains) attributed to Abu Saʿid Abū l-Khayr (d. 1049).

As for ʿAbd al-Rahman Jami, the famous Naqshbandi Persian poet and author whose Ibn al-ʿArabian works have already been discussed above, two other titles of his are cited: his hagiographical compendium *Nafaḥāt al-uns min ḥaẓarāt al-quds* (Fragrances of Intimacy from the Gardens of Sanctity, 150 {15–16}, 150 {18–19}), and a commentary on the *Maṣnavī* of Rumi in three copies (136 {3}, 145 {9–10}, 147 {6–7}). One of these is simply titled *Sharḥu mushkilāt-i maṣnavī* (Commentary of the Difficulties of the *Maṣnavī*), which was likely a copy of Jami's *Naynāma* (Book of the Reed Flute). Just as significant is an item conspicuous by its absence in the inventory. The work Jami composed at the request of Mehmed II as an adjudication of the views of Sufis, theologians, and philosophers, titled *al-Durrah al-fākhira* (The Precious Pearl), would certainly make for fascinating reading, then or now, but it likely never arrived at the palace. Taşköprülüzade (d. 1561) relates, on the authority of his colleague Muhyiddin Fenari (d. 1548), that it was Kadiasker ʿAlaeddin ʿAli Fenari (d. 1497?), Muhyiddin's father, who whispered the name of Jami into the sultan's ear as the ideal author of such a book. Before it was completed in Herat and sent to "Rūm," however, the sultan passed away, and the book seems to have been delivered to the elder Fenari, in whose hands it remained for some time.⁴³

The book recorded as *Risālatu ʿAraḍiyyatin bi-al-fārisiyyati li'l-Shaykh al-Ilāhī* (Treatise on Accidentals by Shaykh al-Ilahi, in Persian, 122 {1–2}) could have been penned by ʿAbdullah-i Ilahi (d. 1491), the first prominent Naqshbandi figure of Anatolia who was instrumental in establishing that lineage in Ottoman territories and who, unlike his chief disciple Emir Buhari—another well-known Naqshbandi of the same period (d. 1516) in Anatolia and Istanbul—left behind a robust written legacy in Arabic, Persian, and Turkish. None of his known works bears that title, however. It is also possible that the work under consideration could have been written by Ahmed-i Ilahi (d. after 1481), another Naqshbandi figure of the same era, who too is known for some Persian treatises. One of the latter, a commentary on

Gulshan-i Raz, is certain to have been included in the inventory (111 {8–9}), but without the author's name.⁴⁴

Zayn al-Din al-Khvafi (d. 1435), the grand master of the Zayni lineage, is represented by his major works *Waṣāyā* (Counsels, in four copies)⁴⁵ and *Silsila al-ṣūfiyya* (Genealogies of Sufis, 117 {14–15}). ʿAbd al-Latif Qudsi (d. 1452), a disciple of Zayn al-Din's who traveled to Anatolia twice from his native Jerusalem and died in Bursa, must be the author of a work recorded as *Risālatu ʿAbd al-Latif quddisa sirruhu fi al-ṭarīqat al-ṣūfiyya al-zayniyya* (The Treatise of ʿAbd al-Latif—may his mystery be blessed—on the Sufi Path of impressive *Zayniyya*, 145 {13}), as well as of *Wāhib al-mawāhib* (The Giver of Gifts, 133 {8}, with perhaps a second copy, 129 {7}, listed as *Kitābu tuḥfati al-wāhibi*). ʿAtufi's characterization of ʿAbd al-Latif's treatise deserves to be underlined since it constitutes the singular instance of the designation of a specific Sufi order in the whole inventory, i.e., the impressive *Zayniyya* that would, ironically, be overtaken by other orders in the course of the sixteenth century in terms of significance and eventually be absorbed by them.

ʿAbd al-Latif Qudsi's disciple Muslihuddin Mustafa, known as Şeyh Vefa/Vefazade (d. 1491), emerged as a key figure in the establishment of the *Zayniyya* order in Ottoman Istanbul. He was a major inspirational figure for many prominent intellectuals of his time, who seem to have turned to Sufism under his influence. ʿAtufi records his Turkish *divan* and his litanies (*awrād*) in several copies, as well as his Turkish work *Sāz al-irfān* (The Long-Necked Lute of Gnosis, in two copies).⁴⁶ Şeyh Vefa's disciples among Ottoman statesmen and intellectuals included the scholar and vizier Sinan Paşa (d. 1486), whose *Taẓarru'nāme* (Book of Supplication), which became an early classic in Turkish, is cited in the inventory in one copy and in this section (143 {13}).

MANĀQIB AND TADHKIRAS

The inventory records various biographical accounts and hagiographies of Sufi figures, but in no particular order as usual. Well-known examples include the *Tadhkirat al-awliyā* (Memorial of Saints) of ʿAttar in multiple copies and the two copies of *Nafaḥāt al-uns*

(Fragrances of Intimacy) by Jami already noted above.⁴⁷ Others, described in generic terms or by titles that are otherwise unknown, remain obscure. *Manāqib Bahā' al-Dīn* (The Vita of Baha' al-Din, 151 {2}) is one such title. Neither Baha al-Din Naqshband nor Rumi's father Baha al-Din Valad, the two figures by that name who immediately come to mind for their relevance in Anatolia, are known to have had dedicated biographies, and it is impossible to determine the subject of this work. *Kitāb asrār manāqib al-abrār* (Book of Secrets on the Feats of the Pious, 119 {18–19}) is another enigmatic title. Could this have been a copy of *Manāqib al-abrār wa mahāsīn al-akhyār* (Feats of the Pious and Charms of the Devout) by Majd al-Din al-Mawsili (d. 1157)?⁴⁸ And what exactly is the work described by 'Atufi as the *Manāqib Mawlānā Jalāl al-Dīn* (149 {3–4})? Could it be the *Risāla* of Faridun Sipahsalar (d. ca. 1312), or the better-known *Manāqib al-ārifīn* (Feats of Gnostics) of Shams al-Din Aflaki (d. 1360), or yet another hagiography of Rumi that is lost to us today (even though this third possibility is rather unlikely)? Such titles remain cryptic for us.

Finally, if the work titled *Kitābu manāqibi al-Shaykh Ṣafī al-Dīn* (227 {15–17}) and listed in the section on literature refers to the eponym of the Safavids—and it seems difficult to attribute it to anyone else—we might note that there is also a copy of Safi al-Din's (d. 1334) vita in the inventory, curiously tucked in the middle of a compilation containing works on poetry and “other treatises.” If so, the shaykh, whose descendants would engage in a bitter rivalry with the Ottomans soon after the compilation of our inventory, is respectfully remembered by 'Atufi with wishes for his mystery to be blessed (*quddisa sirruhu*). The palace library eventually included at least two copies of the well-known hagiography of the shaykh, titled *Ṣafvat as-Ṣafā* (The Quintessence of Purity), but this manuscript is not necessarily one of those; it is not even clear that we are dealing with the same work.⁴⁹

Some of the other hagiographic titles listed in this section call for brief comment:

Manāqib Abī Zayd Bisṭāmī (The Vita of Abi Zayd Bisṭami, 137 {5–6}), noted only with this generic title and with no indication of authorship, was possibly Abu al-Fadl al-Sahlaji's (d. 1083) biographical monograph devoted to Abu Yazid (Bayazid) al-Bisṭami (d. 875), entitled

al-Nūr fī kalimāt Abī Ṭayfūr (The Light in the Words of Abu Ṭayfur).

Tadhkira Ibrāhīm Adham (The Biography of Ibrahim Adham, 150 {16–17}), also recorded without any further specification of title or language, was likely not in Arabic (no such work in Arabic is known to us) but probably a hagiographical narrative in Persian or Turkish.

Sīratnāma li-al-Shaykh al-Kabīr (The Life of the Great Shaykh, 114 {10}) was possibly the hagiography of the early Sufi Ibn Khafif (d. 982) titled *Sīrat-i Ibn Khafif* in its Persian translation; the Arabic original is not extant.

The collection of treatises in Persian and Turkish on the vita of “al-Sayyid Aḥmad al-Kabīr” (141 {19}–142 {1}) was likely about Ahmad al-Rifa'i (d. 1182); if so, this is one of only two reflections of al-Rifa'i in the collection.

What is listed by 'Atufi as the hagiography of Abu Ishak Ibrahim b. Shahriyar Kazaruni (d. 1033), without title or language specification (111 {12}), is now identified also as a vita of al-Rifa'i, written by somebody with the nisba al-Kazaruni, which must have confused our librarian.⁵⁰

Ibn 'Ata Allah al-Iskandari's (d. 1309) *Laṭā'if al-minan fī manāqib al-Shaykh Abū'l-'Abbās wa-Shaykhihi* [*Abū'l-Ḥasan*] (Subtleties of Divine Favors in the Feats of the Shaykh Abu'l-'Abbas and His Shaykh [Abu'l-Ḥasan], 139 {1}) is a rare Shadhili work in the collection. The inventory is otherwise largely devoid of any signs of Egyptian and Maghribi Sufism, except perhaps for a piece that might be attributed to Ibn Sahl al-Ishbili (d. 1251), the famed Andalusian poet and convert from Judaism to Islam, tucked in the middle of various works by Ibn al-'Arabi, the ultimate gift of the Maghrib to Sufism everywhere (134 {8–9}).

TURKISH AND RUMI/ANATOLIAN WORKS

Altogether, there are a total of thirteen Turkish works in this section, which lists more than one thousand titles. The inventory as a whole includes a few other relevant Turkish titles that could also be considered as belonging to the category of Sufism but are listed in other sections, primarily under “Turkish divans and versified literature.”⁵¹ This low count does not increase by much if we expand our criterion from strictly Turkish to Rumi/

Anatolian in order to include those authors who wrote exclusively or primarily in Arabic or Persian even though they were born Rumi, or had become “naturalized” in the geography that was coming fully under the sway of the Ottomans (“Ottomanizing,” to use the term Cornell Fleischer so aptly coins in his introduction to this volume) during ‘Atufi’s lifetime. The most prominent authors in Turkish have already been mentioned: they are the Zayni figures Şeyh Vefa and Sinan Paşa; the former is also cited with his Arabic *awrād* in three copies.⁵² The well-known intellectuals and Sufis of the lands of Rum, some of whom did write in Turkish even though their Turkish works are not recorded in the palace library collection, include the famous Bayrami Sufi scholar Muhammed b. Hamza Akşemseddin (d. 1459), some of whose Arabic writings appear in the inventory: *Risāla fī taḥqīq al-madhhab al-ṣūfiyya wa daḥ al-maṭā’in fīhi* (Treatise Authenticating the Sufi Path and Refuting Accusations against It, 127 {17–18}); *Risāla al-nūrīyya* (Luminous Treatise, 117 {6–7}); and a generic *Risāla fī t-taṣawwuf* (117 {18–19}), where he is explicitly called *al-Shaykh al-Rūmī* and is remembered with the phrase *ṭāba tharāhu*. Bedreddin b. Qadi al-Simavni (d. 1416?) is also mentioned, though his name is not accompanied by any remarks, with an Arabic treatise titled *Risāla ‘alā khilāf taṣawwuf* (Treatise on Divergent Views in Sufism, 119 {10–11}), possibly his well-known *Wāridāt*.

The Ottoman scholars Molla Fenari and Kutbeddinzade Izniki have already been noted above for their (Arabic) commentaries on Sadr al-Din al-Qunawi’s *Miftāḥ al-ghayb*. ‘Atufi seems to have had particular reverence for Kutbeddinzade, who appears in several sections of the inventory for his learned works in different areas and almost always receives a pious wish for his afterlife; in fact, he is one of the most visible Ottoman-Rumi authors in the inventory. His name also appears in the only entry that is highlighted by the use of red ink (148 {19}–149 {3}). ‘Atufi wants to make sure that the reader knows who this is: he writes that the work titled *Risālatun fī aḥwālī al-ṣā’imi* (On the States of the One Who Fasts) is by “Muḥammad bin Quṭb al-Dīn al-Izniqī” and adds parenthetically, with a note in the same hand written upside-down on the top of the line, that “he is known as Shaykh Qutb al-Din-zada—may his mystery be blessed” (*wa-huwa al-ma’rūfu bi-Shaykh Quṭb al-Dīn-*

zāda -quddisa sirruhu). Kutbeddinzade is also mentioned in this section on Sufism as “Ibn Mawlānā Quṭb al-Dīn al-Izniqī” with reference to his work “in Turkish” on *tarāwīḥ* (Special Night Prayers in Ramadan, 127 {10–11}) in a compendium. Other traces of this author in the inventory include his book of prayers and a work on oneirocriticism.⁵³

If the title *Awrād al-Shaykh Ḥamīd al-Dīn* (preserved in three copies) belongs to Şeyh Hamidüddin Aksarayı known as Somuncu Baba (d. 1412), who is widely assumed to be the master of Hacı Bayram (d. 1430), this would be one more key Anatolian figure represented in the collection.⁵⁴ Yet another trace of the Bayrami school in the inventory is the poetry of Akbıyık (d. 1455–56), the ecstatic dervish said to have taken part in the siege and conquest of Istanbul, who is cited with his *mathnawīyyāt* in Turkish (263 {13}).⁵⁵ Considering this item together with the likes of Şeyh Vefa’s “Long-Necked Lute of Gnosis” and several other titles listed among Turkish divans, we can well imagine that Turkish literature was experiencing a transformation similar to, if somewhat later than, the one observed above with respect to Persian “literary” Sufism.

On the flip side, mention can be made of two Persian works that are definitely Rumi/Anatolian but whose authors remain elusive; both had previously been erroneously attributed to Sadr al-Din al-Qunawi: *Tabşirat al-mubtadī wa tadhkirat al-muntahī* (Clarifications for Beginners and Reminders for the Advanced, in six copies) and *Maṭāli’ al-īmān* (Rising Places of Faith, 125 {19}–126 {1}).⁵⁶

CONCLUDING THOUGHTS

How was Sufism reflected in the palace collection as a whole? Putting aside questions related to ‘Atufi’s own conception of his categories (“how did he conceptualize Sufism?”) and working only with the titles themselves, it is possible to make a few general observations.

First, the inventory is very thin on pre-twelfth-century materials. Major figures of the earliest phase of Sufism are totally absent: missing are names such as Sahl al-Tustari (d. 896), Abu Sa’id al-Kharraz (d. 899 or slightly earlier), Abu’l-Husayn al-Nuri (d. 907), Junayd

al-Baghdadi (d. 910), al-Hakim al-Tirmidhi (d. between 905 and 910), al-Sarraj (d. 988), Abu Talib al-Makki (d. 386/996), and Abu ‘Abd al-Rahman al-Sulami (d. 1021). Early works of Sufism are simply not represented but for the very few examples mentioned above. As noted before, this state of affairs is not really surprising. There appears to have been a clear hiatus between the formative era of Sufism in the tenth and eleventh centuries and its flourishing during the thirteenth century, with the result that the first major Sufi works never entered into wide circulation, even among Sufis themselves, until their rediscovery by modern scholars. The Ottomans were not exempt from this rupture in cultural transmission.

Second, as documented above, the eleventh century is marked in the collection mainly by the literary output of a few high-profile individuals (in particular, ‘Abdullah Ansari and the Ghazali brothers). For the twelfth, thirteenth, and fourteenth centuries the Suhrawardi, Kubrawi, and Akbarian works are most prominent, while titles by Naqshbandi and Zayni figures rise to the surface for the fifteenth century. This suggests that, apart from the homegrown Ibn al-‘Arabian legacy they cherished and avidly cultivated, the Ottoman Sufi/intellectual circles were nourished mostly from an easterly direction with works coming in from Iran and Central Asia. By contrast, leaving aside some of the obvious Suhrawardi and Akbarian connections, there are practically no detectable signs in the inventory of Sufi works produced in Syria, Palestine, Egypt, or Arabia during the fourteenth and fifteenth centuries. This lack of connectivity with Arabic-speaking lands is also not surprising, especially since effective Ottoman control of south, central, and eastern Anatolia was still unfolding at the time ‘Atufi compiled his inventory. Connections with the religious cultures of predominantly Arab environments, while not inconsiderable (and even significant, in the case of several top scholars), were on the whole never as extensive as ties with Iran.

Third, it is worth pointing out that, considered as a whole, the collection bears no signs of what might be called “tariqa consciousness.” To state the obvious, the inventory was not organized according to Sufi affiliation, nor did ‘Atufi arrange his entries in a way that could

be construed as demonstrating any awareness on his part that Sufi collectivities called *tariqas* existed, were it not for that one reference to the Zayniyya and a cryptic mention of the Nurbakhshiyya (120 {18}). Indeed, with the exception of the litanies of Şeyh Vefa and possibly of Şeyh Hamidüddin Aksarayi, as well as a few later *manā-qib* works, there is precious little in the collection that could be called *tariqa* literature, that is to say, textual production devoted to the construction and preservation of a collective identity. This is a timely reminder that it would be a mistake to view the history of Sufism in general and Ottoman Sufism in particular before the sixteenth century through the prism of later, post-fifteenth-century *tariqa* identities. As a matter of fact, many of these identities are conspicuous only by their absence in the inventory: there is no sign of Bayrami, Bektashi, Khalveti, Qadiri, Mevlevi, Naqshbandi, or Rifa‘i affiliations as such.

Fourth, the inventory only partially reflects the growing Sufi literature in the western Turkish vernacular, which came into its own in Anatolia and western Iran during the fourteenth and fifteenth centuries. Today, household names of this early period of Sufi-inflected Turkish literature include Gülşehri, Yunus Emre, ‘Aşık Paşa, brothers Ahmed and Mehmed Yazıcızade, and Eşrefoğlu, but these key figures and their works do not appear in the inventory of the palace library. Perhaps some of this is to be explained by the fact that the burgeoning Sufi corpus in Turkish was cultivated mostly in Anatolian provinces that remained beyond Ottoman control until the reign of Mehmed II. Moreover, even when such works were produced in Ottoman towns (as in the case of the books composed by the Yazıcızade brothers in Gelibolu in the 1450s and 1460s), this literary production was normally patronized not by prominent figures in the court but by second- and third-tier members of the Turkish-speaking political class, who threw in their lot with the Ottomans during the reign of Murad II or later. Perhaps equally important was the fact that the Turkish vernacular had not yet fully attained cultural and intellectual respectability; the higher register of Ottoman Turkish, which was to assume imperial status during the first half of the sixteenth century, was still in its formative stage. Under these circumstances, Sufi

works in Arabic and Persian would have naturally carried more prestige than their homegrown Turkish counterparts.

Finally, there is in the inventory no sign of the *babas* and *dedes* of Islamizing Turkish populations or the “dervish piety” they epitomized. Turkish-speaking popular saints of Anatolia and the Balkans are not in evidence, either directly (say, through the works of Kaygusuz Abdal) or indirectly (through the *manāqib* literature devoted to the lives of leading popular saints such as Abdal Musa, Koyun Baba, and Otman Baba). The one exception, *Tarjuma kalimāt Shaykh Barāq*, which is most likely the learned Persian commentary on some of Barāq Baba’s (d. 1307–8) ecstatic expressions in Kipchak Turkish, written by a certain Qutb al-‘Alavi in 1355, only serves to confirm the rule that the Ottoman court was rather removed from the “heady” world of vernacular Turkish Islam already at the end of the fifteenth century (118 {3–4}). While *abdālān-i Rūm* (the *abdāls* of the lands of Rum) constituted a distinct layer of the dervish milieu in medieval Anatolia and Rumelia, as represented in the popular names of several charismatic figures and poets, the word *abdāl* appears only in the titles of two books and never as part of someone’s name: Ibn al-‘Arabi’s popular short treatise, *Ḥilyat al-abdāl* (The Adornment of the Spiritually Transformed, in four copies)⁵⁷ and *Kitābu Badhīghūrūs fī abdāli al-adwiyati* (The Book of Pythagoras on Substitute Drugs, 153 {13}), a medical work. None of the actual *abdāls* of the lands of Rum is mentioned in an entry.

Popular Turkish saints were by all accounts ubiquitous in urban and rural settings alike in late-fifteenth-century Ottoman society, and they had certainly struck deep roots among Turkish speakers of all social strata. But these saints and their cults were evidently not welcome at the palace, where, one suspects, proper imperial decorum and courtly piety of the scholarly type conspired to block out undesirable elements of popular Turkish religiosity. The Ottomans had come a long way from their modest origins in the small-town northwestern Anatolia of the early fourteenth century, and in keeping with the dynasty’s ever-growing imperial ambitions, the palace library harbored mostly academically-vetted works on Sufism.

Yet, it would be erroneous to imagine that the emerging courtly and madrasa-educated elites were categorically removed from the currents of cultural life that were weaving vibrant popular traditions. One of the most precious items in the palace collection, in terms of combining these various trends in learned but still surprisingly demotic Turkish, is the exquisite text *Tazarru’nāme* (Book of Supplication) of Sinan Paşa, whose family of jurists and scholars was believed to descend from none other than Nasreddin Hoca (allegedly fl. thirteenth century in central Anatolia), the central character of an ever-growing corpus of immensely popular humorous tales. If there is one author who anticipated Sinan Paşa’s famously unpretentious rhymed prose, it must be Kaygusuz Abdal (d. 1444?), whose work of compelling affective range and depth Sinan may have encountered in his family setting or in Sufi circles. In any case, ‘Atufi evidently did not hesitate to place Sinan Pasha’s *Tazarru’nāme* among books on Sufism, even if today one may not necessarily characterize it as a Sufi text, or as a book of ethics, even though it contains elements of both and much more. Sinan Paşa’s description of his own book is worth bearing in mind here: “Its base is struck with the principles of the shaykhs of the Truth and its edifice is placed on the tenets of the people of the (Sufi) path.”⁵⁸ The word “path” is still used generically here, but soon after ‘Atufi completed his inventory, it would quickly acquire specific connotations within clearly designated Sufi orders.

NOTES

1. The number 7,200 is an approximation reached by Miklós Maróth, “The Library of Sultan Bayazıt II,” in *Irano-Turkic Cultural Contacts in the 11th-17th Centuries*, ed. Éva M. Jeremiás, Acta et Studia I (Piliscsaba, Hungary, 2003), 111–32, at 112. As Gülru Necipoğlu indicates in her introduction to this volume, the actual number of titles is higher, since some compilations include many more works than those listed by ‘Atufi. The same is true for the section on Sufism. For instance, the current catalogue of the Süleymaniye Library lists 42 items under Ayasofya 3857, while ‘Atufi gives only one title (the *Khamsa* of Nizami) for that specific manuscript and then summarizes the contents of the rest of the volume as “virtuous treatises in its middle and noble ghazals and rubais of the great ones at its end” (120 {1}). This is a compilation that includes some Sufi-izing poetry as

- well as certain classics of Sufism such as the *Ilāhī-nāmāh* of ‘Attār; for this work, see H. Ritter, *Ilahi-Name: Die Gespräche des Königs mit seinen sechs Söhnen. Eine mystische Dichtung von Faridaddin ‘Aṭṭār*, Bibliotheca Islamica 12 (Leipzig and Istanbul, 1940). Moreover, there is at least one missing folio in MS Török between pages 129 and 130 (folios 63b–64a), implying that there must have been several dozen additional titles in this section of the inventory. The larger proportion of books on Sufism is already noted by Maróth.
2. The contribution by Ferenc Csirkés in this volume deals directly with the theme of linguistic vernacularization.
 3. 122 {15–16}, 122 {17–18}, 123 {1–2}, 140 {11–12}; only the last one is recorded with its better known name as *Tahdhīb al-akhlāq*. ‘Atufi uses that phrase as part of the title for al-Nawawī’s (d. 1277) *Riyāḍ al-ṣāliḥīn min kalām Sayyid al-mursalīn* (The Gardens of the Righteous from the Speech of the Master of the Messengers), listed in the section on hadith; see the list by Göktaş in this volume.
 4. 111 {2–3}, 111 {4}, 111 {5}, 122 {19}–123 {1}, 123 {3}, 137 {19}, 141 {4}, 145 {3}; the Persian translation is on 111 {3–4}.
 5. See the list of entries by Dimitri Gutas in this volume. Critical edition by A. F. A. Fuad (Benghazi, 1974), and another by Ṣāliḥ ‘Uzayma (Tunis, 1984); English trans. in John W. Sweetman, *Islam and Christian Theology* (London, 1945), 93–185. See the article by Mehmet Bayrakdar, *TDVİA*, s.v. “İbn Miskeveyh.”
 6. 112 {10–11, 11, 12, 12–13}, 113 {1}, 114 {1–2}.
 7. 114 {2–7}. This work is better known by its full title: *Lawāmi‘ al-ishrāq fī makārim al-akhlāq* (Lusters of Illumination on the Noble Virtues). On the fifteen or more books with the title *Makārim al-aḥlāq*, mostly in Arabic, some of which are not extant, see the introduction in Bilal Orfali and Ramzi Baalbaki, *The Book of Noble Character: Critical Edition of Makārim al-akhlāq wa-maḥāsīn al-ādāb wa-badā‘i‘ al-awṣāf wa-gharā‘ib al-tashbihāt*, *Attributed to Abū Maṣṣūr al-Tha‘ālibī* (d. 429/1039) (Leiden and Boston: Brill, 2016). Of Naysaburi’s (d. 1204?) Persian work known by the title *Makārim al-akhlāq*, which had once been considered lost, three copies were found by the editor of the text, but this cannot be our author; the only one located in Turkish libraries is in Burdur; see Raḥī al-Dīn Abū Ja‘far Muḥammad Nishābūrī and Naṣīr al-Dīn Muḥammad ibn Muḥammad Ṭūsī, *Du Risāla dar akhlāq*, ed. Muḥammad Taqī Dānīsh‘pazhūh (Tehran, 1962).
 8. *TDVİA*, s.v. “Devvani,” by Harun Anay. For a full discussion of Dawwani’s oeuvre and thought, see Anay’s brilliant but, sadly, unpublished work, “Celaleddin Devvani, Hayatı, Eserleri, Ahlak ve Siyaset Düşüncesi” (PhD diss., Istanbul University Institute of Social Sciences, 1993).
 9. Several of those titles have been covered in the essays and lists of other writers in this volume; see the contributions by Sooyong Kim, Hüseyin Yılmaz, and Abdurrahman Atçıl in particular. By the same token, there are several relevant books listed in other sections of the inventory, such as the one on history, that include some hagiographic and biographical materials related to Sufism; see the essay and list by Fleischer and Şahin in this volume. On the attributions to Aristotle and Anushirwan, see F. C. W. Doufikar-Aerts, “Aristotle and Alexander: The Never-Ending Question(s),” and G. R. van den Berg, “Wisdom Literature in the *Safīna-yi Tabrīz*: Notes on the *Pandnāma-yi Anūshīrvān*,” in *The Treasury of Tabriz: The Great Ilkhanid Compendium* (Amsterdam, 2007), 245–55 and 171–83, respectively. Also see the seminal article by Garth Fowden, “Pseudo-Aristotelian Politics and Theology in Universal Islam,” in *Universal Empire: A Comparative Approach to Imperial Culture and Representation in Eurasian History*, ed. Peter Fibiger Bang and Dariusz Kolodziejczyk (Cambridge, England, 2012), 130–48.
 10. *Ṭawāsīn* is the plural of *Ṭā* and *Sīn*, the first two letters of the Qur’anic verse 27, surah *Naml*. On prominent figures and books of the early period of Sufism, see Ahmet T. Karamestafa, *Sufism: The Formative Period* (Edinburgh, 2007).
 11. 108 {10}, 108 {11}, 110 {2–3}, 111 {11}, 120 {1}, 143 {16}.
 12. See 142 in the list by Goudarzi.
 13. In two copies: 108 {15–16} and 96 {7–8}; the latter is bound together with a volume on *fiqh* and listed in that section. There is also a work of hadith by al-Kalabadhi, 40 {12–13}, where the author is mentioned by name.
 14. 118 {10–11}, 130 {5}, 135 {14–15}, 135 {19}–136 {1–2}, 137 {7}; the commentaries are on 113 {3}, 114 {14–15}, 122 {10–11}, 130 {5–6}; *Munājāt* is on 127 {12}, 138 {1–2}. On *Mir‘āt al-nāzīrīn*, see GAL-S, 1:77.
 15. 115 {19}–116 {1}, 126 {12–13}, 129 {3}.
 16. 109 {12}, 120 {16}, 122 {6–7}, 125 {4}, 128 {1–2}, 128 {3–4}, 130 {16}, 131 {5–6}, 143 {18}; but these may instead be copies of a work with the same title by ‘Abd ar-Rahman Jami (d. 1492), who is well represented in the inventory (see below).
 17. 118 {11–12}, 120 {5–6}, 134 {6–7}, 135 {17}, 144 {14–15}.
 18. 108 {14–15}, 108 {17–18}, 108 {18}, 110 {4–5}, 133 {2–3}, 136 {7}, 136 {10–11}; Persian trans. 108 {16–17}. By the late fifteenth century, there were already more than one Persian translation of this work, perhaps the most well known being ‘Izz ad-Dīn Mahmūd ibn ‘Alī al-Kāshānī’s (d. 1335) *Miṣbāḥ al-hidāya wa-miftāḥ al-kifāya*; see GAL-S, 1:789.
 19. 128 {17–18}, 137 {13}, 141 {8}, 141 {9}, 144 {13}; for the *Qalandarnāma*, see 141 {13–14}, 145 {2}.
 20. See 171 in the list by Goudarzi; the attribution to N. Kubra is questioned.
 21. 120 {6}, 128 {6–7}, 132 {18–19}, 134 {3–4}); the three latter collections, one of which is identified as *Risālatun nafīsatun li-l-Shaykh Najm al-Dīn fī al-sulūki wa al-taṣawwufi* (Shaykh N.’s Precious Treatise on Comportment and Sufism, 128 {6–7}), are likely copies of Kubra’s *Ādāb al-Ṣūfīyya* (Sufi Rules of Conduct).
 22. 108 {8}, 108 {8–9}, 108 {9–10}, 113 {15–16}, 138 {6–7}.
 23. 117 {19}–118 {1}, 120 {9–10}, 120 {19}–121 {1}, 124 {8–9}, 131 {2}, 140 {15}, 141 {11}, 145 {16–17}, 146 {5}, 120 {19}–121 {1}; these are not always well identified, making it difficult to distinguish them from one another.
 24. 121 {11–12}, 122 {3}, 122 {3–4}, 122 {4}, 122 {4–5}, 122 {5}, 122 {5–6}.
 25. Items 92, 93, and 94 in the list by Goudarzi.

26. The full text of the *Futūhāt*, or parts thereof, are identified in twelve entries: 106 {14–15}, 106 {15–16}, 106 {16–17}, 106 {17–18}, 106 {19}–107 {1}, 107 {1–3}, 107 {3–4}, 107 {5–6}, 107 {6–7}, 130 {18–19}, 139 {11}, 149 {4–5}; for *Fuṣūṣ*, see 109 {1–2}, 109 {5}, 121 {2–3}, 142 {13}, including one summary.
27. Nuṣūṣ: 109 {6–7}, 109 {9–10}, 125 {18}, 126 {14–15}, 142 {6–7}, and *Miftāḥ al-ghayb*: 110 {5–6}, 139 {17–18} (with commentary by Fenari), 142 {5–6}.
28. For Fenari's text, see 110 {10–11}, 139 {17–18}; for that of Kutbuddin-zade, see 110 {6–7}, 11 {14–15}, 110 {15–16}.
29. For copies of *Lama'āt*, see 114 {18}, 123 {18–19}, 127 {2}, 130 {7}, 130 {12}, 134 {4–5}, 137 {10–11}, 143 {7}; and three copies in the list by Kim.
30. 118 {16–17}, 118 {19}–119 {1}, 124 {10–11}?, 130 {19}?, 140 {10}; and 118 {14–15}, 131 {7–8}, respectively.
31. 109 {2–3}, 109 {18–19}, and 109 {16}, 119 {9–10} (only introduction), respectively.
32. 'Atufi does not record the name of the author; perhaps al-Jili was not well known in Ottoman lands at the time.
33. 109 {12}, 120 {16}, 122 {6–7}, 125 {4}, 128 {1–2}, 128 {3–4}, 130 {16}, 131 {5–6}, 143 {18}.
34. 119 {11–12}, 131 {14}, 134 {5–6}, 135 {9}; also see list by Kim.
35. 109 {11}, 109 {11–12}, 111 {12–13}, 111 {13–14}, 111 {14–15}, 111 {16}, 111 {17}, 111 {18–19}, 111 {19}–112 {1}, 112 {1–2}, 112 {2–3}, 112 {9–10}, 117 {7–8}, 119 {8–9}, 120 {15–16}, 126 {8–10}, 133 {9–10}, 136 {2}, 137 {7–8}, 143 {19}–144 {1}.
36. Items 60 and 59, respectively, in the list by Kim.
37. Items 140–43 in the list by Kim.
38. Item 139 in the list by Kim.
39. Item 348 in the list by Kim. Shams's sayings are here titled *Mujalladun min kalāmin fārisiyyin marqūmun bi-annahū min kalimāti Mawlānā Sh[amsi] Tabrīzī fi al-taṣawwufi*; this is the same work that is now known under the name *Maqālāt* (Sayings).
40. Items 71 and 72 in the list by Kim.
41. Item 280 in the list by Kim.
42. The first two may have been about the “eight—later eleven—principles” of the Naqshbandi path that were sometimes recorded in the form of Baha al-Din's conversations.
43. Taşköprülüzade, *Eş-şekā'īku'n-nu'māniyye fi ulemā'i'd-Devleti'l-Oṣmāniyye*, ed. A. Subhi Furat (Istanbul, 1985), 262. Hamid Algar, who uses a different edition of the text, correctly underlines the uncertainty in the biographer's account, as one of the key sentences starts with *'azunnu*, but this only concerns the whereabouts of *al-Durra* at the “now” (*al-ʿān*) of the conversation between Taşköprülüzade and Muhyiddin Fenari. The previous sentence asserts: “that *risāla* remained with my father,” referring to the moment of Mehmed II's demise. Algar's speculation that 'Ali Fenari turned the work over to his son and that “it may have passed into the possession of Bāyezīd II when he assumed the throne” is not convincing since Muhyiddin was an infant at the time of that sultan's accession. See p. 72 and note 33 in Algar, “Jāmī and the Ottomans,” in *Jāmī in Regional Contexts: The Reception of 'Abd al-Rahmān Jāmī's Works in the Islamicate World, ca. 9th/15th–14th/20th Century*, ed. Thibaut d'Hubert and Alexandre Pappas (Leiden and Boston, 2019), 63–135. Jāmī's expanded version of this work is known and edited: *The Precious Pearl = al-Jāmī's al-Durrah al-fākhīrah: Together with His Glosses and the Commentary of 'Abd al-Ghafūr al-Lārī*, ed. and trans. Nicholas Heer (Albany, NY, 1979). The inventory contains two copies of another work with that title in the sections on epistolography and lexicography, respectively: *Kitāb mawsūm bi-al-durra al-fākhira fi al-amthāl al-sā'ira* (A Book Entitled “The Precious Pearl on Other Proverbs”), 220 {11–12} (see item 64 in list by Markiewicz) and 294 {17–18}).
44. For a biography of 'Abdullah-i İlahi, a survey of his works, and the texts of his works in Turkish, see Abdürrezzak Tek, *Nakşiliğin Osmanlı Topraklarına Gelişi: Molla Abdullah İlahi* (Bursa, 2012). Could *Risālatu araḍiyyati* be a mistaken rendering of his *Risālatu aḥadiyyati*, known to have been written in Persian? On Ahmed-i İlahi, see A. Tek, “Tekkeler Kapatılmadan Önce Nakşiliğin Bursa'daki Tarihi Süreci,” *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi* 16 (2007): 211–40. One of the manuscripts in the palace library (TSMK, R. 474), the relevant commentary by Ahmed-i İlahi, is clearly the copy 'Atufi handled, judging by the presence of the two seals of Bayezid II as well as the perfect match between the entry in the inventory and the title given both on page 1a of the ms. and the sticky label on the binding.
45. 117 {15–16}, 133 {12}, 134 {2–3}, 137 {8–9}.
46. Items 37 and 39 in the list of Turkish and Turkic *dīwāns* by Csirkés.
47. For copies of 'Attar's book, see 150 {14} in verse, 150 {15}, and four copies in Persian: 150 {17}, 150 {18}, 150 {19}–151 {1}, 151 {1}. Jāmī's work is on 150 {15–16}, 150 {18–19}. The contiguity of these manuscripts in our list cannot be coincidental.
48. GAL, 1:434.
49. The full entry (227 {15–17}) is given as follows: *≈ Hadā'iqu al-ḥaqā'iqi fi 'ilmi al-ʿarūdi wa- ~ Anīsu al-ʿushshāqi min qibali 'ilmi al-shī'ri wa- ~ Kitābu manāqibi al-Shaykh Ṣafī al-Dīn -quddisa sirruhu- wa-rasā'ilu ukhrā fi mujalladin wāhidin*. Neither of the two known copies of *Ṣafvat as-Ṣafa* from the age of Bayezid II, both in the Süleymaniye Library (Ayasofya 2123 and Ayasofya 3099), fits this description. For more on those manuscripts, which do not appear in the inventory, see the introductory essay by Kafadar.
50. This hagiographic work by al-Kazaruni is now known as *Shifā al-askām*, and the copy that 'Atufi misidentified is the one at the Süleymaniye library (Ayasofya 3461). The presence of the order of Kazaruniyye in Bursa, and the legacy of Shaykh Abu Ishak Ibrahim b. Shahriyar Kazaruni (d. 1033) must have been known to 'Atufi and confused him. See Arberry, “The Biography of Shaikh Abu Ishaq al-Kazaruni,” *Oriens* 3 (1950): 163–82; and M. F. Köprülü, “Abū İshāk Kāzrūnī ve Anadolu'da İshāki Dervişleri,” *TTK Belleten* 33 (1969): 225–36.
51. 113 {11}, 113 {12}, 124 {2–3}, 127 {10–11}, 138 {18}, 139 {18–19}, 141 {19}–142 {1}, 143 {4}, 143 {13}, 146 {11–12}, 146 {18}, 147 {2}, 147 {12–13}.
52. Items 61, 77, and 161 in the list by Burak.

53. 50 {19} (see item 174 in the list by Burak); and another one on oneirocriticism: 302 {13}, 302 {14}.
54. Items 67, 69, and 137 in the list by Burak.
55. Item 43 in the list by Csirkés.
56. *Tabşira* in six copies: 116 {11–12}, 116 {12}, 123 {13}, 125 {18–19}, 133 {1}, 148 {10–11}. For both of these texts and the question of attribution, see William Chittick, *Faith and Practice of Islam: Three Thirteenth Century Sufi Texts*, SUNY Series in Islam (Albany, NY, 1992). Mikail Bayram has argued that the *Tabşira* is by Ahi Evren; see Bayram, *Ahi Evren: Tasavvufi Düşüncenin Esasları* (Ankara, 1995).
57. 269a=122 {11}, 376d=130 {12–13}, 387k=132 {7–8}, and 579g=146 {1}; the last one seems to be mistakenly attributed to Imam Ghazali.
58. “*esâsı ‘uşûl-i meşâyih-i haqîkat üzerine vurulupdur ve binâsı*

ķavâ'id-i ehl-i tarîkat üzerine konulupdur.” This is Sinan Paşa's own description of his *Tazarru'nâme* in a later work of his: *Ma'ârifnâme*, ed. Mertol Tulum (Ankara, 2013), 64. His descent from the line of Nasreddin Hoca is questionable, but it was deemed credible already in the early sixteenth century, as attested in the collection of humorous tales by the learned and popular Sufi, Lami'i Çelebi (d. 1531). For discussions of the evidence, see Pertev Naili Boratav, “Nasreddin Hoca'nın Gerçek Kişiliğini Saptama Yolunda Girişilen Denemeler Üzerine,” in idem., *Nasreddin Hoca* (Istanbul, 1996), 17–20; and Mustafa Duman, *Nasreddin Hoca ve 1555 Fıkrası* (Istanbul, 2008), 38–43. Mustafa Said Yazıcıoğlu, in his *TDVİA* entry on “Hızır Bey,” Sinan Paşa's father, simply asserts: “Information on his mother as the daughter of Nasreddin Hoca is dubious.”

LIST OF ENTRIES

CO-AUTHORED BY EDA ÖZEL

SECTION OF BOOKS ON SUFISM, BOOKS OF ADVICE AND COUNSEL, AND HAGIOGRAPHIES OF SHEIKHS AND SAINTS—MAY THEIR SECRETS BE SANCTIFIED—AND ON THE SCIENCE OF ETHICS

(*Tafṣīlu kutubi al-taṣawwufi wa-kutubi al-naṣā'ihī wa-al-mawā'izi wa-kutubi al-manāqibi al-mashāyikhi wa-al-awliyā'i -quddisa sirruhum- wa-kutubi 'ilmi al-akhlāqi*)

Notes for the readers:

1. When authorship could not be ascertained, titles are given in quotation marks.
 2. Generic titles, such as *Risālatun fi al-taṣawwufi*, are not designated “same as” if they can be attributed to several different authors.
1. Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Kitābu ihyā'ī 'ulūmi al-dīni fi al-taṣawwufi* (Revival of Religious Sciences), 105 {17}. MANUSCRIPTS: TSMK, A. 1448 (Karatay: A 4713) (seal of Bayezid II); Süleymaniye Fatih 2552 (seal of Bayezid II). EDITIONS: *Ihyā' 'ulūm al-dīn*, ed. 'Abd Allāh al-Khālīdī, 5 vols. (Beirut: Dār al-Arqam, 1998); *Revival of Religion's Sciences*, trans. Mohammad Mahdi al-Sharif, 4 vols. (Beirut: Dār al-Kutub al-'Ilmiyah, 2011).
 2. Same as above, 105 {18}.
 3. Same as above, 105 {18–19}.
 4. Same as above, 105 {19}–106 {1}.
 5. Same as above [summary edition, also known as *Talkhīsi al-ihyā'ī fi al-taṣawwufi*], 106 {1–2}.
 6. Same as above, 106 {2–3}.
 7. Same as above [selections], 106 {4}.
 8. Same as above [volume one (of two) until the fifth book of the third quarter: *Rub'ī al-muhlikāti* (The Ways to Perdition)], 106 {4–5}.
 9. Same as above [volume two (of two)], 106 {6}.
 10. Muḥyi al-Dīn Abū 'Abd Allāh Muḥammad b. 'Alī al-Ḥātimī al-Ṭā'ī ibn al-'Arabī (d. 1240). *Kitābu al-futūḥāti al-makkiyyati fi al-taṣawwufi* (Meccan Revelations), 106 {14–15}. EDITION: *Al-futūḥāt al-makkiyyah*, ed. 'Abd al-'Azīz Sulṭān al-Manṣūb (Yemen: Wizārat al-Thaqāfah, 2010).
 11. Same as above [selections], 106 {15–16}.
 12. Same as above [chapter on *waṣāyā*], given as *Kitābu al-waṣāyā fi al-taṣawwufi* (Book of Counsel), 106 {16–17}. EDITION: *Al-waṣāyā* (Damascus: Dār al-Imān, 1988).
 13. Same as above [from the 363rd chapter until the end of the book], 106 {17–18}.
 14. Same as above [from the 392nd chapter until the end of the book], 106 {19}–107 {1}.
 15. Same as above [from the 62nd chapter until the end of the 269th chapter], 107 {1–3}.
 16. Same as above [from the 270th chapter until the end of the 362nd chapter], 107 {3–4}.
 17. Same as above [from the 497th chapter until the end of the book], 107 {5–6}.
 18. Same as above (except with the note *min qibali al-taṣawwufi* instead of *fi al-taṣawwufi*) [from the 560th chapter until the end of the book], 107 {6–7}.
 19. Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Kitābu kīmīyā'-i sa'ādat fi al-taṣawwufi* (The Alchemy of Happiness), Persian, 107 {14–15}. MANUSCRIPTS: TSMK, K. 881

- (Karatay: F 33) (seal of Bayezid II); TSMK, H. 240 (Karatay: F 34) (seal of Bayezid II); TSMK, E.H. 1304 (Karatay: F 36) (seal of Bayezid II). EDITION: *Kīmiyā-i Sa'adat*, ed. Ḥoseyn Khadiv Jam, 2 vols. (Tehran: Intiṣārāt-i 'ilmī wa farhangī, 2004).
20. Same as above, Persian, 107 {15}.
21. Same as above, Persian, 107 {16}.
22. Same as above, Persian, 107 {16–17}.
23. Same as above, Persian, 107 {17–18}.
24. Same as above, Persian, 107 {18–19}.
25. Same as above, Persian, 107 {19}.
26. Same as above [in two volumes], Persian, 108 {1}.
27. Same as above, Persian, 108 {2}.
28. Same as above, Persian, 108 {2–3}.
29. Same as above (except no note of *bi-al-fārisiyyati*), 108 {3–4}.
30. Abū Bakr 'Abd Allāh b. Muḥammad b. Shāhāwar Asadī Najm al-Dīn Dāya Rāzī (d. 1256). *Kitābu mirṣādi al-'ibādī fi al-taṣawwufi* (The Path of God's Bondsmen from Origin to Return), Persian, 108 {8}. EDITION: *Mirṣād al-'Ibād min al-Mabda' ilā l-Ma'ād*, ed. Ḥusayn Shams 'Urāfā (Tehran: Mīr Kamālī, 1958).
31. Same as above, Persian, 108 {8–9}.
32. Same as above, Persian, 108 {9–10}.
33. Abu al-Qāsim 'Abd al-Karīm b. Hawāzin al-Qushayrī (d. 1072). *Risālatu al-Qushayrī fi al-taṣawwufi* (Al-Qushayrī's Epistle on Sufism) [in two volumes], 108 {10}. MANUSCRIPTS: TSMK, A. 1390 (Karatay: A 5023) (seal of Bayezid II); TSMK, A. 1445 (Karatay: A 5026) (seal of Bayezid II); SK, Ayasofya 1819 (seal of Bayezid II). EDITION: *Al-risālah al-Qushayrīyah fi 'ilm al-taṣawwufi (wa-bi-hāmishihi khulāṣat Sharḥ Shaykh al-Islām Zakarīyā al-Anṣārī t 926 H wa-al-Imām al-'Amrūsī t 1293 H)*, ed. Abū Sahl Najāh 'Awaḍ Ṣiyām (Cairo: Dār al-Muqattam, 2009).
34. Same as above, 108 {11}.
35. "*Kitābun fārisiyyun 'alā 'asharati abwābin fi al-taṣawwufi*" (Persian Book in Ten Chapters on Sufism), 108 {11–12}.
36. Abu al-Qāsim al-Ḥusayn b. Muḥammad b. al-Mufaḍḍal al-Rāghib al-Iṣfahānī (d. 1108). *Kitābun fi muḥāḍarāti al-udabā'i wa-muḥāwarāti al-bulaghā'i min qibali al-naṣā'ihi* (Littérateurs' Ripostes and Poets' and Eloquent Men's Rejoinders), 108 {12–13}. EDITION: *Muḥāḍarāt al-udabā' wa-muḥāwarāt aṣ-ṣu'arā' wa-'l-bulaḡā'*, 4 vols. (Beirut: Dār Maktabat al-Ḥayāh, 1980).
37. Mubārak al-Badrī al-Mawṣilī (d. after 1284–85). *Kitābu ādābi al-dārayni min qibali al-taṣawwufi* (Etiquette of the Two Worlds), 108 {13–14}. MANUSCRIPT: TSMK, A. 1402 (Karatay: A 5210) (seal of Bayezid II). EDITION: *Al-Mubārak ibn Khalīl Urmawī, Ādāb al-mulūk bi-al-'adl wa-tabyīn al-ṣādiq al-karīm al-rafi' bi-al-'aql min al-munāfiq al-la'īm al-waḍī' bi-al-jahl*, ed. Sayyid Kasrawī Ḥasan (Beirut: Dār Al-Kutub Al-'Ilmiyah, 2009).
38. Abū al-Qāsim Maḥmūd b. Aḥmad b. Abī al-Qāsim al-Fāriyābī (d. 1210). *Kitābu khāliṣati al-ḥaqā'iqi min qibali al-taṣawwufi* (The Pure Truth), 108 {14}.
39. Multi-text volume.
- 39a. Shihāb al-Dīn Abū Ḥafṣ 'Umar al-Suhrawardī (d. 1234). *Kitābu 'awārifi al-ma'ārifi fi al-taṣawwufi* (Gifts of Spiritual Knowledge), 108 {14–15}. EDITION: *'Awārif al-ma'ārif*, ed. Adīb al-Kamdānī and Henry W. Clarke, 2 vols. (Mecca: Al-Maktabah Al-Makkīyah, 2001).
- 39b. Abū Bakr Muḥammad b. Iṣḥāq al-Kalābādhī (d. 990?). *Kitābu al-ta'arrufi li-madhhabi ahli al-taṣawwufi* (Introduction to the Way of the People of Sufism of the Sufi School), 108 {15–16}.

- EDITIONS: *Kitab al-ta'arruf li-madhab ahl-al-tasawwuf* (Cairo: Typ. Issa el-Baby el-Halaby, 1960); *The Doctrine of the Sūfīs = Kitāb al-ta'arruf li-madhab ahl al-taşawwuf*, ed. and trans. A. J. Arberry (Cambridge; New York: Cambridge University Press, 1977).
40. Same as 39a, in translation with the title *Kitābu tarjamati 'Awārifi al-ma'ārifi fi al-taşawwufi*, Persian, 108 {16–17}.
41. Same as above, 108 {17–18}.
42. Same as above, 108 {18}.
43. Maḥmūd b. Maḥmūd al-Gulistānī al-Ḥasanī (d. ?). *Kitābu anīsi al-waḥdati min qibali al-taşawwufi* (The Companion of Unity), 108 {18–19}.
44. Nūr al-Dīn al-Wāsiṭī (d. ?). *Kitābun ismuhū Unsu al-waḥīdi min qibali al-taşawwufi* (The Intimacy of the Unique One), 108 {19}–109 {1}.
45. Ibn al-'Arabī. *Kitābu al-fuṣūṣi fi al-taşawwufi* (Bezels of Wisdom), 109 {1–2}. MANUSCRIPT: TSMK, A. 1506 (Karatay: A 5090) (seal of Bayezid II). EDITION: *Fusus Al-Hikam*, ed. Abu al-'Ilā 'Afīfī, 2 vols. (Beirut: Dar al-Kitab al-'Arabi, 1966).
46. 'Abd al-Razzāq Kamāl al-Dīn b. Abū al-Ghanā'im al-Qāshānī (d. 1329–35). *Kitābu sharḥi al-Fuṣūṣi al-marqūmu bi-annahū li-l-Qāshānī fi al-taşawwufi* (Al-Qāshānī's Commentary on Ibn al-'Arabī's *Fuṣūṣ*), 109 {2–3}. EDITION: *Sharḥ al-ustādh al-fāḍil wa-al-'ālim al-kāmil al-Shaykh 'Abd al-Razzāq al-Qāshānī 'alā Fuṣūṣ al-hikam* (Beirut: Manshūrāt al-Jamal, 2017).
47. Abū 'Abd Allāh Mu'ayyad al-Dīn b. Maḥmūd b. Sā'id al-Jandī (d. ca. 1300). *Kitābun mukhtaṣarun fi sharḥi al-Fuṣūṣi fi al-taşawwufi* (Summary of al-Jandī's Commentary on Ibn al-'Arabī's *Fuṣūṣ*) [summary of 60, below], 109 {3–4}. EDITION: *Sharḥ Mu'ayyid al-Dīn al-Jandī al-Mutawaffā Sanat 691 H 'alā Fuṣūṣ al-hikam li'l-Shaykh al-akbar Muḥyī al-Dīn Ibn 'Arabī*, ed. 'Āshim Ibrāhīm al-Kayyālī al-Ḥusaynī al-Shādhilī al-Darqāwī (Beirut: Dār al-Kutub al-'Ilmiyah, 2007).
48. "*Kitābu sharḥi al-Fuṣūṣi fi al-taşawwufi*" (Commentary on Ibn al-'Arabī's *Fuṣūṣ*), Persian, 109 {4–5}.
49. Multi-text volume.
- 49a. Same as 45, 109 {5}.
- 49b. Ṣadr al-Dīn Muḥammad b. Ishāq b. Muḥammad b. Yūnus al-Qunawī (d. 1274). *Kitābu al-fukūki fi sharḥi al-Fuṣūṣi fi al-taşawwufi* (The Book of Solutions in Commenting on [Ibn al-'Arabī's] *al-Fuṣūṣ*), 109 {5–6}. EDITIONS: *Kitāb al-fukūk*, ed. Muḥammad Khvājavi (Tehran: Intisharat-i Mawlā, 1992–93); also printed on the margin of Qāshānī, *Sharḥ manāzil al-sā'irīn* (Tehran, 1315/1897–98).
- 49c. Ṣadr al-Dīn Muḥammad b. Ishāq b. Muḥammad b. Yūnus al-Qunawī (d. 1274). *Kitābu al-nuṣūṣi fi al-taşawwufi* (Texts), 109 {6–7}. EDITIONS: *Risālat al-nuṣūṣ*, ed. Jalāl al-Dīn Āshtiyānī (Tehran, 1983); appended to Qāshānī, *Sharḥ manāzil al-sā'irīn* (Tehran, 1315/1897–98); and appended to Ibn Turka, *Tamhīd al-ḳawā'id* (Tehran, 1897–98).
- 49d. "*Risālatun fi al-asmā'i al-ḥusnā fi al-taşawwufi*" (Treatise on the Beautiful Names [of God]), 109 {7}.
50. 'Abd al-Razzāq Kamāl al-Dīn b. Abū al-Ghanā'im al-Qāshānī (d. 1329–35). *Kitābu sharḥi al-Nuṣūṣi al-marqūmu bi-annahū li-l-Qāshānī [Kāshānī] fi al-taşawwufi* (Al-Qāshānī's Commentary on al-Qunawī's *Nuṣūṣ*), 109 {8}.
51. "*Kitābu sharḥi al-Nuṣūṣi fi al-taşawwufi*" (Commentary on al-Qunawī's *Nuṣūṣ*), Persian, 109 {8–9}.
52. Same as 49c, 109 {9–10}.
53. Multi-text volume. MANUSCRIPT: SK, Fatih 4045 (seal of Bayezid II).

- 53a. Abū al-Barakāt Nūr al-Dīn ‘Abd al-Rahmān b. Aḥmad al-Jāmī (d. 1492). *Kitābu naqdi al-nuṣūṣi fī sharḥi Naqshi al-fuṣūṣi* (Critical Examination of Texts in Commenting on Ibn al-‘Arabī’s *Naqsh al-Fuṣūṣ*), 109 {10}. EDITION: *Naqd al-Nusus fī Sharḥ Naqsh al-Fusus*, ed. William C. Chittick (Tehran: Mu’asses Pazhohish-i Hikmat wa Falsafa-i Iran, 1991).
- 53b. Al-Jāmī. *Risālatu sharḥi al-Qaṣīdati al-mūmiyyati fī al-taṣawwufi* (Commentary on Ibn al-Fārīd’s Poem Rhyming in M), 109 {11}. EDITION: *Lavami’, sharḥ-i qaṣīdah-i khamriyah Ibn Farīd*, ed. Āqay Hikmat Āl Āqā (Tehran: Bunyād Mahr, 1962).
- 53c. Al-Jāmī. *Sharḥu al-Qaṣīdati al-tā’iyyati li-Ibn al-Fārīd fī al-taṣawwufi* (Commentary on Ibn al-Fārīd’s Poem Rhyming in T), 109 {11–12}.
- 53d. Al-Jāmī. *Risālatu al-lawā’ihī fī al-taṣawwufi* (Epistle of Lights), 109 {12}. MANUSCRIPT: Another copy at SK, Fatih 4062 (seal of Bayezid II).
- 53e. Al-Jāmī. *Risālatu sharḥi al-Rubā’iyyāti fī al-taṣawwufi* (Commentary of Quatrains), 109 {12–13}.
- 53f. Al-Jāmī. *Raṣā’ilu ukhrā* (Other Treatises), 109 {13}.
54. Pīr Muḥammad b. Quṭb al-Dīn b. Ḥasan al-Khawa’inī/al-Khūyī [Pīrī Khalifa] (d. 1460?). *Kitābu zubdati al-taḥqīqi fī sharḥi al-Nuṣūṣi fī al-taṣawwufi* (Essence of Inquiry in Commenting on al-Qunawī’s *Nuṣūṣ*), Arabic, 109 {14}. MANUSCRIPT: TSMK, A. 1425 (Karatay: A 5117) (seal of Bayezid II).
55. Mas’ūd bin ‘Abd Allāh Bayḍāwī Shīrāzī [Bābā Rukn al-Dīn] (d. 1367). *Kitābu nuṣūṣi al-khuṣūṣi fī sharḥi al-Fuṣūṣi fī al-taṣawwufi* (Special Texts in Commenting on Ibn al-‘Arabī’s *Fuṣūṣ*), Persian, 109 {14–15}. MANUSCRIPT: TSMK, A. 1507 (Karatay: F 43) (seal of Bayezid II). EDITION: *Nuṣūṣ al-khuṣūṣ fī tarjumat al-Fuṣūṣ (sharḥ-i Fārsī-i Fuṣūṣ al-ḥikam)*, ed. Ḥāmid Nājī, 3 vols. (Tehran: Intishārāt-i Sukhan, 2016).
56. Dāwūd b. Maḥmūd al-Qayṣarī (d. 1350). *Kitābu sharḥi al-Fuṣūṣi fī al-taṣawwufi* (Commentary on Ibn al-‘Arabī’s *Fuṣūṣ*), Arabic, 109 {16}. MANUSCRIPT: TSMK, A. 1510 (Karatay: A 5095) (seal of Bayezid II). EDITION: *Sharḥ Dāwūd Ibn Maḥmūd al-Qayṣarī ‘alā Fuṣūṣ al-Ḥikam li’l-Shaykh al-Akbar Muḥyī al-Dīn Ibn al-‘Arabī* (Tehran: Intishārāt-i Bīdār, 1984).
57. Same as above (?), 109 {16–17}.
58. Same as above (?), 109 {17–18}.
59. Same as 46, 109 {18–19}.
60. Abū ‘Abd Allāh Mu’ayyad al-Dīn b. Maḥmūd b. Sā’id? al-Jandī (d. ca. 1300). *Kitābu sharḥi al-Fuṣūṣi fī al-taṣawwufi* (Commentary on Ibn al-‘Arabī’s *Fuṣūṣ*), 109 {19}–110 {1}. EDITION: *Sharḥ Fuṣūṣ al-Ḥikam*, ed. Jalāl al-Dīn Āshtiyānī (Mashhad: Intishārāt-i Dānishgāh-i Mashhad, 1982).
61. Same as above (?), 110 {1}.
62. “*Kitābu sharḥi Kitābi nuṣūṣi fī al-taṣawwufi*” (Commentary on al-Qunawī’s *Nuṣūṣ*), 110 {1–2}.
63. Same as 33, 110 {2–3}.
64. “*Kitābu waṣāyā Amīr al-Mu’minīn ‘Alī bin Abī Ṭālib li-ibnihī Muḥammad bin al-Ḥanafīyya min qibali al-naṣīḥati*” (Counsels of the Commander of the Faithful ‘Alī ibn Abī Ṭālib for His Son Muḥammad ibn al-Ḥanafīyya), 110 {3–4}.
65. Same as 39a, 110 {4–5}.
66. Ṣadr al-Dīn Muḥammad b. Ishāq b. Muḥammad b. Yūnus al-Qunawī (d. 1274). *Kitābu miftāḥi al-ghaybi fī al-taṣawwufi* (The Key to the Unseen), 110 {5–6}. EDITION: Ṣadr al-Dīn al-Qunawī and Muḥammad Ḥamzat al-Fanārī, *Miftāḥ al-ghayb wa-sharaḥahu Miṣbāḥ al-uns*, ed. Muḥammad Khvājāvī (Tehran: Mawlā, 1995).

67. Muḥyī al-Dīn Muḥammad b. Quṭb al-Dīn Izniqī [Quṭb al-Dīn-zāda] (d. 1480). *Kitābu sharḥi Miftāḥi al-ghaybi al-mawsūmu bi-Faṭḥi miftāḥi al-ghaybi fī al-taṣawwufi* (Commentary on al-Qunawī's *Miftāḥ al-ghayb*, also known as *Faṭḥi miftāḥi al-ghaybi*), 110 {6–7}. EDITION: *Faṭḥ miftāḥ al-ghayb: sharḥ "Miftāḥ al-ghayb" Ṣadr al-Dīn Muḥammad Qūnawī*, ed. Ismā'īl Jārī (Tehran: Mu'assasat Büstān Kitāb, 2017).
68. Ṣadr al-Dīn Muḥammad b. Ishāq b. Muḥammad b. Yūnus al-Qunawī (d. 1274). *Kitābu tarjamati Miftāḥi al-ghaybi fī al-taṣawwufi* (Translation of al-Qunawī's *Miftāḥ al-ghayb*), Persian, 110 {8}. EDITION: *Tarjamah-i Miftāḥ al-ghayb*, ed. and trans. Muḥammad Khvājavi (Tehran: Mawlā, 2011).
69. Abū Manṣūr 'Abd al-Malik b. Muḥammad al-Tha'ālibī (d. 1076). *Kitābun fī faḍā'ila min al-dhikri wa-al-firāsati wa-ghayri mim mā mawsūmun bi-Mūnisi al-waḥīdi bi-al-ahādīthi min qibali al-naṣā'īhi* (A Book on Virtues of Invocation and [Saintly] Discernment, Titled *The Unique Companion*), 110 {8–10}. MANUSCRIPT: SK, Ayasofya 4322 (seal ?).
70. Multi-text volume.
- 70a. Muḥammad b. Ḥamza b. Muḥammad al-Fanārī (d. 1431). *Kitābu miṣbāḥi al-unsī fī sharḥi Miftāḥi al-ghaybi fī al-taṣawwufi* (The Lamp of Intimacy in Commenting on al-Qunawī's *Miftāḥ al-ghayb*), 110 {10–11}. MANUSCRIPT: TSMK, A. 1572 (Karatay: A 5119) (seal of Bayezid II). EDITION: Ṣadr al-Dīn al-Qūnawī and Muḥammad Ḥamzat al-Fanārī, *Miftāḥ al-ghayb wa-sharāḥahu Miṣbāḥ al-uns*, ed. Muḥammad Khvājavi (Tehran: Mawlā, 1995).
- 70b. "Risālatu al-asrāri al-ilāhīyyati al-murattabati 'alā alfi maqāmīn min maqāmāti allatī bayna al-'abdi wa-al-rabbi fī al-taṣawwufi" (The Book of Divine Secrets, Organized in the Form of a Thousand Stations that Exist between the Believer and the Lord), 110 {11–13}.
71. Same as 67, 110 {14–15}.
72. Same as above, 110 {15–16}.
73. "Kitābu sharḥi Miftāḥi al-ghaybi fī al-taṣawwufi" (Commentary on al-Qunawī's *Miftāḥ al-ghayb*), 110 {16–17}.
74. "Kitābun fī al-mawā'izi wa-al-manāqibi wa-al-khuṭabi min qibali al-naṣīhati wa-al-taṣawwufi" (Book of Exhortations, Virtues, and Sermons), 110 {17–18}.
75. Abū al-Qāsim Maḥmūd b. 'Umar Jār Allāh al-Zamakhsharī (d. 1144). *Kitābu rabī'i al-abrār ['itā' olundi] fī al-naṣā'īhi wa-al-ṭarā'ifi min qibali al-taṣawwufi* (Pious Spring) [donated], 110 {18–19}. MANUSCRIPT: TSMK, A. 2415 (Karatay: A 8291) (seal of Bayezid II). EDITION: *Rabī' al-abrār wa-fuṣūṣ al-akhbār fī al-muḥāḍarāt*, ed. Ṭāriq Faṭḥī al-Sayyid (Beirut: Dār al-Kutub al-'Ilmiyah, 2006).
76. Multi-text volume. MANUSCRIPT: SK, Ayasofya 2058 (seal ?).
- 76a. Sa'd al-Dīn Muḥammad b. Mu'ayyad b. 'Abd Allāh b. 'Alī Hamawiyya Baḥrābādī Juwaynī (d. after 1272). *Kitābu al-maḥbūbi min qibali al-taṣawwufi* (The Book of the Beloved), 110 {19}–111 {1}.
- 76b. Juwaynī (?). *Risālatun fī zuhūri khātami al-wilāyati* (On the Advent of the Seal of Saints), 111 {1}.
77. 'Abd al-Razzāq Kamāl al-Dīn b. Abū al-Ghanā'im al-Qāshānī [al-Kāshānī] (d. 1329–35). *Kitābu ta'wilāti fī al-Qur'āni min qibali al-taṣawwufi* (Commentary on the Qur'an), 111 {1–2}. EDITION: *Ta'wilāt-i Qur'ān Karīm, mashhūr bih Tafṣīr ibn 'Arabī*, ed. and trans. Sayyid Javād Hāshimī 'Uliyā (Tehran: Mawlā, 2014).
78. Abū 'Alī Aḥmad b. Muḥammad b. Ya'qūb b. Miskawayh (d. 1030). *Kitābu jāwidān-khirad min qibali al-taṣawwufi* (Perennial Wisdom), Arabic, 111 {2–3}. MANUSCRIPT: SK, Ayasofya 1747 (Seal of Bayezid II). EDITION: *Tarjumah-i Jāwidān Khirad-i Mishkawayh-i Rāzī*, ed. and trans. Muḥammad Taqī Dānish'pazhūh (Tehran: Intishārāt-i Dānishgāh-i Tih-rān, 1980).

79. Abū ‘Alī Aḥmad b. Muḥammad b. Ya‘qūb b. Miskawayh (d. 1030). *Kitābu tarjamati Jāwidān-khīrad min qibali al-taṣawwufi* (Translation of Perennial Wisdom), Persian, 111 {3–4}. EDITION: *Tarjumah-i Jāwidān Khīrad-i Mishkawayh-i Rāzī*, ed. and trans. Muḥammad Taqī Dānish‘pazhūh (Tehran: Intishārāt-i Dānishgāh-i Tih-rān, 1980).
80. Same as 78, 111 {4}.
81. Same as above, 111 {5}.
82. Abū al-Faraj Jamāl al-Dīn ‘Abd al-Raḥmān b. ‘Alī b. Muḥammad al-Baghdādī ibn al-Jawzī (d. 1201). *Kitābu talbīsī Iblīs min qibali al-taṣawwufi* (The Devil’s Delusion), 111 {5–6}. MANUSCRIPT: SK, Esad Efendi 1641 (seal ?). EDITIONS: *Talbīs Iblīs*, ed. Khayr al-Dīn ‘Alī (Beirut: Dār al-Wa‘ī al-‘Arabī, 1970); “The Devil’s Delusion,” trans. D. S. Margoliouth, *Islamic Culture* 9 (1935): 1–21, 187–308, 377–99, 533–77; 10 (1936): 20–39, 169–92, 339–68, 633–47; 11 (1937): 267–73, 382–92, 529–33; 12 (1938): 109–18, 235–40, 352–64, 447–58; 19 (1945): 69–81, 171–88, 272–89, 376–83; 20 (1946): 58–71, 181–90, 297–310, 408–22; 21 (1947): 73–79, 174–83, 394–402; 22 (1948): 188–91.
83. “*Kitābun fārisīyyun fīhi as‘ilatun muta‘alliqatun bi-al-Qur‘āni min qibali al-taṣawwufi*” (A Persian Treatise Containing Questions about the Qur’an), Persian, 111 {6–7}.
84. Shams al-Dīn Muḥammad b. Yaḥyā b. ‘Alī al-Gilānī al-Lāhijī (d. 1506). *Kitābu mafātīhi al-i‘jāzi fī sharḥi Gulshan-i rāz fī al-taṣawwufi* (Keys of Wonder in the Commentary on *Gulshan-i rāz*), Persian, 111 {7–8}. EDITION: *Mafātīh al-i‘jāz fī sharḥ Gulshan-i rāz*, ed. Muḥammad Riḍā Barzgar Khāliqī and ‘Iffat Karbāsī (Tehran: Zavvār, 1992).
85. Mollā Aḥmad Ilāhī (d. after 1475). *Kitābu sharḥi Gulshan-i rāz al-mawsūmu bi-Shaqā‘iqi al-haqā‘iqi fī al-taṣawwufi* (Commentary on *Gulshan-i rāz*, Titled *Tulips of Truths*), Persian, 111 {8–9}. MANUSCRIPT: TSMK, R. 474 (Karatay: F 52) (seal of Bayezid II).
86. Same as 76a [volume two (of two)], 111 {9–10}.
87. Māwardī, ‘Alī ibn Muḥammad (d. 1058). *Kitābu adabi al-dīni wa-al-dunyā min qibali al-taṣawwufi* (Refinement of Religion and the World), 111 {10–11}. EDITION: *Ādāb al-dunyā wa-al-dīn*, ed. ‘Abd Allāh Aḥmad Abū Zayna (Cairo: Mu‘assasat Dār al-Sha‘b li-al-Ṣiḥāfa wa-al-Ṭibā‘a wa-al-Nashr, 1979).
88. Same as 33, 111 {11}.
89. “*Kitābu manāqibi al-Shaykh al-Kāzarūnī min qibali al-taṣawwufi*” (Hagiography of *Shaykh Kāzarūnī*), 111 {12}. MANUSCRIPT: SK, Ayasofya 3461 (seal of Bayezid II).
90. “*Kitābun fī sharḥi qaṣīdati Ibn al-Fāriḍ fī al-taṣawwufi*” (Commentary on Ibn al-Fāriḍ’s Poem), 111 {12–13}.
91. Same as above (?) [summary], Persian. 111 {13–14}.
92. Same as above (?), Persian, 111 {14–15}.
93. Idrīs b. Ḥusam al-Dīn al-Bidlīsī (d. 1520). *Kitābu sharḥi qaṣīdatin khamriyyatin li-Ibn al-Fāriḍ fī al-taṣawwufi* (Commentary on Ibn al-Fāriḍ’s Wine Poem), Persian, 111 {16}. MANUSCRIPT: SK, Ayasofya 4092, fols. 1a–82a, (produced in “*ṣūfiya al-Rūm*,” seal of Bayezid II).
94. Same as 90 (?), Persian, 111 {17}.
95. Kātībī Turshīzī (d. 1435). *Kitābu majma‘i al-baḥrayni fī al-taṣawwufi* (Confluence of the Two Seas), Persian, 111 {18}.
96. Same as 90, 111 {18–19}.
97. Same as 90, 111 {19}–112 {1}.
98. Same as 90 (?), Persian, 112 {1–2}.
99. Same as 90, 112 {2–3}.
100. “*Kitābu junūni al-majānīni min qibali al-taṣawwufi*” (The Madness of Madmen), Persian, 112 {3}.

101. “*Kitābun fī taṣḥīhi dīwāni Ibn al-Fāriḍ fī al-taṣawwufi*” (Book of Corrections for the Collection of Ibn al-Fāriḍ’s Poetry), 112 {3–4}. For this item, see the list of entries of Qutbuddin in this volume: “An annotation above the first listing says this work is the *Dīwān* (Collection of Poetry) itself, and that the misleading title of ‘Corrections,’ though well known, is erroneous.”
102. “*Kitābun murattabun ‘alā khamsati abwābin fī al-taṣawwufi*” (A Book Organized into Five Chapters on Sufism), Persian, 112 {4–5}.
103. Sa‘īd al-Dīn Abū ‘Uthmān Muḥammad b. Aḥmad al-Kāsānī al-Farghānī (d. 1300). *Kitābu manāhijī al-‘ibādi ilā ma‘ādi min qibali al-taṣawwufi* (The Paths of Godservants from Origin to Return), Persian, 112 {5–6}. EDITIONS: “Manāhij al-‘ibād ilā-l-ma‘ād” in *Durrat al-tāj li-ghurrat al-dabāj*, ed. Quṭb al-Dīn al-Shīrāzī (Tehran, 1912); *Manāhij al-‘ibād ilā al-ma‘ād: mukhtaṣar fiqh bar chahār mazhab bizabān-i Fārsī*, ed. ‘Abd al-‘Azīz ibn Ḥamid Allāh al-Dahlawī (Istanbul: Hakikat Kitabevi, 1994).
104. Same as 100, Persian, 112 {6–7}.
105. ‘Afīf al-Dīn Sulaymān b. ‘Alī b. ‘Abd Allāh b. Yāsīn al-Kūmī al-Tilimsānī (d. 1291). *Kitābu sharḥi al-Mawāqifi fī al-taṣawwufi* (Commentary on al-Niffarī’s *Mawāqif*), 112 {7–8}. MANUSCRIPT: SK, Ayasofya 1936 (seal of Bayezid II). EDITION: *Sharḥ Mawāqif al-Niffarī*, ed. Jamāl al-Marzūqī (Cairo: Markaz al-Maḥrūsah, 1997).
106. Same as above, 112 {8}.
107. Abū Mu‘īn Nāṣir-i Khusraw b. Ḥārith al-Qubādhiyānī (d. after 1073). *Kitābu khwāni al-ikhwāni min qibali al-taṣawwufi* (A Banquet for the Brethren), Persian, 112 {8–9}. MANUSCRIPT: Süleymaniye Ayasofya 1778–001 (seal of Bayezid II). EDITIONS: *Khwān al-ikhwān*, ed. Yahyā al-Khashāb (Cairo, 1959); *Kitāb-i khwān al-ikhwān*, ed. ‘Alī Qawīm (Tehran, 1959); *Dostlar Sofrası*, ed. Mehmet Kanar (Istanbul, 1995).
108. Same as 90, 112 {9–10}.
109. Naṣir al-Dīn Ṭūsī (d. 1274). *Kitābu akhlāq-i Nāsirī min qibali al-taṣawwufi* (The Nasirean Ethics), Persian, 112 {10–11}. MANUSCRIPT: TSMK, R. 395 (Karatay: F 208) (seal of Bayezid II). EDITION: *Akhlāq-i Nāsirī*, ed. Muḥtabā Mīnuvī (Tehran: Khavārazmi, 1982).
110. Same as above, 112 {11}.
111. Same as above, 112 {12}.
112. Same as above, 112 {12–13}.
113. Abū Ḥamid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Kitābu minhājī al-‘ābidīna fī al-taṣawwufi* (Methodology for the Worshipers), 112 {13}. MANUSCRIPT: SK, Ayasofya 2116 (seal of Bayezid II). EDITION: *Minhāj al-‘Ābidīn*, ed. Khālīd Aḥmad Ḥasanayn ‘Alī Ḥarbī (Alexandria: Dār al-Wafā’ li-Dunyā al-Ṭibā‘ah wa-al-Nashr, 2007).
114. Same as above, with slight variation in title, 112 {14}. MANUSCRIPT: SK, Ayasofya 2114 (seal of Bayezid II).
115. Abū Sa‘īd Majd al-Dīn Sharaf b. Mu‘ayyad b. Abī al-Faṭḥ al-Baghdādī (d. 1219). *Kitābu tuḥfati al-bararati fī aḥwibati al-as‘ilati al-‘asharati fī al-taṣawwufi* (Reverent Gift in Answer to Ten Questions), 112 {14–15}. MANUSCRIPT: SK, Ayasofya 1695, 1697 (seal ?). EDITION: *Tuḥfat al-Bararah fī Masā’il al-‘Asharah*, ed. Ḥusayn Ḥaydar Khānī Mushtāq ‘Alī and trans. Muḥammad Bāqir Sā‘idī Khurāsānī (Tehran: Marvī, 1989).
116. Ibn al-‘Arabī. *Kitābu muḥāḍarati al-abrārī wa-musāmarati al-akhyārī [wa-huwa al-ma‘rūfu bi-al-Musāmarati] min qibali al-taṣawwufi* (Presentations of the Pious and Conversations of the Devout), 112 {15–16}. MANUSCRIPT: TSMK, A. 2415 (Karatay: A 8291) (seal of Bayezid II). EDITION: *Muḥāḍarat al-abrār wa-musāmarat al-akhyār*, ed. Muḥammad Mursī al-Khulī (Cairo: Dār al-Kitāb al-Jadīd, 1972).

117. Multi-text volume. MANUSCRIPT: SK, Ayasofya 1665 (seal ?).
- 117a. “*Kitābun fi al-mawā’izī ismuhū Inkāru al-ma’ārifī*” (Book of Sermons, Titled *Rejection of Gnosis*), 112 {17}.
- 117b. “*Kitābu al-qalā’idi wa-al-farā’idi fi al-naṣā’ihī min qibali al-taṣawwufī*” (Necklaces and Pearls), 112 {17–18}.
118. Multi-text volume. MANUSCRIPT: SK, Ayasofya 2106 (seal ?).
- 118a. Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Kitābu al-munqidhi min al-dalāli* (Deliverance from Error), 112 {18–19}. EDITIONS: *al-Munqid min al-dālal wa-al-muwaṣṣil ilā dhī al-‘izzah wa-al-jalāl / Erreur et délivrance*, ed. and trans. Farīd Jabr (Beirut: al-Lajnah al-Duwalīyah li-Tarjamat al-Rawā’i 1959); *Deliverance from Error*, trans. R. J. McCarthy (Louisville, KY: Fons Vitae, 1980).
- 118b. Shams al-Dīn Aḥmad b. Ismā’īl b. ‘Othmān Mollā Gūrānī (d. 1488). *Kitābu rayḥāni al-qulūbi fi al-taṣawwufī* (Sweet Basil of the Hearts), 112 {19}–113 {1}.
119. Same as 109, 113 {1}.
120. “*Kitābun fi al-taṣawwufī*” (Book on Sufism), Persian, 113 {2}.
121. Abū al-Qāsim al-Ḥusayn b. Muḥammad b. al-Mufaḍḍal al-Rāghib al-Isfahānī (d. 1108). *Kitābu al-dharī’ati ilā makārimi al-sharī’ati fi al-taṣawwufī* (Means to the Noble Qualities of the Sharī’a), 113 {2–3}. MANUSCRIPT: TSMK, A. 1417 (Karatay: A 5035) (dedication to Mehmed II, seal of Bayezid II). EDITIONS: *Kitāb al-Dharī’ah ilā Makārim al-Sharī’ah*, ed. Abū al-Yazīd Abū Zayd al-‘Ajāmī (Cairo: Dar al-Salam, 2007); *The Path to Virtue: The Ethical Philosophy of al-Raghib al-Isfahani. An Annotated Translation, with Critical Introduction, of Kitāb al-Dharī’ah ilā Makārim al-Sharī’ah*, trans. Yasien Mohamed (Kuala Lumpur: ISTAC, 2006).
122. ‘Abd al-Razzāq Kamāl al-Dīn b. Abū al-Ghanā’im al-Qāshānī (d. 1329–35). *Kitābu sharḥi Manāzili al-sā’irīna fi al-taṣawwufī* (Commentary on al-Anṣārī al-Harawī’s *Manāzil al-Sā’irīn*), 113 {3}. MANUSCRIPT: SK, Ayasofya 1935 (seal of Bayezid II).
123. Multi-text volume.
- 123a. Same as 54, 113 {4}.
- 123b. Dāwud b. Maḥmūd al-Qayṣarī (d. 1350). *Kitābu al-muqaddimati min Sharḥi Naẓmi al-durri fi al-taṣawwufī* (Introduction from the Commentary on [Ibn al-Fārid’s] *Naẓmi al-durr*), 113 {4–5}.
124. Same as 87, 113 {5–6}.
125. “*Kitābu Qāḍī al-Qirim (Kırım) fi ‘ilmi al-akhlāqi min qibali al-taṣawwufī*” (The Book of the Judge of Crimea on the Science of Ethics), 113 {6–7}.
126. Ḥakīm Abū al-Ma’ālī ‘Abd Allāh b. Abī Bakr al-Miyānājī ‘Ayn al-Quḍāt al-Hamadānī (d. 1131). *Kitābun ismuhū al-Zubdatu min qibali al-taṣawwufī* (The Essence [of Truths]), Persian, 113 {7–8}. EDITION: *Zubdat al-ḥaqā’iq*, ed. ‘Afif ‘Usayrān (Tehran: Maṭba‘at Jāmī‘at Ṭihrān, 1961).
127. “*Kitābu ṭabaqāti al-mashāyikhi -quddisa sirruhum- min qibali al-taṣawwufī*” (Generations of Shaykhs), Persian, 113 {8–9}.
128. “*Kitābun fi bayāni sulūki ṭarīqi al-dīni fi al-taṣawwufī*” (A Book on Wayfaring on the Path of Religion), Persian, 113 {9–10}.
129. Kamāl al-Dīn Ḥusayn b. Ḥasan al-Khwārizmī al-Kubrawī al-Dhahabī (?) (d. 1433–36). *Kitābu naṣīhatnāmah-i shāhī fi al-taṣawwufī* (Royal Book of Counsel), Persian, 113 {10–11}.
130. Multi-text volume.
- 130a. “*Kitābu jawāhiri nufūsi al-‘ārifīna fi al-taṣawwufī*” (Jewels from the Souls of the Saints), Turkish, 113 {11}.
- 130b. “*Kitābu aṭwāri al-qalbi fi al-taṣawwufī*” (States of the Heart), Turkish, 113 {12}.

131. ‘Azīz b. Muḥammad al-Nasafī (d. after 1282). *Kitābu kashfi al-ḥaqā’iqi fi al-taṣawwufi* (Unveiling of Truths), Persian, 113 {12–13}.
132. Ibn al-‘Arabī. *Kitābu mawāqī‘i al-nujūmi fi al-taṣawwufi* (The Twilight of the Stars), Arabic, 113 {13–14}. MANUSCRIPT: SK, Ayasofya 2119 (seal of Bayezid II); Ayasofya 2120 (seal of Bayezid II). EDITION: *Mawāqī‘ al-Nujūm wa-Maṭālī‘ Ahillat al-Asrār wa-al-‘ulūm*, ed. Muḥsin Qāsim al-Ṭīhrānī (Beirut: Mu’assasat al-Nūr lil-Maṭbū‘āt, 2005).
133. Same as 113, with slight variation in title, 113 {14–15}. MANUSCRIPT: SK, Ayasofya 2115 (seal of Bayezid II).
134. Same as 30, Persian, 113 {15–16}.
135. Same as 132, 113 {16–17}.
136. “*Majmū‘atun mushtamilatun ‘alā anwā‘i min al-manzūmi wa-al-manthūri min qibali al-taṣawwufi*” (Compendium Comprising a Variety of Verse and Prose Works on Sufism), 113 {17–18}.
137. Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Kitābu yawāqīti al-‘ulūmi fi anwā‘i al-‘ulūmi min qibali al-taṣawwufi* (Rubies of Sciences on a Variety of Sciences), Persian, 113 {18–19}.
138. Same as above, Persian, 113 {19}–114 {1}.
139. Same as 109, 114 {1–2}.
140. Abū ‘Abd Allāh Jalāl al-Dīn Muḥammad b. As‘ad b. Muḥammad al-Dawwānī al-Ṣiddīqī (d. 1502). *Kitābu makārimi al-akhlāqi min qibali al-taṣawwufi* (Ethical Virtues), Persian, 114 {2}.
141. Same as above, Persian, 114 {3}.
142. Same as above, Persian, 114 {3–4}.
143. Same as above, Persian, 114 {4–5}.
144. Same as above, Persian, 114 {5–6}.
145. Same as above, Persian, 114 {6–7}.
146. Multi-text volume. MANUSCRIPT: SK, Ayasofya 2117 (seal of Bayezid II).
- 146a. Same as 113 [summary], 114 {7}.
- 146b. Shaykh Abū al-Jannāb Aḥmad b. ‘Umar Najm al-Dīn al-Kubrā (d. 1221). *Kitābu fawātihi al-jamāli fi ṭarīqi al-taṣawwufi* (Openings of Beauty [Full title: *Fawā’ih al-jamāl wa fawātiḥ al-jalāl* | Scents of Beauty and Signs of Majesty]), 114 {8}. EDITION: *Fawā’ih al-Jamāl wa-Fawātiḥ al-Jalāl*, ed. Yūsuf Zaydān (Kuwayt: Dār Su‘ād Ṣabāḥ, 1993).
- 146c. Shaykh Abū al-Jannāb Aḥmad b. ‘Umar Najm al-Dīn al-Kubrā (d. 1221). *Risālatu al-hā’imi al-khā’iqi* [read: *al-khā’ifi*] *min lawmati al-lā’imi min qibali al-taṣawwufi* (Epistle for the Perplexed and Fearful of the Blamers’ Reproach), 114 {8–9}. EDITION: *Risālah-‘i ilā al-Hā’im al-Khā’if min Lawmat al-Lā’im*, ed. Tawfiq Subḥānī (Tehran: Sāzmān-i Intishārāt-i Kayhān, 1985).
- 146d. “*Rasā’ilu ukhrā*” (Other Treatises), 114 {9}.
147. Abu al-Ḥasan ‘Alī b. Muḥammad al-Daylamī (?) (d. 1311–12), *Kitābu sīratnāma li-l-Shaykh al-Kabīr min qibali al-taṣawwufi* (Biography of the Great Shaykh [Ibn Hafif (?) (d. 982)]), 114 {10}. EDITION: *Ibn Hafif: Sīrat-i Abū ‘Abdullāh ibn al-Hafif aṣ-Ṣirāzi*, ed. Anne-Marie Schimmel (Ankara, 1955).
148. Muḥammad b. Ghāzī al-Malaṭī (d. first quarter of 13th c.), *Kitābu barīdi al-sa‘ādati fi sharḥi Kalīmāti al-naṣā’iḥi min qibali al-taṣawwufi* (Harbinger of Happiness, Commentary on *Kalīmāti al-naṣā’iḥ*), Persian, 114 {10–11}. MANUSCRIPT: SK, Ayasofya 1682 (seal ?). EDITION: *Barīd al-Sa‘āda*, ed. Muḥammad Shīrwānī (Tehran: Intishārāt-i Dānishgāh-i Tīhrān, 1972).

149. Abū al-Barakāt Nūr al-Dīn ‘Abd al-Rahmān b. Aḥmad al-Jāmī (d. 1492). *Kitābu ashi‘ati al-lama‘ati fī sharḥi Lama‘at-i ‘Irāqī fī al-taṣawwufi* (Gleams of the Flashes, Commentary on *Lama‘at* of Fakhr al-Dīn ‘Irāqī), 114 {11–13}. MANUSCRIPT: SK, Ayasofya 1772 (seal of Bayezid II). EDITION: *Ashi‘at al-Lama‘at*, ed. Hādī Rastgār Muqaddam Gūharī (Qom: Būstān-i Kitāb-i Qum, 2004).
150. “*Kitābu farā‘idi al-sulūki fī al-naṣā‘iḥi min qibali al-taṣawwufi*” (Pearls on Wayfaring), 114 {13}.
151. Same as 87, 114 {14}.
152. Al-Qāshānī. *Kitābu mir‘āti al-nāzirīna fī sharḥi Manāzili al-sā‘irīna fī al-taṣawwufi* (Mirror for Observers, Commentary on [al-Anṣārī al-Harawī’s] *Manāzil al-Sā‘irīn*), 114 {14–15}. Same as 122 (?).
153. “*Kitābu al-intizā‘ati min āyi al-Qur‘āni al-‘aẓīmi li-naṣā‘iḥi al-nāsi min qibali al-taṣawwufi*” (Gleanings of Qur’anic verses), 114 {15–16}.
154. “*Kitābu tarjamati kitābi al-Shaykh Ṣadr al-Dīn al-Qunawī fī al-taṣawwufi*” (Translation of a Book of Ṣadr al-Dīn al-Qunawī), Persian, 114 {16–17}.
155. Fakhr al-Dīn ‘Irāqī (d. 1289). *Kitābu al-lama‘ati fī al-taṣawwufi* (Divine Flashes), Persian, 114 {18}. MANUSCRIPTS: SK, Ayasofya 2032 (seal ?); Ayasofya 1456 (seal ?). EDITION: *Lama‘at*, ed. Muḥammad Khvājavi (Tehran: Mawlā, 1992).
156. “*Kitābun fī umūrīn dīniyyatin bi-āyāti al-Qur‘āni al-‘aẓīmi min qibali al-taṣawwufi*” (Book on Religious Matters in Qur’anic Verses), Persian, 114 {18–19}.
157. Same as 54, 114 {19}–115 {1}.
158. Abū Zakariyyā Muḥyī al-Dīn Yaḥyā b. Sharaf al-Nawawī (d. 1277). *Kitābun fī al-adhkāri wa-al-da‘wāti ismuhū Ḥilyatu al-abrārī min qibali al-taṣawwufi* (Book on Prayers and Remembrances, Called *Depiction of the Righteous*), 115 {1–2}. MANUSCRIPTS: At least eight copies in TSMK with a date prior to the preparation of the inventory. EDITION: *Ḥilyat al-abrār wa-shi‘ār al-akhyār fī talkhīṣ al-da‘awāt wa-al-adhkār al-mustaḥabba fī al-layl wa-al-nahār, al-ma‘rūf bi-al-Adhkār al-Nawawīyya*, ed. ‘Abd al-Qādir al-Arnā‘ūt (Damascus: Dār al-Mallāḥ, 1971).
159. Shukr Allāh b. Aḥmad b. Zayn al-Dīn Shukr Allāh al-Amāsī (d. 1489). *Kitābu manḥaji al-rashādi min qibali al-fiqhi wa-al-taṣawwufi* (Path of Integrity), 115 {2–3}. MANUSCRIPT: SK, Ayasofya 2112 (seal of Bayezid II).
160. “*Kitābu ‘ahdi Amīr al-Mu‘minīn ‘Alī bin Abī Ṭālib -karrama Allāhu wajhahū- ilā Mālīk bin al-Ashtar fī al-naṣīḥati min qibali al-taṣawwufi*” (Letter of the Commander of the Faithful ‘Alī bin Abī Ṭālib to Mālīk bin al-Ashtar), 115 {3–5}.
161. Multi-text volume. MANUSCRIPT: SK, Ayasofya 2019 (seal ?).
- 161a. Sitt al-‘Ajam bint al-Nafīs b. Abī al-Qāsim al-Baghdādiya (d. 1448). *Kitābu kashfi al-kunūzi li-l-mar‘ati al-sayyidati al-‘ālimati al-rabbāniyyati fī al-taṣawwufi* (Discovering the Treasure, by the Noble [sayyida] Learned Holy Lady), 115 {5–6}.
- 161b. Sitt al-‘Ajam bint al-Nafīs b. Abī al-Qāsim al-Baghdādiya (d. 1448). *Kitābu sharḥi al-Mashāhidi al-qudsiyyati allatī li-l-Shaykh Muḥyī al-Dīn al-‘Arabī li-tilka al-mar‘ati al-‘ālimati aydan fī al-taṣawwufi* (Commentary on *Mashāhidi al-qudsiyya* of Ibn al-‘Arabī, by that Learned Lady), 115 {6–7}. EDITION: *Sharḥ Mashāhid al-asrār al-Qudsīyah wa-maṭālī‘ al-anwār al-Ilāhiyah li-l-Shaykh al-Akbar Ibn ‘Arabī*, ed. Aḥmad Farīd al-Mazīdī (Beirut: Dār al-Kutub al-‘Ilmiyah, 2006).
162. “*Kitābu maqāmāti al-shaykhi al-ma‘rūfi bi-Naqshband -ṭāba tharāhu- min qibali al-taṣawwufi*” (Book of Stations of the Shaykh Known as Naqshband [Amīr Kulāl ?]), 115 {8}.
163. “*Kitābu al-dā‘irati al-muḥammadiyyati fī al-taṣawwufi*” (Muhammadan Circle), 115 {9}. MANUSCRIPT: SK, Ayasofya 1781 (seal ?).

164. “*Kitābu ḥalli al-rumūzi fī al-taṣawwufi*” (Explanation of Symbols), 115 {9–10}.
165. Ibn al-‘Arabi (?) “*Kitābu al-tajallī al-manzūmi min qibali al-taṣawwufi*” (Manifestation, in Verse), 115 {10}.
166. Abū al-Majd Ḥakīm Majdūd b. Ādam Sanā’ī al-Ghaznawī (d. 1131). *Kitābu sayri al-‘ibādi ilā al-ma‘ādi min qibali al-taṣawwufi* (Journey of the Faithful to the Place of Return), 115 {10–11} [two more copies on 242 {4, 7–8}; see list by Kim]. EDITIONS: *Sayr al-‘Ibād ilā al-Ma‘ād*, ed. Maryam al-Sādāt Ranjbar (Isfahan: Mānī, 1999); David Pendlebury, ed., abr., and trans., “The Way of the Seeker,” in *Four Sufi Classics*, ed. I. Shah (London: Octagon Press, 1980), 161–83.
167. Aḥmad b. Maḥmūd al-Jīlī (d. 1329). *Kitābu minhāji al-wuzarā’i fī al-naṣīḥati min qibali al-taṣawwufi* (Way of Viziers), 115 {12}. MANUSCRIPT: SK, Ayasofya 2907 (seal of Bayezid II).
168. Yār ‘Alī b. Siyāwush al-Iṣfihānī al-Shirāzī. *Kitābu al-lamaḥāti fī sharḥi al-Lama‘āti fī al-taṣawwufi* (The Flashes of Light in Commenting on al-Iraqī’s *Lama‘āt*), Persian, 115 {12–13}. MANUSCRIPT: SK, Ayasofya 2031 (seal of Bayezid II).
169. Multi-text volume. MANUSCRIPT: SK, Esad Efendi 1309 (seal ?).
- 169a. ‘Alī b. Maḥmūd b. Muḥamad al-Badakhshānī (d. after 1450). *Kitābu akhlaṣi al-khālīṣati fī al-taṣawwufi* (Purest of the Pure), 115 {13–14}.
- 169b. “*Risālatun ukhrā fī al-naṣīḥati*” (Another Treatise), 115 {14}.
- 169c. “*Qaṣīdatun mustakhrajatun min Zabūri Dāwud-‘alayhi al-salāmu- min qibali al-taṣawwufi*” (Ode Extracted from the Psalms of David), 115 {14–15}.
170. “*Kitābu sharḥi al-ṣadri fī ‘ilmi al-kalāmi wa-al-taṣawwufi*” (Book on “the Splitting Open of the Chest” [or heart, of the Prophet Muhammad]), 115 {15–16}.
171. ‘Abd al-Raḥmān b. Nasr b. ‘Abd Allāh al-‘Adawī al-Shayzarī (d. 1193). *Kitābu al-nahji al-maslūki fī siyāsati al-mulūki min qibali al-taṣawwufi* (The Paved Way on the Governance of Kings), Arabic, 115 {16–17}. EDITION: *al-Manhaj al-Maslūk fī Siyāsāt al-Mulūk*, ed. ‘Alī ‘Abd Allāh al-Mūsā (Zarqā: Maktabat al-Manār, 1987).
172. “*Kitābu murshidi al-‘ibādi min qibali al-taṣawwufi*” (Guide of Godservants), 115 {17–18}.
173. Same as 132, 115 {18–19}.
174. Multi-text volume.
- 174a. Abū Ismā‘īl ‘Abd Allāh b. Muḥammad b. ‘Alī al-Anṣārī al-Harawī (d. 1089). *Kitābu zādi al-‘arifīna min qibali al-taṣawwufi* (Provisions of Gnostics), Persian, 115 {19}–116 {1}. EDITION: *Zād al-‘Arifīn*, ed. Murād Awrang (Tehran: Khānaqāh-i Ni‘mat Allāhī, 1974).
- 174b. “*Risālatun ukhrā min qibali al-taṣawwufi*” (Another Treatise), Persian, 116 {1}.
175. “*Kitābu maqṣadi al-sā’irīna ilā Allāhi ta‘ālā fī al-taṣawwufi*” (Destination of Wayfarers to God), 116 {2}.
176. ‘Azīz b. Muḥammad al-Nasafī (d. after 1282). *Kitābu al-maqṣadi al-aqṣā fī al-taṣawwufi* (The Farthest Destination), 116 {3}.
177. “*Kitābu sirri al-asrāri fī naṣīḥati al-mulūki min qibali al-taṣawwufi*” (Secret of Secrets in Counseling Kings), 116 {3–4}.
178. “*Kitābu badri al-ahillati min qibali al-taṣawwufi*” (Full Moon of New Moons), 116 {4}.
179. Same as 121 (except with the note *min qibali al-taṣawwufi* instead of *fī al-taṣawwufi*), 116 {5}.
180. Ibn al-‘Arabī. *Kitābu al-dawā’iri wa-al-ashkāli fī al-taṣawwufi* (Book of Circles and Forms), 116 {5–6}.
181. “*Risālatun fī taḥqīqi madhāhibi al-ṣūfiyyati wa-al-mutakallimīna wa-al-ḥukamā’i min qibali al-taṣawwufi*” (An Epistle Examining the Factions of Sufis, Theologians, and Philosophers), 116 {6–7}.

182. “*Risālatun fī al-ḥikmatī al-‘amaliyyati min qibali al-taṣawwufi*” (Treatise on Practical Philosophy), 116 {8} [another copy on 166 {4}; see list of Varlık].
183. “*Kitābu al-munāzarāti fī al-taṣawwufi*” (Disputation), 116 {8–9}.
184. Same as above, 116 {9}.
185. “*Mukhtaṣarun fī ‘ilmi al-akhlāqi min qibali al-taṣawwufi*” (Short Book on Ethics), 116 {9–10}.
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188. Same as above, 116 {12}.
189. “*Kitābun fī al-taṣawwufi*” (Book on Sufism), 116 {13}.
190. Ibn al-‘Arabī. *Kitābu sharḥi Kitābi khal‘i al-na‘layni min qibali al-taṣawwufi* (Commentary on Ibn Qasī’s *Khal‘ al-na‘layn*), 116 {13–14}. EDITION: *Sharḥ kitāb Khal‘ al-na‘layn lil-Shaykh al-Akbar Muḥyī al-Dīn ibn ‘Arabī al-Ḥātīmī*, ed. Muḥammad al-Amrānī (Marrakesh: Mu‘assasat Āfāq lil-Dirāsāt wa-al-Nashr wa-al-Ittiṣāl, 2013).
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193. Ibn al-‘Arabī (?). *al-Risālatu al-muntabihīyyatu fī sharḥi qawlihi -‘alayhi al-salāmu- al-nāsu niyāmun fa-idhā mātū intabahū min qibali al-taṣawwufi* (A Perceptive Treatise on the Saying “People Are Asleep and They Awake When They Die”), 116 {16–17}.
194. “*Risālatun fī sharḥi al-Insāni min qibali al-firāsati wa-al-taṣawwufi*” (A Treatise on Human Beings), 116 {17–18}.
195. “*Risālatu maqālāti ‘Alī-karrama Allāhu wajhahū- fī al-naṣīḥati min qibali al-taṣawwufi*” (Sayings of ‘Alī), 116 {18–19}.
196. Same as 183, 116 {19}.
197. Same as above, 117 {1}.
198. ‘Alā’ al-Dīn Muḥammad b. Muḥammad al-Ḥanafī al-Bukhārī (d. 1437). *Kitābu fādīḥati al-mulḥidīna min qibali al-taṣawwufi* (Exposing the Irreligious), 117 {1}.
199. “*Risālatu tuḥfati al-‘aqli min qibali al-taṣawwufi*” (Gift of the Intellect), 117 {2}.
200. “*Risālatun fī kayfiyyati al-sulūki fī al-taṣawwufi*” (Treatise on the Conditions of Wayfaring), Persian, 117 {2–3}.
201. Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Risālatu al-‘aqīdati al-qudsīyyati min qibali al-taṣawwufi* (Divine Creed), 117 {3–4}.
202. “*Risālatu asrāri al-khiṭābi fī qawlihi ta‘ālā idhā qumtum ilā al-ṣalāti fa-[i]ghsilū wujūhakum al-āyata min qibali al-taṣawwufi*” (On the Secrets of the Divine Word “When You Rise to Pray, Wash Your Faces”), 117 {4–6}.

203. Āq Shams al-Dīn Muḥammad b. Ḥamza (d. 1459). *al-Risālātu al-nūriyyatu fī sharḥi Risālati al-asrāri al-nāriyyati min qibali al-taṣawwufi* (Luminous Treatise in Commenting on Fiery Secrets), Arabic, 117 {6–7}. MANUSCRIPT: Ayasofya 4092, fols. 84a–148b (seal of Bayezid II).
204. Same as 53c, 117 {7–8}.
205. “*Risālatun ‘ajibatun fī ‘ajā’ibi al-qulūbi fī al-taṣawwufi*” (Wondrous Treatise on the Wonders of the Hearts), 117 {8}.
206. “*Kitābu sharḥi dibājati mathnawī min qibali al-taṣawwufi*” (Commentary on the Exordium of [Rumī’s] *Mathnavī*), 117 {9}.
207. “*Kitābu zajri al-naḥsi al-mansūbu ilā Hurmus min qibali ‘ilmi al-akhlāqī wa-al-taṣawwufi*” (Restraining the Lower Soul, Attributed to Hermes), 117 {9–10}.
208. Sa’d al-Dīn Maḥmūd b. Amīn al-Dīn ‘Abd al-Karīm b. Yaḥyā Shabistarī (d. 1317). *Kitābu ḥaqqi al-yaqīni min qibali al-taṣawwufi* (True Certainty), Persian, 117 {11}. MANUSCRIPT: TSMK, A. 1473 (Karatay: F 53) (seal of Bayezid II).
209. Ibn al-‘Arabī. *Kitābu inshā’i al-dawā’iri min qibali al-taṣawwufi* (The Book of the Description of the Encompassing Circles), 117 {11–12}. EDITIONS: “*Inshā’ al-dawā’ir*,” in *Kleinere Schriften des Ibn al-‘Arabī*, ed. Henrik S. Nyberg (Leiden: Brill, 1919), 3–38; “The Book of the Description of the Encompassing Circles,” trans. Paul Fenton and Maurice Gloton, in *Muhyiddin Ibn ‘Arabī: A Commemorative Volume*, ed. S. Hirtenstein and M. Tiernan (Shaftesbury, Dorset: Element, 1993), 12–43.
210. Multi-text volume.
- 210a. Abū al-Ḥasan Sayyid Sharīf A’lī b. Muḥammad b. ‘Alī al-Jurjānī (d. 1413). *Risālatun li-l-Sayyid al-Sharīf min qibali al-taṣawwufi* (A Treatise of Sayyid Sharīf), Persian, 117 {13}.
- 210b. Al-Jurjānī. *Risālatun ukhrā lahū ayḍan min qibali al-taṣawwufi* (Another Treatise of Sayyid Sharīf), 117 {13–14}.
211. Multi-text volume. MANUSCRIPT: SK, Ayasofya 2155 (seal of Bayezid II).
- 211a. “*Risālatu silsilati al-Shaykh Zayn al-Dīn al-Khwāfi* (Khwāfi)” (Lineage of Shaykh Zayn al-Dīn al-Khwāfi), 117 {14–15}.
- 211b. Shaykh Abū Bakr Zayn al-Dīn Muḥammad b. Khwāfi Muḥammad al-Khwāfi (d. 1435). *Kitābu al-waṣāyā min qibali al-taṣawwufi* (Book of Counsel), 117 {15–16}.
212. Al-Shaykh Abī al-Naṣr Aḥmad bin Abī al-Ḥasan al-Nāmiqī (?). *Risālatun fī al-taṣawwufi* (Treatise on Sufism), Persian, 117 {16–18}.
213. Āq Shams al-Dīn Muḥammad b. Ḥamza (d. 1459). *Risālatu fī al-taṣawwufi* (Treatise on Sufism), 117 {18–19}.
214. ‘Alī b. Shihāb al-Dīn b. Muḥammad al-Hamadānī (d. 1385). *Kitābu mashāribi al-adhwāqi fī al-taṣawwufi* (Drinks of Tastes), Persian, 117 {19}–118 {1}. EDITION: *Mashārib al-adhwāq: Sharḥ-i Qaṣīda-i Khamriyya-i Ibn Fāriḍ Miṣrī dar bayān-i sharāb-i maḥabbat*, ed. Muḥammad Khvājavi (Tehran: Mawlā, 1983).
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216. Majd al-Dīn Abū al-Futūḥ Aḥmad b. Muḥammad al-Ghazālī (d. 1126). *Risālatu al-tajridi [fī kalimati al-tawḥīdi] fī al-taṣawwufi* (Commentary [on the Profession of God’s Unity]), 118 {1–2}. EDITIONS: *al-Tajrid fī kalimat al-tawḥīd*, ed. Aḥmad Mujāhid (Tehran: Intishārāt-i Dānishgāh-i Tihārān, 2005–6); *Der reine Gottesglaube: das Wort des Einheitsbekenntnisses: Aḥmad al-Ghazzalis Schrift At-Taḡrid fī kalimat at-tawḥīd*, trans. Richard Gramlich (Wiesbaden: Otto Harrasowitz, 1983).

217. “*Kitābu qurrati al-‘ayni min qibali al-naṣiḥati wa-al-taṣawwufi*” (Pleasure for the Eye), Persian, 118 {2–3}.
218. “*Kitābu tarjamati kalimāti al-Shaykh al-Barrāqi (Barāk) -ṭāba tharāhu- min qibali al-taṣawwufi*” (Commentary on the Utterances of Shaykh Barāq), 118 {3–4}. EDITION: Turkish translation in Abdülbaki Gölpınarlı, *Yunus Emre ve tasavvuf* (Istanbul, 1961), 255–79 (with original Persian in facsimile, 455–72).
219. Multi-text volume. MANUSCRIPT: SK, Ayasofya 1979 (seal ?).
- 219a. Abū al-Faḥḥ Jalāl al-Dīn Khwāja Muḥammad Pārsā b. Muḥammad al-Ḥāfizī al-Bukhārī (d. 1420). *al-Risālatu al-qudsiyyatu* (Sacred Treatise), 118 {4}.
- 219b. Abū al-Faḥḥ Jalāl al-Dīn Khwāja Muḥammad Pārsā b. Muḥammad al-Ḥāfizī al-Bukhārī (d. 1420). *Kitābu faṣḥi al-khiṭābi fi ‘aqā’idi al-kubarā’i al-jāmi‘ina bayna ‘ulūmi al-sharī‘ati wa-al-ṭarīqati min qibali al-taṣawwufi* (Definitive Judgment on the Tenets of Great Authorities Encompassing the Sciences of the Shari‘a on the Sufi Path), 118 {5–6}.
220. Same as 219b, 118 {6–8}. MANUSCRIPT: SK, Ayasofya 1976 (seal of Bayezid II).
221. Multi-text volume. MANUSCRIPT: SK, Ayasofya 1977 (seal of Bayezid II).
- 221a. Same as above, with slight variation in title, and no note of *min qibali al-taṣawwufi*, 118 {8–9}.
- 221b. Same as 219a (except with the note *min qibali al-taṣawwufi*), 118 {9}.
222. Multi-text volume.
- 222a. Abū Ismā‘īl ‘Abd Allāh b. Muḥammad b. ‘Alī al-Anṣārī al-Harawī (d. 1089). *Kitābu manāzili al-sā’irīna fi al-taṣawwufi* (Stations of Wayfarers), 118 {10–11}. MANUSCRIPT: SK, Ayasofya 2101 (?) (seal of Bayezid II). EDITION: *Stations of the Wayfarers*, trans. Hishām Rifā‘ī (Paris: Albouraq, 2011).
- 222b. Abū al-Najīb Ḍiyā’ al-Dīn ‘Abd al-Qāhir b. ‘Abd Allāh b. Muḥammad b. ‘Ammūya al-Bakrī al-Suhrawardī (d. 1168). *Kitābu ādābi al-murīdīna fi al-taṣawwufi* (Etiquette of Disciples), 118 {11–12}. EDITIONS: *Adāb al-murīdīn*, ed. Ṭāhā ‘Abd al-Ra’ūf Sa’d (Cairo: al-Maktabah al-Azhariyah lil-Turāth, 2002); *A Sufi Rule for Novices* = *Kitāb ādāb al-Murīdīn of Abū al-Najīb al-Suhrawardī*, abridged, trans., and introd. Menahem Milson (Cambridge, MA: Harvard University Press, 1975).
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- 223a. Athīr al-Dīn al-Mufaḍḍal b. ‘Umar al-Abharī (d. 1264). *Kitābu al-hidāyati fi al-mantiqi* (The Guidance in Logic), 118 {12}.
- 223b. “*Risālatu taqṣīmi al-ḥikmati*” (Divisions of Wisdom), 118 {12–13}.
- 223c. Abū al-Qāsim al-Ḥusayn b. Muḥammad b. al-Mufaḍḍal al-Rāghib al-Isfahānī (d. 1108). *Kitābu tafṣīli al-nash’atayni min qibali al-taṣawwufi* (Elaboration on the Two Worlds), 118 {13–14}. EDITION: *Kitāb Tafṣīl al-Nash’atayn wa-Taḥṣīl al-Sa’adatayn*, ed. Aḥmad Dakār (Oran: Dār al-Gharb lil-Nashr wa-al-Tawzī‘, 2006).
224. Multi-text volume. MANUSCRIPT: SK, Ayasofya 1654 (seal of Bayezid II).
- 224a. ‘Abd al-Razzāq Kamāl al-Dīn b. Abū al-Ghanā’im al-Qāshānī (d. 1329–35). *Kitābu rashḥi al-zulāli fi sharḥi al-alfāzi al-mutadāwilati bayna arbābi al-aḥwāli* (Splash of Fresh Water on Terms Commonly Used by People of Mystical States), 118 {14–15}. EDITION: *Rashḥ al-Zulāl fi Sharḥ al-Alfāz al-Mutadāwalah bayn Arbāb al-Adhwāq wa-al-Aḥwāl*, ed. Sa’īd ‘Abd al-Fattāḥ (Cairo: al-Maktabah al-Azhariyah lil-Turāth, 1995).
- 224b. “*Risālatu al-uṣṭurlābi*” (Treatise on the Astrolabe), 118 {15}.
- 224c. Mu’ayyad al-Dīn al-‘Āmirī al-Dimashqī al-‘Urḍī (d. ca. 1266). *Risālatu ma’rifati kayfiyyati al-arṣādi al-‘amali bi-dhāti al-ḥalaqi* (Treatise on the Knowledge of Celestial Observation and

- the Use of the Armillary Sphere), 118 {15–16}. EDITION: Sevim Tekeli, “*Al-Urdi’nin ‘Risalet-ün fi Keyfiyet-il-Ersad’ Adlı Makalesi,*” *Araştırma* 8 (1970): 1–169.
- 224d. ‘Abd al-Razzāq Kamāl al-Dīn b. Abū al-Ghanā’im al-Qāshānī (d. 1329–35). *Kitābu al-iṣṭilāḥāti fi al-taṣawwufi* (Sufi Terms), 118 {16–17}. EDITION: *Iṣṭilāḥāt al-Ṣufiyah*, ed. Muwaffaq Fawzī al-Jabr (Damascus: al-Ḥikmah, 1995).
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226. Multi-text volume.
- 226a. “*Risālatu al-ḥisābi bi-‘aqdi al-aṣāb’i*” (Treatise on Counting by Fingers), 118 {18–19}.
- 226b. ‘Abd al-Razzāq Kamāl al-Dīn b. Abū al-Ghanā’im al-Qāshānī (d. 1329–35). *Risālatun nūriyyatun* (Treatise of Light), 118 {19}.
- 226c. Same as 224e (except no note of *fi al-taṣawwufi*), 118 {19}–119 {1}.
- 226d. ‘Abd al-Razzāq Kamāl al-Dīn b. Abū al-Ghanā’im al-Qāshānī (d. 1329–35). *Risālatun zamāniyyatun* (Treatise on Time), 119 {1}.
- 226e. ‘Abd al-Razzāq Kamāl al-Dīn b. Abū al-Ghanā’im al-Qāshānī (d. 1329–35). *Risālatun fi taḥqīqi al-kalāmi* (Treatise on Kalam), 119 {1–2}.
- 226f. “*Risālatun fi mas’alatin kullīyyatin fi al-ḥaqā’iq*” (A Treatise on a General Problem concerning the Truths), 119 {2}.
- 226g. “*Risālatun fi jawābi al-mas’āli al-madhkūrati*” (A Treatise Containing the Answer to the Aforementioned Problem), 119 {3}.
- 226h. “*Risālatun fi sharḥi su’āli Kumayl bin Ziyād ‘an Amīr al-Mu’minīn ‘Alī-raḍīya Allāhu ‘anhu- min qibali al-taṣawwufi*” (Treatise on Kumayl’s Question to ‘Alī [What Is the Truth?]), 119 {3–4}.
227. Multi-text volume.
- 227a. “*Risālatu al-nuzhati al-sāsāniyyati fi bad’i nash’ati al-‘ālam ilā ṣūrati al-insāniyyati*” (A Sasanian Diversion on the Origin of the World to the [Formation of] the Human Form), 119 {5–6}.
- 227b. Shīrīn Muḥammad b. ‘Izz al-Dīn b. ‘Ādil b. Yūsuf al-Maghribī (?) (d. 1406). *Kitābu al-durri al-farīdi fi al-taṣawwufi* (Unique Pearl), 119 {6}.
- 227c. “*Mir’ātu al-‘arīfina fi taḥqīqi fātihāti al-kitābi*” (Mirror of Gnostics on the True Meaning of the Opening Chapter of the Book [the Qur’an]), 119 {6–7}.
- 227d. “*Kitābu al-mukāshafāti fi al-taṣawwufi*” (Book of Unveiling), 119 {7}.
228. Multi-text volume. MANUSCRIPT: SK, Ayasofya 1898 (seal of Bayezid II).
- 228a. “*Risālatu al-muqaddimāti min awā’ili sharḥi al-Qaṣīdati al-tā’iyyati*” (Introduction from the Beginning of the Commentary on Ibn al-Fāriḍ’s Poem Rhyming in T), 119 {8–9}.
- 228a. Dāwud b. Maḥmūd al-Qayṣarī (d. 1350). *Risālatu al-muqaddimāti min awā’ili sharḥi al-Fuṣūṣi fi al-taṣawwufi* (Introduction from the Beginning of Dāwud al-Qayṣarī’s Commentary on the *Fuṣūṣ*) [Introduction to entry 56, above], 119 {9–10}.
- 228a. Badr al-Dīn al-Qādī al-Sīmāw[n]ī (d. 1420?). *Risālatu ‘alā khilāfi al-taṣawwufi* (Treatise on Divergent Views in Sufism), 119 {10–11}.
229. Multi-text volume.
- 229a. “*Risālatu fawā’idi al-ḥikami*” (Utility of Aphorisms), 119 {11}.
- 229b. Shaykh Sa’d al-Dīn Maḥmūd b. Amīn al-Dīn ‘Abd al-Karīm b. Yaḥyā Shabistarī (d. 1320). *Kitābu gulshan-i rāz* (Rose Garden of Secrets), Persian, 119 {11–12}. EDITION: *Gulshan-i rāz*, ed. Farshīd Iqbāl (Tehran: Irān’yārān, 2003).
- 229c. Abū al-Ḥasan Sayyid Sharīf A’lī b. Muḥammad b. ‘Alī al-Jurjānī (d. 1413). *al-Risālatu al-shawqiyyatu fi al-taṣawwufi* (Treatise of Longing), 119 {12}.

230. Multi-text volume. MANUSCRIPT: SK, Ayasofya 1683 (seal of Bayezid II).
- 230a. Abū al-Layth Naṣr b. Muḥammad al-Samarqandī (d. ca. 983). *Kitābun fī muhimmāti al-umūri al-dīniyyati* (A Book on Significant Matters of Religion), 119 {13}.
- 230b. Same as 169a, 119 {13–14}.
- 230c. “*Risālatu al-basmalati*” (Treatise on the Basmala), 119 {15}.
- 230d. Abū Ishāq Rukn al-Dīn Ibrāhīm b. Ismā‘īl al-Ṣaffār al-Anṣārī al-Bukhārī (d. 1139?). *Risālatun ‘alā madhhabi ahli al-sunnati wa-al-jāmā‘ati* (Treatise on the Path of the People of the Prophetic Custom and Community), 119 {14–15}.
- 230e. Abū Ishāq al-Bukhārī. *Risālatun fī al-rūḥi wa-al-naḥsi wa-ḥālī al-nā‘imi min kitābi al-Shaykh al-‘Allāma Abī Ishāq al-Bukhārī min qibali ‘ilmi al-kalāmi wa-al-taṣawwufi* (A Treatise on the Spirit and the Soul and the State of the Person Who Is Asleep), 119 {15–16}.
231. Multi-text volume.
- 231a. “*Risālatun gharrā‘u fī umūrin shattā*” (A Beautiful Treatise on Various Matters), 119 {17}.
- 231b. Same as 169a, 119 {17–18}.
232. Multi-text volume.
- 232a. “*Kitābu ḥilyati al-nāsiki min qibali al-fiqhī*” (Ornament of the Renunciant), 119 {18}.
- 232b. “*Kitābu asrāri manāqibi al-abrāri min qibali al-taṣawwufi*” (Book of Secrets on the Feats of the Pious), 119 {18–19}.
233. Same as 176, Persian, 119 {19}–120 {1}.
234. Same as 33, 120 {1}.
235. Multi-text volume.
- 235a. Ṣadr al-Dīn Rūzbihān Abū Muḥammad b. Abī Naṣr al-Fasā‘ī al-Daylamī al-Baqlī al-Shīrāzī (d. 1209). *Risālatun fī siyari al-arwāḥi* (A Treatise on the Conduct of Spirits), 120 {2}. EDITION: *Mashrab al-arwāḥ: alf maqām wa-maqām min maqāmāt al-‘arīfin billāh ta‘ālā*, ed. ‘Āṣim Ibrāhīm al-Kayyālī al-Ḥusaynī al-Shādhilī al-Darqāwī (Beirut: Dār al-Kutub al-‘Ilmiyah, 2005).
- 235b. Same as 216 (except without the note *fī al-taṣawwufi*), 120 {2–3}.
- 235c. Imāmzāda Saḍīd al-Dīn Muḥammad b. Abī Bakr al-Bukhārī (d. 1177). *Kitābu shir‘atu al-islāmi fī al-ḥadīthi* (Laws of Islam), 120 {3}. MANUSCRIPT: TSMK, A. 766 (Karatay 3570) (seal ?). EDITION: *Shir‘at al-Islām*, ed. Muḥammad Raḥmat Allāh Ḥāfiẓ Muḥammad Nāẓim al-Nadwī (Beirut: Dār al-Bashā‘ir al-Islāmiyah, 2007).
- 235d. Ḥusām al-Dīn al-Ḥusayn b. ‘Alī b. Ḥajjāj al-Sighnāqī (d. after 1310). *Kitābu dāmighati al-mubtadi‘īna wa-nāṣirati al-muhtadīna fī al-taṣawwufi* (Refutation of Innovators and Victory of the Rightly-Guided), 120 {3–4}.
- 235e. Shihāb al-Dīn Abū Ḥafṣ ‘Umar al-Suhrawardī (d. 1234). *Risālatu fī sharḥi al-Faqrī fī al-taṣawwufi* (Epistle on Poverty), 120 {4–5}.
236. Multi-text volume.
- 236a. Same as 222b, 120 {5–6}.
- 236b. Shaykh Abū al-Jannāb Aḥmad b. ‘Umar Najm al-Dīn al-Kubrā (d. 1221). *Risālatu* (Treatise), 120 {6}.
- 236c. Same as 216, 120 {7}.
- 236d. Ibn Nāṣir al-Dīn Abū Bakr Shams al-Dīn Abū ‘Abd Allāh Muḥammad b. ‘Abd Allāh al-Qaysī al-Dimashqī (d. 1438). *Kitābu bardī al-akbādī ‘an faqdi al-awlādī* (Coldness of Livers upon Losing Children), 120 {8}. EDITION: *Bard al-akbād ‘an faqdi al-awlād*, ed. ‘Abd al-Jalīl al-‘Aṭā al-Bakrī (Damascus: Dār al-Bashā‘ir, 1992).

- 236e. “*Kitābun fi sharḥi Aḥwālī al-awliyā’i min qibali al-taṣawwufi*” (A Book on Biographies of Saints), 120 {8–9}.
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- 237a. ‘Alī b. Shihāb al-Dīn b. Muḥammad al-Hamadānī (d. 1385). *al-Risālatu al-qudsīyyatu fi asrāri al-nuḡḡati al-hissīyyati* (Sacred Treatise on the Secrets of the Subtle Point), 120 {9–10}.
- 237b. Same as 208, 120 {10}.
- 237c. “*Risālatu al-‘asharati al-kāmilati fi al-riyā’i min qibali al-taṣawwufi*” (Ten Complete Treatises on Hypocrisy), 120 {10–11}.
238. Multi-text volume.
- 238a. Same as 115, 120 {11–12}.
- 238b. Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *al-Risālatu al-laduniyyatu* (Treatise on Knowledge Directly Bestowed by God), 120 {12}. EDITION: Che Zarrina Sa’ari, *al-Ghazālī and Intuition: An Analysis, Translation and Text of al-Risāla al-Laduniyya* (Kuala Lumpur: Akademi Pengajian Islam, Universiti Malaya, 2007).
- 238c. Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Kitābu mi’rājī al-sālikīna fi al-taṣawwufi* (Ascension of Wayfarers), 120 {13}. EDITION: *Mi’rāj al-sālikīn* (Cairo: Dār al-Thaqāfah al-‘Arabīyah, 1964).
- 238d. “*Kitābu maḥakki nafsi al-insāni fi al-taṣawwufi*” (Touchstone of the Human Soul), 120 {13–14}.
- 238e. “*Kitābu ma’ārijī al-nufūsi fi al-taṣawwufi*” (Rising Places of Souls), 120 {14}.
239. Multi-text volume. MANUSCRIPT: SK, Ayasofya 4804 (seal of Bayezid II).
- 239a. Same as 53b, 120 {15–16}.
- 239b. Same as 53d, 120 {16}.
- 239c. Same as 53e, 120 {16–17}.
- 239d. Same as 53a, 120 {17–18}.
240. “*Risālatun nūrbakhshīyyatun fi al-taṣawwufi*” (A Nūrbakhshī Book), 120 {18}.
241. “*Kitābu tanbīhi al-‘arīfīna fi al-taṣawwufi*” (Counsel of Gnostics), 120 {19}.
242. ‘Alī b. Shihāb al-Dīn b. Muḥammad al-Hamadānī (d. 1385). *Kitābu mir’āti al-tā’ibīna fi al-taṣawwufi* (Mirror of Repenters), 120 {19}–121 {1}. MANUSCRIPT: SK, Ayasofya 1852 (seal of Bayezid II).
243. “*Risālatu wirḍi al-Shaykh Ibrāhīm min qibali al-taṣawwufi*” (The Litany of Shaykh Ibrāhīm), 121 {1}.
244. Shīrīn Muḥammad b. ‘Izz al-Dīn b. ‘Ādil b. Yūsuf al-Maghribī (d. 1406). *Risālatu jāmi-jihān-numāyī fi al-taṣawwufi* (World-Showing Cup), 121 {2}. MANUSCRIPT: TSMK, H. 270 (Karatay: F 915) (seal of Bayezid II).
245. Same as 45, 121 {2–3}.
246. Abū al-Futūḥ Shihāb al-Dīn Yahyā b. Ḥabash b. Amīrak al-Suhrawardī al-Maqtūl (d. 1191). *Kitābu ma’ārijī al-albābi fi kashfi marātibi al-afrādi wa-al-aḡḡābi min qibali al-taṣawwufi* (Rising Places of Hearts in Unveiling the Stages of Unique Ones and Poles), 121 {3–4}.
247. “*Risālatun mawsūmatun bi-Asrāri al-qulūbi fi al-taṣawwufi*” (Secrets of Hearts), 121 {4–5}.
248. Same as above, 121 {5–6}.
249. Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Kitābu kāshifi al-anwāri fi al-taṣawwufi* (Unveiler of Lights), 121 {6–7}. EDITION: *The Niche of Lights* = *Mishkāt al-anwār: A Parallel English-Arabic Text*, ed., trans., and introd. David Buchman (Provo, UT: Brigham Young University Press, 1998).
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252. Multi-text volume.
- 252a. "*Risālatu sirri al-salṭanati*" (Treatise on the Secret of Government), 121 {8}.
- 252b. "*Risālatu sirri al-wujūdi fi al-taṣawwufi*" (Treatise on the Secret of Existence), 121 {9}.
253. Multi-text volume. MANUSCRIPT: SK, Ayasofya 2130 (seal ?).
- 253a. Muḥyī al-Dīn Muḥammad b. Sulaymān al-Ḥanafī al-Barghamī al-Kāfiyaji (d. 1474). *Kitābu al-rawḥi fi 'ilmi al-rūhi* (The Book of [Spiritual] Refreshment in the Science of the Soul), 121 {9–10}.
- 253b. al-Kāfiyaji (d. 1474). *Kitābu al-nuzhati fi al-rūhi wa-al-naḥsi* (Book of Delight about the Spirit and the Soul), 121 {10}.
- 253c. al-Kāfiyaji (d. 1474). *Kitābu al-raḥmati fi 'ālamī al-barzakhi min qibali al-taṣawwufi* (Book of Mercy about the Intermediate World), 121 {10–11}.
254. Rukn al-Dīn Abū al-Makārim 'Alā' al-Dawla Aḥmad b. Sharaf al-Dīn Muḥammad b. Aḥmad al-biyābānakī al-Simnānī (d. 1336). *Risālatu sirri bāli al-bāli li-dhawī al-ḥālī bi-khaṭṭi al-Quṭb al-Shīrāzī fi al-taṣawwufi* (The Secret of the Heart of Hearts on the Possessors of the Mystic State), 121 {11–12}.
255. "*Risālatu taḥqīqi al-mabda'i wa-al-ma'ādi min qibali al-taṣawwufi*" (The Truth about Origin and Return), 121 {12–13}.
256. "*Kitābun fi sharḥi kalimāti Amīr al-Mu'minīn Abi Bakr al-Ṣiddīq min qibali al-taṣawwufi*" (On the Utterances of Abū Bakr), 121 {13–14}.
257. "*Risālatun mawsūmatun bi-Laṭā'ifi al-tawḥīdi fi al-taṣawwufi*" (Subtleties of Unity), 121 {14–25}.
258. 'Abd al-Qādir al-Kāshī (?). *Risālatun muntakhabatun min kalāmi Allāhi ta'ālā wa-al-nabī-'alayhi al-salāmu wa-al-walī wa-al-'ulamā'i wa-al-fuṣaḥā'i ma'rūfatun bi-Rawḍati al-nāziri fi al-laṭā'ifi wa-al-taṣawwufi* (Garden for Seers of Subtleties), 121 {15–17}. MANUSCRIPT: BnF, Arab 3365 (?) (seal of Bayezid II).
259. "*Kitābu al-badri al-munīri min qibali al-kalāmi wa-al-fiqhi wa-al-taṣawwufi*" (Luminous Full Moon), 121 {17–18}.
260. Multi-text volume.
- 260a. "*Kitābu al-ṣiḥāhi fi al-fursī*" (Book of Correct Persian), 121 {18}.
- 260b. "*Risālatun fi al-hay'ati*" (Treatise on the Configurations [of the Heavens]), 121 {18–19}.
- 260c. Same as 217, here designated *min qibali al-laṭā'ifi wa-al-taṣawwufi*, 121 {19}.
261. Multi-text volume.
- 261a. "*Risālatu sirri al-ma'yyati fi al-taṣawwufi*" (Secrets of Being with God), 122 {1}.
- 261b. 'Abdullāh-i Ilāhī (?) (d. 1490–91), *Risālatu 'arḍiyyatin li-l-Shaykh al-Ilāhī fi al-taṣawwufi* (A Memorial Treatise by Shaykh al-Ilāhī), Persian, 122 {1–2}.
262. Same as 260c (or 217?), 122 {2–3}.
263. Multi-text volume. MANUSCRIPT: Nuruosmaniye 5007 (seal ?).
- 263a. Same as 254, 122 {3}.

- 263b. Rukn al-Dīn Abū al-Makārim ‘Alā’ al-Dawla Aḥmad b. Sharaf al-Dīn Muḥammad b. Aḥmad al-biyābānākī al-Simnānī (d. 1336). *Risālatu zayni al-mu’taqadi fi al-taṣawwufi* (The Beauty of Doctrine), 122 {3–4}.
- 263c. Rukn al-Dīn Abū al-Makārim ‘Alā’ al-Dawla Aḥmad b. Sharaf al-Dīn Muḥammad b. Aḥmad al-biyābānākī al-Simnānī (d. 1336). *Risālatu al-anwāri fi al-taṣawwufi* (Lights), 122 {4}.
- 263d. Rukn al-Dīn Abū al-Makārim ‘Alā’ al-Dawla Aḥmad b. Sharaf al-Dīn Muḥammad b. Aḥmad al-biyābānākī al-Simnānī (d. 1336). *Risālatu ṣadā’ifi al-laṭā’ifi fi al-taṣawwufi* (Seashells of Subtleties), 122 {4–5}.
- 263e. Rukn al-Dīn Abū al-Makārim ‘Alā’ al-Dawla Aḥmad b. Sharaf al-Dīn Muḥammad b. Aḥmad al-biyābānākī al-Simnānī (d. 1336). *Risālatu bayāni al-dhikri al-khaṭfi fi al-taṣawwufi* (Explanation of the Silent Invocation), 122 {5}.
- 263f. Rukn al-Dīn Abū al-Makārim ‘Alā’ al-Dawla Aḥmad b. Sharaf al-Dīn Muḥammad b. Aḥmad al-biyābānākī al-Simnānī (d. 1336). *Risālatun fiha arba’atu fuṣūlin fi al-taṣawwufi* (A Book in Forty Chapters), 122 {5–6}.
264. Multi-text volume.
- 264a. “*Kitābu lawā’iḥi fi al-taṣawwufi*” (Splendors), Persian, 122 {6–7}.
- 264b. “*Risālatun fi sharḥi awā’ili mathnawī [li-]Mawlānā Jalal al-Dīn -ṭāba tharāhu- fi al-taṣawwufi*” (Commentary on the Exordium of the *Mathnawī* of Jalal al-Dīn [Rūmī]), 122 {7–8}.
265. Sirāj al-Dīn Muḥammad b. ‘Umar al-Ḥanafī al-Ḥalabī (d. 1453). *Risālatu al-manhajī al-sadīdi ilā kalimati al-tawḥīdi min qibali al-taṣawwufi* (Correct Path to the Profession of Faith), 122 {8–9}. EDITION: *al-Manhaj al-sadīd fi sharḥ Jawharat al-tawḥīd*, ed. Muḥammad Mujāhid Sha’bān (Beirut: Dār Ibn Ḥazm, 2003).
266. “*Kitābu ḥadā’iqi al-ḥaqā’iqi fi al-taṣawwufi*” (Gardens of Truths), 122 {9}.
267. Same as 214 (?) (except no note of *bi-al-fārisiyyati*), 122 {9–10}.
268. Same as 122, 122 {10–11}.
269. Multi-text volume.
- 269a. Ibn al-‘Arabī. *Risālatu ḥilyati al-abdāli fi al-taṣawwufi* (Adornment of Saints), 122 {11} [another copy on 64 {4}; see list of Atçıl]. MANUSCRIPT: Süleymaniye, Ayasofya 2200 (seal of Bayezid II). EDITIONS: *La Parure des Abdāl*, trans. Michel Vālsan (Paris: Les Éditions Traditionnelles, 1951); *The Four Pillars of Spiritual Transformation: The Adornment of the Spirituality Transformed* (Ḥilyat al-Abdāl), ed. and trans. Stephen Hirtenstein (Oxford: Anqa Publishing, 2008).
- 269b. “*Risālatun naḥḥisatun fi al-taṣawwufi*” (A Precious Treatise on Sufism), 122 {11–12}.
270. Multi-text volume.
- 270a. al-Khujandī, ‘Alā’ al-Dīn (n.d.). *Sharḥu qaṣīdatin lāmiyyatin fi al-taṣawwufi* (Commentary on a Qasida Rhyming in L), by Ṣadr al-Dīn Muḥammad ibn al-Ḥasan al-Sāwī (d. 1454), 122 {12} [another copy on 225 {1}; see list by Qutbuddin]. MANUSCRIPT: TSMK, A. 2662 (Karatay A 8568) (seal of Bayezid II).
- 270b. “*Risālatun fi al-taṣawwufi*” (Treatise on Sufism), 122 {13}.
271. “*Risālatun fi naḥḥisi kalimāti al-Shaykh al-ma’rūfi bi-Naqshband -ṭāba tharāhu- fi al-taṣawwufi*” (Book of Precious Sayings of the Shaykh known as Naqshband), 122 {13–14}.
272. “*Risālatun fi munāzarati al-layli wa-al-nahāri min qibali al-taṣawwufi*” (Debate between Night and Day), 122 {14–15}.
273. Multi-text volume. MANUSCRIPT: SK, Ayasofya 2818 (seal of Bayezid II).
- 273a. Abū ‘Alī Aḥmad b. Muḥammad b. Ya’qūb b. Miskawayh² (d. 1030). *Kitābu al-tahārati fi tahdhībi al-naḥsi min qibali al-taṣawwufi* (The Purity in Perfecting the Soul), 122 {15–16}. EDITION: *Tahdhīb al-Akhlāq*, ed. Constantine K. Zurayk (Beirut: American University of Beirut, 1967).

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274. Multi-text volume. MANUSCRIPT: SK Ayasofya 1957 (seal of Bayezid II).
- 274a. Same as 273a, 122 {17–18}.
- 274b. Same as 273b, 122 {18–19}.
- 274c. Same as 78, 122 {19}–123 {1}.
275. Multi-text volume.
- 275a. Same as 273a, 123 {1–2}.
- 275b. Same as 273b, 123 {2}.
- 275c. Same as 78, 123 {3}.
- 275d. “*Risālatun mashhūnatun bi-kalimāti ‘Alī-rāḍiya Allāhu ‘anhu-fi-naṣā’ihi al-mulūki wa-ghayrithim min qibali al-taṣawwufi*” (Treatise Containing the Words of ‘Alī, May God be Pleased with Him, on Counsels for Kings and Other Subjects), 123 {3–4}.
276. Multi-text volume. MANUSCRIPT: SK, Ayasofya 4133 (seal ?).
- 276a. Amīr Fakhr al-Sādāt Rukn al-Dīn Ḥusayn b. ‘Ālim b. Abī al-Ḥasan al-Ghūrī al-Ḥusaynī (d. after 1329). *Kitābu ṭarabi al-majālisi min qibali al-naṣā’ihi* (Joy of Assemblies), 123 {4–5} [another copy on 251 {16}; see list by Kim]. EDITION: *Ṭarab al-Majālis*, ed. Mīr Ḥusaynī Haravī and ‘Alī Ridā Mujtahidzādah (Mashhad: Kitābfurūshī-i Bāstānī, 1975).
- 276b. Majd al-Dīn Muḥammad al-Khāfī (d. ?). *Kitābu rawḍati khuldin min qibali al-mawā’izi wa-al-taṣawwufi* (Eternal Garden), 123 {5–6}.
277. Multi-text volume.
- 277a. “*Risālatun fi ḥillī al-miqyāsi min qibali al-hay’ati wa-al-nujūmi*” (Treatise on the Shadow [of the Instrument] of the Measurement), 123 {6–7}.
- 277b. Same as 117b (except with the note *min qibali al-naṣā’ihi wa-al-taṣawwufi* instead of *fi al-naṣā’ihi min qibali al-taṣawwufi*), 123 {7–8}.
278. Multi-text volume.
- 278a. “*Kitābu iqtinā’i al-fawā’idi min qibali al-wafqi wa-al-ad’iyati*” (Satisfaction of Benefits), 123 {8}.
- 278b. “*Kitābu sharḥi al-abyāti al-nasībīyyati ‘alā ṭarīqi al-taṣawwufi*” (Sufism-Inspired Commentary on Some *Nasīb* Couplets), 123 {8–9}.
279. Multi-text volume.
- 279a. [Attributed to] Ibn al-‘Arabī. *Kitābu tanazzuli al-amlāki alladhī nusiba ilā al-Shaykh Muḥyī al-Dīn al-‘Arabī-ṭāba tharāhu-fi al-taṣawwufi* (Book of the Descent of Kings Attributed to Muḥyī al-Dīn al-‘Arabī), 123 {9–10}. EDITION: *Tanazzul al-amlāk min ‘ālam al-arwāḥ ilā ‘ālam al-aflāk aw laṭā’if al-asrār*, ed. Aḥmad Zakī ‘Atīyah and Ṭāhā ‘Abd al-Bāqī Surūr (Cairo: Dār al-Fikr, 1961).
- 279b. “*Kitābu tabṣīrati al-mulūki fi naṣā’ihi al-mulūki min qibali al-taṣawwufi*” (The Book of Guidance for Kings on Counsels for Kings), 123 {11}.
- 279c. Amīr Fakhr al-Sādāt Rukn al-Dīn Ḥusayn b. ‘Ālim b. Abī al-Ḥasan al-Ghūrī al-Ḥusaynī (d. after 1329). *Kitābu kanzi al-rumūzi fi al-taṣawwufi* (Treasury of Mysteries), 123 {11–12}.
280. Multi-text volume. MANUSCRIPT: SK, Ayasofya 1691 (seal ?).
- 280a. Ṣadr al-Dīn Muḥammad b. Iṣḥāq b. Muḥammad b. Yūnus al-Qunawī (d. 1274). *Risālatun fi al-tawajjuhi al-atammī ilā Allāhi ta’ālā fi al-taṣawwufi* (Complete Attention to God), 123 {12–13}. EDITION: *Jamālīyāt al-ta’bīr wa-al-muḥtawā fi al-risālah al-Ṣūfiyah: Risālat Kayfiyat al-tawajjuh al-atamm al-awwalī naḥwa al-Ḥaqq jalla wa-‘alā li-Abī al-Ma’ālī Ṣadr al-Dīn al-Qūnawī unmūdhajan*, ed. Amīn Yūsuf ‘Awdah (Irbid: ‘Ālam al-Kutub al-Ḥadīth, 2015).
- 280b. Same as 187 (except with the note *fi al-taṣawwufi* instead of *min qibali al-taṣawwufi*), 123 {13}.

281. Multi-text volume.
- 281a. “*Kitābu zubdati al-ṭarīqi ilā Allāhi ta’ālā fi al-taṣawwufi*” (The Choicest of Paths to God), 123 {14}.
- 281b. “*Risālatun fi ṣifati al-nabī-ṣallā Allāhu ‘alayhi wa-sallama- ‘alā mā ruwiya ‘an ‘Alī-raḍīya Allāhu ‘anhu-*” (Description of the Prophet as Related by ‘Alī), 123 {14–15}.
- 281c. “*Risālatun naḥīsātun fi al-sulūki wa-al-taṣawwufi*” (Precious Treatise on Wayfaring and Sufism), 123 {15–16}.
282. “*Kitābu sayri al-sulūki fi al-tawḥīdi wa-al-taṣawwufi*” (Wayfaring, on Unity and Sufism), 123 {16–17}.
283. “*Kitābun mawsūmun bi-Dāri mulki al-ma’ānī min qibali al-ma’ārifi wa-al-taṣawwufi*” (The Lower World), Persian, 123 {17–18}.
284. Multi-text volume.
- 284a. Same as 244, 123 {18}.
- 284b. “*Kitābu al-lama’āti fi al-‘ishqi min qibali al-taṣawwufi*” (Divine Flashes), 123 {18–19}.
285. “*Kitābun mawsūmun bi-Mudām-i jān-fazā fi sharḥi Jām-i jihān-numā fi al-‘ishqi min qibali al-taṣawwufi*” (Refreshing Wine, Commentary on World-Revealing Cup), 123 {19}–124 {1}.
286. Same as 244 (except with the note *fi al-‘ishqi min qibali al-taṣawwufi* instead of *fi al-taṣawwufi*), 124 {1–2}.
287. “*Kitābu ishārāti al-ilhāmi fi sharḥi al-abyāti min qibali al-taṣawwufi*” (Inspired Pointers as Commentary on [some] Couplets), Turkish, 124 {2–3}.
288. Multi-text volume.
- 288a. “*Al-Risālatu al-naṣīriyyatu allatī hiya fi sharḥi kitābin fi al-asrāri al-rabbāniyyati wa-al-daqa’iqi al-ḥikmiyyati wa-al-‘ulūmi al-dhawqiyyati*” (The Nasirean Treatise, Which Is a Commentary on a Book that Is on Divine Secrets, Philosophical Minutiae, and Intuitive Sciences), 124 {3–4}.
- 288b. “*Risālatun fi al-taṣawwufi*” (Treatise on Sufism), Persian, 124 {5}.
289. Burhān al-Dīn al-Zarnūjī (fl. late 12th to early 13th c.). *Kitābu ta’līmi al-muta’allimi min qibali al-naṣā’iḥi wa-al-taṣawwufi* (Instructions for the Student), 124 {5–6}. EDITION: *Ta’līm al-muta’allim ṭarīq al-ta’allum*, ed. ‘Abd al-Laṭīf Muḥammad al-‘Abd (Cairo: Dār al-Nahḍah al-‘Arabīyah, 1977).
290. Sayyid Muḥammad b. Muḥammad b. ‘Abd Allāh Nūrbakhsh (d. 1464). *Risālatu fi al-taṣawwufi* (Treatise on Sufism), 124 {6–7}.
291. Same as 237b, 124 {7}.
292. Same as 117b (except with the note *min qibali al-naṣā’iḥi wa-al-taṣawwufi* instead of *fi al-naṣā’iḥi min qibali al-taṣawwufi*), 124 {7–8}.
293. ‘Alī b. Shihāb al-Dīn b. Muḥammad al-Hamadānī (d. 1385). *Risālatu fi al-taṣawwufi* (Treatise on Sufism), 124 {8–9}.
294. “*Risālatun fi al-maḥabbati fi al-taṣawwufi*” (Treatise on Love in Sufism), 124 {9}.
295. Multi-text volume.
- 295a. “*Risālatun fi al-masā’ili al-thalāthi*” (Treatise on Three Questions), Persian, 124 {10}.
- 295b. “*Risālatun fi iṣṭilāḥāti al-ṣūfiyyati min qibali al-taṣawwufi*” (Treatise on Sufi Terminology), Persian, 124 {10–11}.
296. Multi-text volume.
- 296a. “*Risālatun fi al-istikhārati*” (Treatise on Divination), 124 {11}.
- 296b. “*Risālatun manzūmatun fi al-wafqi*” (Treatise on Magic Squares in Verse), 124 {11–12}.
- 296c. “*Risālatun fi al-īmāni wa-al-islāmi ‘alā ṭarīqi al-taṣawwufi*” (Treatise on Faith and Islam in a Sufi Vein), 124 {12}.

297. *“Risālatun fihā ishārātun ilā uṣūli ahli al-wuṣūli fī al-taṣawwufī”* (Treatise Containing Pointers on the Principles of the People of Attainment in Sufism), Persian, 124 {13–14}.
298. Multi-text volume.
- 298a. Same as 161a, 124 {14}.
- 298b. Same as 161b, 124 {14–15}.
299. Multi-text volume.
- 299a. Ibn Naṣūḥ (d. 1391). *Risālatu maḥabbat nāma fī al-taṣawwufī* (Book of Love), 124 {15–16} [another copy on 257 {4}; see list by Kim].
- 299b. *“Risālatun fī sharḥi kalimati Man ‘arafa naḥsahū fa-qad ‘arafa rabbahū fī al-taṣawwufī”* (Commentary on the Saying “He Who Knows Himself Knows His Lord”), 124 {16–17}.
- 299c. *“Risālatun fī shaqqi al-qamari”* (Treatise on Splitting the Moon), 124 {17}.
- 299d. *“Risālatun marqūmatun bi-Tuḥfati al-aṣḥābi”* (Gift for Companions), 124 {17}.
- 299e. [Attributed to] Abū ‘Alī al-Ḥusayn b. ‘Abdallāh Ibn Sīnā (d. 1037). *Qaṣīdatun fī al-naḥsi* (An Ode on the Soul), 124 {18}. EDITION: *Aḥwāl al-naḥs: risālah fī al-naḥs wa-baqā’ihā wa-ma‘ādhā*, ed. Aḥmad Fu‘ād al-Ahwānī (Cairo: Dār Iḥyā’ al-Kutub al-‘Arabīyah, 1952).
- 299f. Naṣīr al-Dīn Ṭūsī (d. 1274). *Risālatun marqūmatun bi-Sīrati al-mulūki* (Lives and Manners of Kings), 124 {18–19}.
- 299g. *“Kitābu tuḥfati al-mulūki fī al-naṣā’ihī”* (The Book of Gifts for Kings), 124 {19}.
300. *“Risālatun fī al-sulūki al-khawṭi bi-al-asmā’i fī al-taṣawwufī”* (On the Wayfaring of the Khalwatis), 125 {1}.
301. *“Kitābu al-munāzarāti fī al-‘ishqi min qibali al-taṣawwufī”* (Debate on Love), 125 {1–2}.
302. Multi-text volume.
- 302a. Same as above, 125 {2–3}.
- 302b. *“Risālatun fī al-qābiliyyati min qibali al-taṣawwufī”* (Treatise on Aptitude), 125 {3}.
- 302c. *“Risālatun fī al-firāsati”* (Treatise on Discernment), 125 {3}.
303. *“Kitābu al-lawā’ihī fī al-taṣawwufī”* (Splendors), Persian, 125 {4}.
304. Multi-text volume.
- 304a. *“Kitābu sharḥi kalimāti Aḥmad al-Ghazālī -ṭāba tharāhu- fī al-‘ishqi min qibali al-taṣawwufī”* (Commentary on Aḥmad al-Ghazālī’s Discourse on Love), 125 {4–5}.
- 304b. ‘Izz al-Dīn Maḥmūd b. ‘Alī Naṭanzī Kāshānī (d. 1334). *Risālatu kunūzi al-asrāri fī al-‘ishqi min qibali al-taṣawwufī* (Treasures of Secrets of Love), 125 {5–6} [another copy on 254 {2–3}; see list by Kim].
305. *“Al-Risālatu al-quṭbiyyatu min qibali al-taṣawwufī”* (Treatise on the Pole of Sainthood), Persian, 125 {6–7}.
306. Multi-text volume. MANUSCRIPT: SK, Ayasofya 1943 (seal ?).
- 306a. Zayn al-Dīn Abū Ḥaḥṣ ‘Umar b. Muẓaffar b. ‘Umar b. Abi al-Fawāris Muḥammad b. ‘Alī al-Wardī al-Ḳurashī al-Bakrī al-Shāfi‘ī (d. 1349). *Kitābu al-shihābi al-thāqibi fī nafyi al-bid‘ati al-ma‘rūfati bi-al-Futuwwati min qibali al-taṣawwufī* (Piercing Sword in Eradicating [Reprehensible] Innovations), 125 {7–8}.
- 306b. Zayn al-Dīn Abū Ḥaḥṣ ‘Umar b. Muẓaffar b. ‘Umar b. Abi al-Fawāris Muḥammad b. ‘Alī al-Wardī al-Ḳurashī al-Bakrī al-Shāfi‘ī (d. 1349). *Risālatun fī nafyi al-bid‘ati al-ma‘rūfati bi-al-Futuwwati min qibali al-taṣawwufī* (Treatise on the Eradication of Reprehensible Innovations Known as Futuwwa), 125 {8–9}.
307. *“Kitābu tazkiyati al-arwāhi fī al-akhlāqi min qibali al-taṣawwufī”* (Purification of Souls [on Ethics]), 125 {9–10}.

308. “*Risālatun majmū‘atun min kalimāti al-Shaykhi al-ma‘rūfi bi-Naqshband fi al-taşawwufi*” (Compilation of Sayings of the Shaykh Known as Naqshband), 125 {10–11}.
309. Sayyid Muḥammad b. Muḥammad b. ‘Abd Allāh Nūrbakhsh (d. 1464). *Risālatun fi al-firāsati min qibali al-taşawwufi* (Treatise on Discernment), 125 {11–12} [two more copies on 163 {19} and 172 {3–4}], the latter in Persian; see list by Varlık].
310. “*Kitābu mahrami al-arwāhi fi al-laṭā‘ifi wa-al-naşā’ihu min qibali al-taşawwufi*” (Confidant of Souls), 125 {12–13}.
311. “*Kitābun fi iştīlāḥāti al-maşāyikhi fi al-taşawwufi*” (A Book on the Terminology of Saints), 125 {13}.
312. “*Kitābun fihi al-ma‘ārifu wa-al-lāṭā‘ifu wa-al-naşā’ihu min qibali al-taşawwufi*” (Book Containing Spiritual Teachings and Subtle Points and Advice), 125 {14}.
313. “*Risālatun fi takwīni al-‘ālamī ‘alā al-ṭarīqati al-şūfiyyati*” (Treatise on the Creation of the World), 125 {14–15}.
314. Same as 118a (except with the note *min qibali al-taşawwufi*), 125 {15–16}.
315. Multi-text volume.
- 315a. “*Risālatu tahayyujī al-‘ishqi ilā al-ma‘rifati wa-ṭawr al-walāyati fi al-taşawwufi*” (Excitement of Love Leading to Spiritual Knowledge and the Station of Sainthood), 125 {16–17}.
- 315b. “*Risālatun fi al-muthuli al-Aflāṭūniyyati ‘alā ṭarīqati al-taşawwufi*” (Treatise on the Platonic Archetypes), 125 {17–18} [another copy on 359 {9}; see list by Gutas].
- 315c. Same as 49c, 125 {18}.
- 315d. Same as 187 (with the note *fi al-taşawwufi* instead of *min qibali al-taşawwufi*), 125 {18–19}.
- 315e. “*Risālatu maṭāli‘i al-īmāni min qibali al-taşawwufi*” (Rising Places of Faith), 125 {19}–126 {1}.
316. Multi-text volume.
- 316a. “*Risālatun fi al-mu‘ammā*” (Treatise on Logogriphs), 126 {1} [another copy on 248 {3}; see list by Kim].
- 316b. “*Risālatun fi al-iştīlāḥāti al-şūfiyyati*” (Treatise on Sufi Terminology), 126 {1}.
- 316c. “*Risālatun fi al-maqāmāti al-şūfiyyati*” (Treatise on Sufi Stations), 126 {2}.
- 316d. Abū al-Futūḥ Shihāb al-Dīn Yahyā b. Ḥabash b. Amīrak al-Suhrawardī al-Maqtūl (d. 1191). *Risālatun fi ṭarīqi al-sulūki fi al-taşawwufi* (Treatise on the Path of Wayfaring), 126 {2–3}.
317. “*Risālatun fi al-taşawwufi*” (Treatise on Sufism), 126 {3}.
318. “*Risālatun sharifatun fi iştīlāḥāti al-şūfiyyati*” (A Noble Treatise on Sufi Terminology), Persian, 126 {4}.
319. Same as 229c, 126 {4–5}.
320. Şadr al-Dīn Rūzbihān Abū Muḥammad b. Abī Naşr al-Fasā‘ī al-Daylamī al-Baqli al-Shirāzī (d. 1209). *Kitābu ‘abhari al-‘āşhiqīna fi aḥwāli al-‘ishqi min qibali al-taşawwufi* (Lovers’ Jasmine on Love’s States), 126 {5–6}. EDITION: *Abhar al-‘āşhiqīn*, ed. Javād Nūrbakhsh (Tehran: Yaldā Qalam, 2001).
321. Multi-text volume. MANUSCRIPT: SK, Ayasofya 4815 (seal ?).
- 321a. Kamāl al-Dīn Mas‘ūd b. Ḥusayn al-Shirwānī al-Rūmī (?) (d. 1499). *Kitābu sharḥi Ādābi al-baḥṭhi fi ‘ilmi al-jadali* (Commentary on al-Samarqandī’s Art of Disputation), 126 {6–7}. EDITION: *Sharḥ Ādāb al-Samarqandī* [= *al-Mas‘ūdī*], in Adem Güney, “Kemālüddīn Mes‘ūd B. Hüseyin Eşşirvānī’nin (905/1500) Şerhu Ādābi’ssemekandī Adli Eserinin Tahkik ve Değerlendirmesi” (master’s thesis, Sakarya Üniversitesi, 2010).
- 321b. Abū al-Futūḥ Shihāb al-Dīn Yahyā b. Ḥabash b. Amīrak al-Suhrawardī al-Maqtūl (d. 1191). *Risālatun mawsūmatun bi-Şafīr-i sīmurgh fi al-taşawwufi* (The Cry of the Phoenix), 126 {7}. EDITION: *Şafīr-i sīmurgh*, ed. Ḥusayn Mufid (Tehran: Intishārāt-i Mawlā, 2003).

- 321c. “Risālatun fi al-‘ishqi min qibali al-taṣawwufi” (A Treatise on Love), 126 {7–8}.
322. “*Risālatun fi al-taṣawwufi*” (A Treatise on Sufism), 126 {8}.
323. Same as 53b, with variation in title: *Kitābu sharḥi al-Qaṣīdati al-mīmīyyati al-khamriyyati al-fāriḍiyyati al-musammā bi-al-Lawāmi‘i min qibali al-taṣawwufi* (Commentary on Ibn al-Fāriḍ’s Wine Poem Rhyming in M, also known as *Lawāmi‘*), 126 {8–10}.
324. Same as 276a (except with the note *min qibali al-taṣawwufi* instead of *min qibali al-naṣā’iḥi*), 126 {10}.
325. “*Kitābu waṣīyyati Amīr al-Mu‘minīn ‘Alī -raḍīya Allāhu ‘anhu- li-waladihī al-Ḥusayn -raḍīya Allāhu ‘anhu- fi al-naṣā’iḥi min qibali al-taṣawwufi*” (Counsel of the Commander of the Faithful ‘Alī—May God Be Pleased with Him—for His Son al-Ḥusayn), 126 {11–12}.
326. Multi-text volume.
- 326a. Same as 174a, 126 {12–13}.
- 326b. Abū Ismā‘īl ‘Abd Allāh b. Muḥammad b. ‘Alī al-Anṣārī al-Harawī (d. 1089). *Risālatu al-wa‘ziyyāti aḥḍan min qibali al-taṣawwufi* (A Treatise on Preaching), 126 {13}.
327. Multi-text volume.
- 327a. Same as 49c, 126 {14–15}.
- 327b. Ibn al-‘Arabī. *Kitābun fi al-taṣawwufi* (Book on Sufism), 126 {15}.
328. “*Risālatun fi al-taṣawwufi*” (Treatise on Sufism), Persian, 126 {16}.
329. “*Risālatun fi al-taṣawwufi*” (Treatise on Sufism), 126 {17}.
330. “*Risālatun fi kalimāti al-Shaykh ‘Abd Allāh al-Anṣārī min al-naṣā’iḥi wa-al-taṣawwufi*” (A Treatise on the Utterances of Shaykh ‘Abd Allāh al-Anṣārī), 126 {17}.
331. Dāwud b. Maḥmūd al-Qayṣarī (d. 1350). *Kitābun fi al-muqaddimāti li-sharḥi al-Nuṣūṣi fi al-taṣawwufi* (Book on the Introductions to the Commentary on al-Qunawī’s *Nuṣūṣ*), 126 {18}.
332. “*Risālatun fi ḥadīthi al-‘amā’i fi al-taṣawwufi*” (Treatise on the Hadith of Heavy Clouds), 126 {19}.
333. “*Risālatun fi al-taṣawwufi*” (Treatise on Sufism), Persian, 126 {19}.
334. Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Risālatun ma‘rūfatun bi-Ayyuhā al-waladi fi al-taṣawwufi* (Oh My Son), 127 {1}. EDITION: *Ayyuhā al-walad*, ed. Aḥmad Maṭlūb (Baghdad: Wizārat al-Awqāf wa-al-Shu‘ūn al-Dīniyah, 1986).
335. Same as 155, Persian, 127 {2}.
336. “*Risālatun marqūmatun bi-Shifā’i al-jinān fi al-naṣīḥati min qibali al-taṣawwufi*” (Intercessors of Paradise), 127 {2–3}.
337. “*Risālatun fi naṣīḥati al-mulūki min qibali al-taṣawwufi*” (Treatise on Counsel for Kings), 127 {3–4}.
338. “*Risālatun fi sharḥi al-kalimāti al-‘alawīyyati al-ma‘rūfati bi-Ṣad kalima min al-taṣawwufi*” (Commentary on the Sayings of ‘Alī, also known as *A Hundred Sayings*), 127 {4–5}.
339. “*Kitābun fi al-naṣā’iḥi wa-al-akhlāqi min qibali al-taṣawwufi*” (A Book of Counsels and Ethics), 127 {5}.
340. ‘Abd al- Karīm al-Jīlī (d. 1428). *Risālatun fi marātibi al-wujūdi min qibali ‘ilmi al-kalāmi wa-al-taṣawwufi* (A Treatise on Stages of Being), 127 {6}.
341. “*Risālatun fi mukātabāt ba‘ḍi al-mashāyikhi min qibali al-taṣawwufi*” (A Treatise on Correspondences of Some Shaykhs), 127 {6–7}.
342. “*Kitābu shabistān-i nukāt min qibali al-ta‘miyyati wa-al-naṣā’iḥi wa-al-taṣawwufi*” (Bedchamber of Subtle Points), 127 {7–8}.
343. “*Risālatun fi al-sulūki wa-al-taṣawwufi*” (A Treatise on Wayfaring), 127 {8}.
344. Multi-text volume. MANUSCRIPT: Nuruosmaniye 2398 (seal of Bayezid II).

- 344a. “*Risālatun sharīfatun fī taḥqīqi subḥānaka mā ‘arafnāka ḥaqqā ma‘rifatika min qibali al-taṣawwufi*” (A Noble Treatise Probing [the Saying] “Praise Be to You, We Do Not Know You [with] True Knowledge of You), 127 {9}.
- 344b. “*Risālatun fī taḥqīqi al-fīri wa-al-suḥūri min qibali al-taṣawwufi*” (A Treatise on Expediting Fast-Break and Pre-Dawn Breakfast [in Ramadan]), 127 {10}.
- 344c. Muḥyī al-Dīn Muḥammad b. Quṭb al-Dīn Iznīqī [Quṭb al-Dīn-zāda] (d. 1480). *Risālatun muta‘allaqatun bi-al-tarāwīhi [kulluhā ṣaḥḥ] min qibali al-taṣawwufi* (A Treatise Related to Evening Prayers in Ramadan), Turkish, 127 {10–11}.
345. Abū Ismā‘īl ‘Abd Allāh b. Muḥammad b. ‘Alī al-Anṣārī al-Harawī (d. 1089). *Risālatun fihā munājātu min qibali al-taṣawwufi* (A Treatise Containing Intimate Conversations [with God]), 127 {12}. EDITION: *Munājāt va maqālāt-i Khvājah ‘Abd Allāh Anṣārī*, ed. Ḥāmid Rabbānī (Tehran: Ganjīnah, 1975).
346. “*Risālatun fī taḥqīqi al-wujūdi al-wājibiyyi ‘alā madhhabi al-mutakallimīna wa-al-ḥukamā‘i al-mutaqaddimīna wa-al-ṣūfiyyati*” (A Treatise Examining the Necessary Being Following the Methods of Theologians, Philosophers, and Sufis), 127 {13–14}.
347. Same as 192 (?), with the title “*Risālatun dhawqīyyatun sirriyyatun fī al-taṣawwufi*” (A Treatise on Intuitive Secrets), 127 {14}.
348. Same as 250, Persian, 127 {14–15}.
349. Jalal al-Dīn ‘Abd al-Raḥmān Abū Bakr al-Kirmānī. *Risālatun fī al-munāqadāti al-wāq‘ati fī al-Tawrāti wa-al-Injīli min qibali ‘ilmi al-kalāmi wa-al-taṣawwufi* (A Treatise on Contradictions Contained in the Torah and the Gospels), 127 {15–16}. MANUSCRIPT: SK, Ayasofya 2188 (seal ?).
350. [Attributed to] Āq Shams al-Dīn Muḥammad b. Ḥamza (d. 1459). *Risālatun fī taḥqīqi madhhabi al-ṣūfiyyati wa-daf‘i al-maṭā‘ini fihī fī al-taṣawwufi* (A Treatise Examining Sufism and Refuting Its Critics), 127 {17–18}.
351. Multi-text volume. MANUSCRIPT: TSMK, A. 1442 (Karatay: A 5180) (seal of Bayezid II).
- 351a. “*Risālatun sirriyyatun fī al-taṣawwufi*” (A Treatise on [Inner] Secrets), 127 {18–19}.
- 351b. Muṣliḥ al-Dīn Muṣṭafā b. Ḥusām al-Dīn (Husāmzāda or Ibn Husām) (d. after 1488). *Risālatun shawqīyyatun fī al-inshā‘i* (The Treatise of Amicable Wishes), 127 {19}.
352. Multi-text volume.
- 352a. “*Risālatun fī al-rubā‘iyyāti fī waḥdati al-wujūdi*” (Treatise on Quatrains on Unity of Being), 128 {1}.
- 352b. Same as 53d, with slight variation in title, 128 {1–2}.
353. Multi-text volume.
- 353a. Same as 352a, 128 {2–3}.
- 353b. Same as 53d, with slight variation in title, 128 {3–4}.
354. “*Kitābun fī sharḥi alfāzi al-tawḥīdi al-wāq‘ati fī kalāmi Allāhi al-majīdi fī al-taṣawwufi*” (Commentary on Words of Unity Contained in the Discourse of Glorious God), 128 {4–5}.
355. “*Kitābu sharḥi Sayri al-‘ibādi ilā al-ma‘ādi fī al-ḥikmati wa-al-taṣawwufi*” (Commentary on Journey of the Faithful to the Place of Return), 128 {5}.
356. Same as 321c, 128 {6}.
357. Shaykh Abū al-Jannāb Aḥmad b. ‘Umar Najm al-Dīn al-Kubrā (d. 1221). *Risālatun nafīsatun fī al-sulūki wa-al-taṣawwufi* (A Precious Treatise on Wayfaring and Sufism), 128 {6–7}.
358. Multi-text volume.
- 358a. “*Kitābu al-‘awāmili fī al-naḥwi*” (A Treatise on Agents in Syntax), 128 {7}.

- 358b. ‘Abd al-Rahmān b. Nasr b. ‘Abd Allāh al-‘Adawī al-Shayzarī (d. 1193). *Kitābu rawḍati al-qulūbi fī al-taṣawwufi* (Garden of the Hearts), 128 {7–8}.
- 358c. “*Sharḥu ba‘ḍi kalimāti Ibn Sīnā*” (Commentary on Some Sayings of Ibn Sīnā), 128 {8}.
359. “*Kitābu al-naḥāḥātī al-nashriyyati fī al-wizārati min qibali al-naṣīḥati wa-al-taṣawwufi*” (Spreading Fragrances, on Being a Vizier), 128 {9}.
360. Multi-text volume.
- 360a. “*Risālatun mawsūmatun bi-Āyīnah-i ṣafā fī al-sulūki*” (Mirror of Purity, on Wayfaring), 128 {9–10}.
- 360b. “*Khamsu rasā’ila fī al-sulūki wa-al-taṣawwufi*” (Five Treatises on Wayfaring and Sufism), 128 {10–11}.
361. Same as 250 (except with the note *fī al-taṣawwufi* instead of *min qibali al-taṣawwufi*), 128 {11}.
362. Same as above, 128 {12}.
363. Multi-text volume.
- 363a. Same as 229c, 128 {12–13}.
- 363b. Same as 250 (except with the note *fī al-taṣawwufi* instead of *min qibali al-taṣawwufi*), 128 {13–14}.
- 363c. Naṣīr al-Dīn Ṭūsī (d. 1274). *Risālatāni fī al-ḥikmati* (Two Treatises on Philosophy), 128 {14}.
- 363d. Galen (d. ca. 216). *Risālatun fī asbābi al-ra‘di* (A Treatise on the Causes of Symptoms), 128 {14}; this treatise by Galen also appears as part of a collection of his works on 154 {13–15}; see list by Varlık.
- 363e. “*Risālatu al-mukātabati bayna Bahā’ al-Dīn al-Nīsābūrī wa-al-Naṣīr al-Ṭūsī fī ba‘ḍi al-masā’ilī*” (Treatise on the Correspondance between Bahā’ al-Dīn al-Nīsābūrī and Naṣīr al-Ṭūsī on Some Topics), 128 {15–16}.
- 363f. Same as 250 (except with the note *fī al-taṣawwufi* instead of *min qibali al-taṣawwufi*), 128 {16}.
364. Multi-text volume.
- 364a. “*Ad‘īyyatu al-ayyāmi al-sab‘ati*” (Prayers for the Seven Days), 128 {16–17}. MANUSCRIPT: SK, Ayasofya 2765 (seal of Bayezid II).
- 364b. “*Risālatun fī ‘ilmi al-badī‘ī*” (A Treatise on Rhetoric), Persian, 128 {17}.
- 364c. Amīr Fakhr al-Sādāt Rukn al-Dīn Ḥusayn b. ‘Ālim b. Abī al-Ḥasan al-Ghūrī al-Ḥusaynī (d. after 1329). *Kitābu nuzhati al-arwāḥi fī al-taṣawwufi* (Invigoration of Souls), 128 {17–18} [two more copies on 251 {15} and 254 {16}; see list by Kim]. MANUSCRIPT: Sotheby’s, London, October 22, 1993, lot 68, 1425 (seal of Bayezid II); SK, Fatih 4134, 1479 (seal of Bayezid II).
365. Multi-text volume.
- 365a. “*Risālatu al-sulūki*” (Treatise on Wayfaring), 128 {18}.
- 365b. “*Risālatu al-sayri fī al-taṣawwufi*” (Treatise on Traveling on the Path in Sufism), 128 {18–19}.
- 365c. Same as 321b, 128 {19}–129 {1}.
- 365d. “*Thalāthu rasā’ila fī al-taṣawwufi*” (Three Treatises on Sufism), 129 {1}.
366. Multi-text volume.
- 366a. Same as 250 (except with the note *fī al-taṣawwufi* instead of *min qibali al-taṣawwufi*), Persian, 129 {1–2}.
- 366b. Same as 250 (except no note of *min qibali al-taṣawwufi*), Arabic, 129 {2}.
367. Multi-text volume.
- 367a. Sa‘īd b. Hammād al Ṣanhājī al Buṣīrī (d. ca. 1294), *Qaṣīdatu burdata* (Ode of the Mantle), 129 {3} [eleven more copies on 210 {1–10} and four copies of a work with the same title by Ibn Zuhayr; see list by Qutbuddin].
- 367b. Same as 174a, 129 {3}.

- 367c. Abū ‘Alī al-Ḥusayn b. Ibn Sīnā (d. 1037). *Risālatu fī al-ta’wīli al-bāṭili* (Treatise on the Explanation of Falsehood), 129 {3–4}.
- 367d. “*Risālatun fī awā’ili wādi’i al-muḥdathātī*” (Treatise on the Beginning of the Creator of Created Beings), 129 {4}.
- 367e. Ṭāhir b. Ibrāhīm b. Muḥammad b. Ṭāhir al-Sanjanī (?) (d. ?). *Īdāḥu maḥajjati al-‘ilāji fī al-tibbi* (Clarifying the Method of Treatment), 129 {4–5} [another copy on 167 {11}; see list by Varlık].
- 367f. “*Risālatun fī al-inshā’i*” (A Treatise on Composition), 129 {5}.
- 367g. “*Risālatun fī ‘azmi kitfi al-ghanami*” (A Treatise on Sheep Shoulder Blades), 129 {5}.
- 367h. Same as 264b (except no note *fī al-taṣawwufi*), 129 {5–6}.
- 367i. “*Risālatun fī al-rūḥi al-insāni wa-al-ḥayawāni*” (A Treatise on the Human and Animal Soul), 129 {6}.
- 367j. Sharaf al-Dīn Ḥasan b. Muḥammad Rāmī Tabrizī (d. 1393?). *Kitābu anīsi al-‘ushshāqi* (Comfort for Lovers), 129 {6–7} [eight more copies on 225 {13–15}, 226 {6, 18}, 227 {1–2, 16–18}; see list by Qutbuddin].
368. Multi-text volume. MANUSCRIPT: SK, Ayasofya 4802 (seal ?).
- 368a. (possibly) ‘Abd al-Laṭīf b. ‘Abd al-Raḥmān b. Aḥmad ‘Abd al-Laṭīf al-Qudsī (d. 1452). *Kitābu tuḥfati al-wāhibi fī al-taṣawwufi* (Gift of the Giver), 129 {7}.
- 368b. Same as 295b (except with the note *fī al-taṣawwufi* instead of *min qibali al-taṣawwufi*), 129 {7–8}.
- 368c. “*Risālatun fī sharḥi al-baytayni awwaluhumā kunnā ḥurūfan ‘āriyātin munqalatan*” (A Commentary on Two Couplets, the First of Which Starts “We Were a Naked Letter Transplanted”), 129 {8–9}.
- 368d. “*Risālatun fī sharḥi al-baytayni awwaluhumā kunnā ḥurūfan ‘āliyātin lam nuqal fī al-taṣawwufi*” (A Commentary on Two Couplets, the First of Which Starts “We Were a Naked Letter Transplanted”), 129 {9–10}.
- 368e. Same as 216, 129 {10–11}.
369. Multi-text volume. MANUSCRIPT: SK, Ayasofya 2053 (seal ?).
- 369a. Mawlānā Jalāl al-Dīn al-Rūmī b. Bahā’ al-Dīn Sulṭān al-‘Ulamā’ Walad b. Ḥusayn al-Balkhī b. Aḥmad Khaṭībī (d. 1273). *Kutubun khamsatun min ḥaqā’iqi Mawlānā Khudāwandigār -quddisa sirruhū- fī al-taṣawwufi* (Five Books from the Truths [Conveyed by] Mawlānā Khudāwandigār [Rumi]), 129 {11–12}.
- 369b. Mawlānā Jalāl al-Dīn al-Rūmī. *Kitābu al-buḥūri al-arba’ina min ḥaqā’iqihī fī al-taṣawwufi* (Forty Seas), 129 {12}.
- 369c. “*Risālatun fī ba’ḍi manāqibihī*” (A Treatise Containing Some of His Vitae), 129 {12–13}.
- 369d. Mawlānā Jalāl al-Dīn al-Rūmī. *al-Arba’una ḥadīthan* (Forty Hadith), 129 {13}.
- 369e. Mawlānā Jalāl al-Dīn al-Rūmī. *Abyātun kathīratun mutanawwi’atun min ḥaqā’iqihī fī al-taṣawwufi* (Numerous Miscellaneous Couplets Containing Sufi Truths), 129 {13–14}.
370. Same as 131 (except for omission of *bi-al-fārisiyyati*), 129 {14}.
371. Multi-text volume.
- 371a. [Attributed to] Abū al-Futūḥ Shihāb al-Dīn Yaḥyā b. Ḥabash b. Amīrak al-Suhrawardī al-Maqtūl (d. 1191). *Munājātun mansūbatun ilā al-Shaykh Shahāb al-Dīn Suhrawardī al-maqtūli* (Intimate Conversations [with God] Attributed to the Martyred Shaykh Shihāb al-Dīn Suhrawardī), 129 {15} [another copy on 51 {9–10}; see list by Burak].
- 371b. “*Sharḥu al-Munājātī*” (Commentary on the Intimate Conversations), 129 {15}.
- 371c. Jār Allāh Abū al-Qāsim Maḥmūd b. ‘Umar al-Zamakhsharī³ (d. 1144). *Risālatun musammātun bi-Aṭwāqi al-dhahabi fī al-naṣā’ihī* (Treatise Named Collars of Gold), 129 {15–16}. EDITION:

- Aṭwāq al-dhahab fī al-mawā'iz wa-al-khuṭab*, ed. Asmā' Abū Bakr Muḥammad (Beirut: Dār al-Kutub al-'Ilmiyah, 1994).
- 371d. Same as 186 (except no note of *min qibali al-taṣawwufi*), with variant title: *al-maqālātu al-mi'atu al-musammātu bi-Aṭbāqi al-dhahabi fī al-naṣā'ihī* (One Hundred Epistles, Titled *Collars of Gold*), 129 {16–17}.
- 371e. Jār Allāh Abū al-Qāsim Maḥmūd b. 'Umar al-Zamakhsharī (d. 1144). *Kitābun fī al-naṣā'ihī* (A Book of Advice), 129 {17}.
- 371f. Jār Allāh Abū al-Qāsim Maḥmūd b. 'Umar al-Zamakhsharī (d. 1144). *Risālatun fī al-naṣā'ihī* (A Book of Advice), 129 {18}.
- 371g. Abū 'Alī al-Ḥusayn b. 'Abdallāh Ibn Sīnā (d. 1037). *Risālatun mawsūmatun bi-al-Jumānati manzūmatun fī al-ḥikmati* (Treatise Titled *The Divine Pearl*, in Verse), 129 {18–19} [another copy on 363 {11–12}; see list by Gutas]. MANUSCRIPT: TSMK, A. 3355 (Karatay: A 6652) fols. 185b–212b, (seal of Bayezid II).
372. Ibn al-'Arabī (?). *Kitābu al-isrā'i fī [al-taṣawwuf]*⁴ (The Book of the Night Journey), 129 {19}. EDITION: *Kitāb al-Isrā' ilā al-maqām al-asrā: 'arūj-i rūḥānī yā sayr va sulūk-i 'irfānī*, ed. Ja'far Sajjādī (Tehran: Kitābkhānah-i Ṭahūrī, 1993–94). Missing folio [between 129 and 130] in MS Török F. 59
373. Multi-text volume.
- 373a. Ibn al-'Arabī. Unidentified title due to missing folio, {...}–130 {1}.
- 373b. Ptolemy (d. 170). *Kitābu al-Baṭlamyūs fī al-ḥikmati wa-kalimāt al-iqlishtī* (The Book of Ptolemy on Philosophy and the Words of *Iqlishtī*), 130 {1}.
- 373c. [Attributed to] Abū 'Alī al-Ḥusayn b. 'Abdallāh Ibn Sīnā (d. 1037). *Risālatu al-ṭayri* (The Bird), 130 {2}. EDITION: *Tarjamah va matn-i Risālat al-ṭayr*, trans. Nāṣir Ṭabāṭabā'ī (Tehran: Mawla, 2010–11).
- 373d. [Attributed to] Aḥmad bin Sa'īd (d. ?). *Risālatu al-ṭayri* (The Bird), 130 {2}.
- 373e. [Attributed to] Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Risālatu al-ṭayri min qibali al-taṣawwufi* (The Bird), 130 {3–4}. EDITION: “Risālat al-ṭayr,” in *Majmū'at rasā'il al-Imām al-Ghazzālī*, ed. Aḥmad Shams al-Dīn, 7 vols. (Beirut: Dār al-Kutub al-'Ilmiyah, 1994), 4:44–48.
374. Multi-text volume.
- 374a. “*Risālatu sharḥi al-Nazari fī al-alfāzi al-ṣūfiyyati*” (A Treatise on the Commentary on the “Gaze” in Sufi Terminology), 130 {4}.
- 374b. “*Risālatun fī al-alfāzi al-ṣūfiyyati*” (A Treatise on Sufi Terminology), 130 {4–5}.
- 374c. “*Risālatun fī mas'alati al-samā'ī*” (A Treatise on the Question of [the Sufi] Audition), 130 {5}.
- 374d. Same as 222a (except no note of *fī al-taṣawwufi*), 130 {5}.
- 374e. Same as 122, 130 {5–6}.
375. Multi-text volume.
- 375a. Same as 176, 130 {6–7}.
- 375b. “*Risālatun fī 'ilmi al-ma'ānī*” (A Treatise on the Science of Rhetoric), 130 {7}.
- 375c. Same as 155 (except no note of *bi-al-fārisiyyati*), 130 {7}.
- 375d. Same as 367j (except with the note *fī al-iṣṭilāḥāti*), 130 {7–8}.
376. Multi-text volume. MANUSCRIPT: SK, Ayasofya 2384 (seal ?).
- 376a. Abū al-Futūḥ Shihāb al-Dīn Yaḥyā b. Ḥabash b. Amīrak al-Suhrawardī al-Maqtūl (d. 1191). *Kitābu al-alwāḥi al-'imādīyyati fī al-ḥikmati* ([Philosophical] Tablets for 'Imādaddīn Qara Arslān), 130 {8–9} [for four other copies, see list by Gutas]. EDITION: *al-Mu'allafāt al-falsafīyah wa-al-*

- Şūfiyyah: al-Alwāḥ al-ʿImādīyah, Kalimat al-Taṣawwuf, al-Lamaḥāt*, ed. Najafqulī Ḥabībī (Beirut: Manshūrāt al-Jamal, 2014).
- 376b. Abū al-Futūḥ Shihāb al-Dīn Yahyā b. Ḥabash b. Amīrak al-Suhrawardī al-Maqtūl (d. 1191). *Ḥayākilu al-nūri min qibali al-ḥikmati* (Temples of Light), 130 {9} [another copy on 348 {19}–349 {1}; see list by Gutas]. EDITION: *Hayākil al-nūr*, ed. Muḥammad ʿAlī Abū Rayyān (Cairo: al-Maktabah al-Tijārīyah al-Kubrā, 1957).
- 376c. Abū al-Futūḥ Shihāb al-Dīn Yahyā b. Ḥabash b. Amīrak al-Suhrawardī al-Maqtūl (d. 1191). *Risālatu al-abrāji min qibali al-ḥikmati* (The Treatise of Towers, on Philosophy), 130 {9–10}.
- 376d. Fakhr al-Dīn Abū ʿAbd Allāh Muḥammad b. ʿUmar b. al-Khaṭīb al-Rāzī (?) (d. 1210). *Kitābun fi iṣṭilāḥāti al-ʿilmīyyati* (A Book on Specialized Terminology), 130 {10}.
- 376e. Abū ʿAlī al-Ḥusayn b. Ibn Sīnā (d. 1037). *Kitābu al-hudūdi fi al-iṣṭilāḥāti* (The Book of Definitions, on Terminology), 130 {10–11}. EDITION: *Kitāb al-Hudūd–Livres des définitions*, ed. Amélie Marie Goichon (Cairo: al-Maʿhad al-ʿIlmī al-Faransī lil-Āthār al-Sharqīyah, 1963).
377. Multi-text volume.
- 377a. “*Nuqūshu fuṣūṣi al-ḥikami fi al-taṣawwufi*” (Figures of Ibn al-ʿArabī’s *Fuṣūṣ al-Ḥikam*), 130 {11}.
- 377b. Ibn al-ʿArabī. *Kitābu al-jalāli wa-al-jamālī fi al-taṣawwufi* (The Book of [Divine] Majesty and Beauty), 130 {11–12}. EDITION: *al-jamāl wa-al-jalāl*, ed. Maysam al-Ṣawwāf (Damascus: Maktabat Dār al-Daqqāq, 2015).
- 377c. Same as 155 (except no note of *bi-al-fārisīyyati*), 130 {12}.
- 377d. Same as 269a, 130 {12–13}.
- 377e. “*Risālatun fi ishārāti al-ḥurūfi fi al-taṣawwufi*” (A Treatise on the Symbolic Meanings of Letters, in Sufism), 130 {13}.
- 377f. “*Risālatun fi al-iṣṭilāḥāti min qibali al-taṣawwufi*” (A Treatise on Sufi Terminology), 130 {13–14}.
- 377g. “*Risālatun fi al-iṣṭilāḥāti min qibali al-taṣawwufi*” (A Treatise on Sufi Terminology), 130 {14–15}.
378. Multi-text volume.
- 378a. “*Sharḥu Fuṣūṣi al-ḥikami fi al-taṣawwufi*” (Commentary on Ibn al-ʿArabī’s *Fuṣūṣ al-Ḥikam*), 130 {15}.
- 378b. “*Kitābu tafsiiri kalāmi Allāhi wa-taʿwīli al-āyāti*” (A Book of Qurʾan Interpretation), 130 {15–16}.
- 378c. Same as 53d, 130 {16}.
- 378d. “*Sharḥu bayti Mawlānā Khudāwandigār fi al-taṣawwufi*” (Commentary on a Verse of Mawlānā Khudāwandigār [Rumi]), 130 {16–17}.
379. Multi-text volume. MANUSCRIPT: SK, Ayasofya 4817 (seal?).
- 379a. Ibn al-ʿArabī. *Kitābu al-ʿabādīlati* (The Book of the Four Close Companions of Muhammad Named ʿAbdullāh), 130 {17}. EDITION: *al-ʿAbādīlah*, ed. ʿAbd al-Qādir Aḥmad ʿAṭā (Cairo: Maktabat al-Qāhira, 1969).
- 379b. Ibn al-ʿArabī (?). *Kitābu al-shāhīdi wa-al-mashāhīdi* (The Book of the Upright Tombstone and Holy Shrines), 130 {17}. EDITION (?): *Kitāb al-Shāhid*, ed. ʿAbd al-Raḥīm Mārdīnī (Damascus: Dār al-Maḥabbah, 2003).
- 379c. Ibn al-ʿArabī (?). *Kitābun marqūmun bi-Tāji al-tarājīm* (A Book Titled *Crown of Biographies*), 130 {8}. EDITION: “*Tāj al-tarājīm wa-al-qism al-Ilāhī wa-al-aḥādīyah wa-ḥilyat al-abdāl wa-rasāʾil ukhrā*,” in *Rasāʾil Ibn ʿArabī*, ed. Saʿīd ʿAbd al-Fattāḥ, 7 vols. (Beirut: al-Intishār al-ʿArabī, 2002), vol. 5.
- 379d. Ibn al-ʿArabī (?). *Sharḥu al-asmāʾi al-ḥusnā min al-Futūḥāti al-makkiyyati fi al-taṣawwufi* (Commentary of the Beautiful Names of God from *al-Futūḥāt al-Makkiyyah*), 130 {18–19}. EDITION: “*Maʿrifat al-asmāʾ al-ḥusnā*” in *al-Futūḥāt al-Makkiyyah*, 4 vols. (Beirut: Dār Ṣādir, 1968), 4:196–326.

380. Multi-text volume. MANUSCRIPT: SK, Ayasofya 4807 (seal ?).
- 380a. “*Kitābun fī al-ḥikmatī*” (A Book on Philosophy), 130 {19}.
- 380b. ‘Abd al-Razzāq Kamāl al-Dīn b. Abū al-Ghanā’im al-Qāshānī (?) (d. 1329–35). *Risālatun fī iṣṭilāḥāti al-ṣūfiyyati* (A Treatise on Sufi Terminology), 131 {1}.
- 380c. Naṣīr al-Dīn Ṭūsī (?) (d. 1274). *Kitābu awṣāfi al-ashrāfi fī al-taṣawwufi* (The Description of the Grandees), 131 {1}.
- 380d. Same as 237a, with slight variation in title, 131 {2}.
- 380e. “*Risālatāni fī al-taṣawwufi*” (Two Treatises on Sufism), 131 {2}.
- 380f. “*Risālatun fī al-mu‘ammā*” (A Treatise on Riddles), 131 {2}.
- 380g. Ḥusayn b. Ḥaydar Wahīd Tabrīzī (?) (d. 1535–36). *Risālatun mawsūmatun bi-jam‘i mukhtaṣarin fī ‘ilmi al-‘arūdi* (A Treatise Titled *Synoptic Collection* on Prosody), 131 {3}.
- 380h. Abū al-Barakāt Nūr al-Dīn ‘Abd al-Raḥmān b. Aḥmad al-Jāmī (?) (d. 1492). “*Risālatun fī ‘ilmi al-qawāfi*” (A Treatise on Rhyme), 131 {3}.
- 380i. Sharaf al-Dīn Abu al-‘Abbās Aḥmad b. Yūsuf al-Ḳaysī al-Tifashī (?) (d. 1253). “*Risālatun fī ma‘rifati al-jawāhiri al-ma‘daniyyati*” (A Treatise on the Knowledge of Mineral Jewels), 131 {3–4}. EDITION: *Azhār al-afkār fī jawāhir al-aḥjār*, ed. Muḥammad Yūsuf Ḥasan and Maḥmūd Basyūnī Khafājī (Cairo: al-Hay’ah al-Miṣriyah al-‘Āmmah lil-Kitāb, 1977).
381. Multi-text volume. MANUSCRIPT: SK, Ayasofya 1982 (?) (seal of Bayezid II).
- 381a. “*Thalāthu rasā’ila fī al-taṣawwufi*” (Three Treatises on Sufism), 131 {4}.
- 381b. Dāwud b. Maḥmūd al-Qayṣarī (?) (d. 1350). *Kitābun fī sharḥi ma‘ānī naqshi al-Fuṣūṣi fī al-taṣawwufi* (A Book of Commentary on the Meanings of the Figure in Ibn al-‘Arabī’s *Fuṣūṣ al-ḥikam*), 131 {4–5}.
- 381c. Same as 53d, 131 {5–6}.
382. Multi-text volume.
- 382a. Same as 373e, 131 {6}.
- 382b. “*Sittu rasā’ila fī al-ḥikmatī*” (Six Treatises on Philosophy), 131 {6–7}.
383. Multi-text volume. MANUSCRIPT: SK, Ayasofya 1694 (seal of Bayezid II).
- 383a. Ibn al-‘Arabī. *Kitābu al-tajalliyāti fī al-taṣawwufi* (The Book of [Divine] Self-Disclosure), 131 {7}. EDITION: *Kitāb al-Tajalliyāt*, ed. Ayman Ḥamdī (Cairo: al-Hay’ah al-Miṣriyah al-‘Āmmah lil-Kitāb, 2002).
- 383b. Same as 224a, 131 {7–8}.
- 383c. “*Kitābun fī aḥwāli al-ḥurūfi*” (A Book on the States of Letters), 131 {8–9}.
- 383d. Same as 246, with slight variation in title, 131 {9–10}.
- 383e. “*Kitābu rashfi al-ma‘īn⁶ fī kashfi ma‘nā al-nubuwwati wa-sharḥu Ḥukmi al-wilāyati*” (Drinking the Surface Water in Discovering the Meaning of Prophethood and Commentary on the Jurisdiction of Sovereignty), 131 {10}.
- 383f. “*Risālatu al-lā’ihati al-‘ulwīyyati fī al-taṣawwufi*” (Celestial Decree, on Sufism), 131 {11}.
384. Multi-text volume.
- 384a. “*Risālatun fī qawlihi ta‘ālā wa-nafakhtu fīhi min rūḥi*” (A Treatise on the Divine Saying “And I Breathed in Him from My Spirit”), 131 {11–12}.
- 384b. Same as 373e, 131 {12–13}.
- 384c. “*Risālatu tafṣīli ahli al-bida‘i*” (Detailed Account on Heretics), 131 {13}.
- 384d. Shams al-Dīn Muḥammad b. ‘Abd al-Malik al-Ṣūfi Abū Thābit al-Daylamī (d. ca. 1197). *Risālatu ghāyati al-imkāni [fī dirāyat al-makān] fī al-tawḥīdi* (The Limits of Possibility [in the Comprehension of Space]), 131 {13–14}.

- 384e. “*Risālatu al-‘ilm*” (A Treatise on Knowledge), 131 {14}.
- 384f. Same as 229b (except with the note *fi al-taṣawwufi*, but no note of *bi-al-fārisiyyati*), 131 {14}.
- 384g. “*Risālatu nuzhati al-‘āshiqīna*” (Excursion of Lovers), 131 {14–15}.
- 384h. “*Riṣālatu naẓmi Ibn al-Fāriḍ fi al-taṣawwufi*” (Treatise on the Verse of Ibn al-Fāriḍ), 131 {15}.
- 384i. “*‘Asharu rasā’ila min qibali al-taṣawwufi*” (Ten Treatises on Sufism), 131 {15–16}.
385. “*Thalāthūna kitāban aktharuhā li-l-Shaykh Muḥyī al-Dīn al-‘Arabī fi al-taṣawwufi fi mujalladin wāḥidin*” (Multi-Text Volume Containing Thirty Books, Mostly of Shaykh Muḥyī al-Dīn al-‘Arabī on Sufism), 131 {16–17}.
386. Multi-text volume. MANUSCRIPT: SK, Ayasofya 4837 (seal of Bayezid II).
- 386a. “*Kitābun fi lughāti al-Qur’ānī*” (A Book on Qur’anic Terms), 131 {17}.
- 386b. “*Risālatu sharḥi al-asmā’i al-ḥusnā*” (Commentary on the Beautiful Names of God), 131 {17–18}.
- 386c. Same as 146c, with slight variation in title and with the note *fi al-taṣawwufi* instead of *min qibali al-taṣawwufi*, 131 {18}.
- 386d. “*Kitābu kashfi al-asrāri fi al-taṣawwufi*” (Discovery of the Secrets), 131 {18–19}.
- 386e. Same as 380c, 131 {19}.
- 386f. “*Kitābu farā’ida manthūratin min maqālāti ‘Alī bin Abī Ṭālib -raḍīya Allāhu ‘anhu-*” (Book of Dispersed Pearls, of the Sayings of ‘Alī bin Abī Ṭālib), 131 {19}–132 {1}.
- 386g. Amīn al-Dīn Abū ‘Alī al-Faḍl b. al-Ḥasan al-Ṭabrisī (d. 1153–54). *Kitābu nathri al-la’ālī min kalimāti ‘Alī bin Abī Ṭālib -raḍīya Allāhu ‘anhu-* (Scattering the Pearls from the Words of ‘Alī), 132 {1–2} [for seven other copies, see lists by Göktaş and Qutbuddin]. EDITION: *Manẓūmah-i Nasr-i al-lā’ālī: ganj-i gawhar*, ed. Ḥamīd Rahbar and Fāṭimah Ruḥānī (Qom: Majma‘-i Zakhā’ir-i Islāmī, 2010).
- 386h. “*Kitābun fi al-lughati*” (A Book on Language), 132 {2}.
- 386i. “*Risālatun fi ādābi al-khaṭṭi*” (A Treatise on the Etiquette of Calligraphy), 132 {2–3}.
- 386j. “*Kitābu qānūni al-sa’ādati fi ṣinā’ati al-muḥāsabāti*” (The Law of Happiness in the Profession of Bookkeeping), 132 {3}.
387. “*Risālatun fi al-laṭā’ifi wa-al-aḥwālī al-taṣawwufiyyati*” (A Treatise on Subtleties and Spiritual States), 132 {4}.
388. Multi-text volume containing books mostly of Shaykh Muḥyī al-Dīn al-‘Arabī on Sufism. MANUSCRIPT: SK, Fatih 5298 (seal ?).
- 388a. Ibn al-‘Arabī. *Kitābu al-fanā’i fi al-mushāhadati* (Annihilation in Direct Witnessing), 132 {4}. EDITION: *Kitāb al-Fanā’ fi al-mushāhadah* (Hyderabad: Dā’irat al-Ma’ārif al-‘Uthmāniyah, 1942).
- 388b. Ibn al-‘Arabī. *Kitābu al-qismi al-ilāhī* (The Divine Section), 132 {5}. EDITION: “*Tāj al-tarājim wa-al-qism al-Ilāhī wa-al-aḥadīyah wa-ḥilyat al-abdāl wa-rasā’il ukhrā*,” in *Rasā’il Ibn ‘Arabī*, ed. Sa’īd ‘Abd al-Fattāḥ, 7 vols. (Beirut: al-Intishār al-‘Arabī, 2002), vol. 5.
- 388c. Ibn al-‘Arabī. *Kitābu inshā’i al-jadāwili* (Composition of Drawings), 132 {5}. EDITION: *Kitāb inshā’ al-dawā’ir wa-al-jadāwil*, ed. Yūsuf Sifr Faṭṭūm (Damascus: Dār Ḥūrān lil-Ṭibā’ah wa-al-Nashr wa-al-Tawzī’, 2001).
- 388d. Ibn al-‘Arabī. *Risālatu al-amri [al-muḥkami] al-marbūṭi* (The Firm Command), 132 {5}. EDITION: “*al-Amr al-Muḥkam al-Marbūṭ fi mā Yalzam Ahl Ṭarīq Allāh min al-Shurūt*,” in *Dhakhā’ir al-A’lāq Sharḥ Turjumān al-Ashwāq*, ed. Muḥammad ‘Abd al-Raḥmān al-Kurdī (Cairo, 1968).
- 388e. Ibn al-‘Arabī. *Kitābu al-‘aẓamati* (Trusted Friends), 132 {6}. EDITION: “*Kitāb al-‘Aẓama*” in *Rasā’il Ibn ‘Arabī*, ed. Sa’īd ‘Abd al-Fattāḥ, 7 vols. (Beirut: al-Intishār al-‘Arabī, 2002), 1:71–118.

- 388f. Ibn al-‘Arabī. *Kitābu maqāmi al-qurbati* (Station of Closeness), 132 {6}. EDITION: “Kitāb Maqām al-Qurba,” in *Rasā’il Ibn ‘Arabī*, ed. Sa’īd ‘Abd al-Fattāh, 7 vols. (Beirut: al-Intishār al-‘Arabī, 2002), 1:233–46.
- 388g. Ibn al-‘Arabī. *Kitābu mafātīhi al-ghaybi* (Keys to the Unseen), 132 {6}.
- 388h. Ibn al-‘Arabī. *Risālatun fi sharhi al-alfāzi* (Commentary on [Some] Terms), 132 {6–7}.
- 388i. Ibn al-‘Arabī. *Kitābu al-yā’i* (Book of the Letter Y), 132 {7}. EDITION: “*Kitāb al-Yā’*,” in *Rasā’il Ibn ‘Arabī*, 2 vols. (Hyderabad: Dā’irat al-Ma‘ārif al-‘Uthmāniyah, 1948), vol. 1, treatise 10.
- 388j. Same as 379d, with slight variation in title, 132 {7}.
- 388k. Same as 269a (except no note of *fi al-taṣawwufi*), 132 {7–8}.
- 388l. Ibn al-‘Arabī. *Kitābu al-tadbīrāti al-ilāhiyyati* (Divine Governance), 132 {8}. EDITION: “*Kitāb al-Tadbīrāt al-Ilāhiyya fi Iṣlāh al-Mamlaka al-Insāniyya*,” in *Rasā’il Ibn ‘Arabī*, ed. Sa’īd ‘Abd al-Fattāh, 7 vols. (Beirut: al-Intishār al-‘Arabī, 2002), 2:288–406.
- 388m. Ibn al-‘Arabī. *Risālatu ashkālī dawā’iri al-‘awālimi* (The Book of Circular Drawings of the Worlds), 132 {8–9}.
- 388n. “*Rasā’ilu mukhtaṣaratun aktharuhā li-l-Shaykh Muḥyī al-Dīn al-‘Arabī min qibali al-taṣawwufi*” (Short Treatises, Mostly by Shaykh Muḥyī al-Dīn al-‘Arabī), 132 {9}.
- 388o. “*Risālatu malḥamati al-sanati allati allafahā Dhū-al-Qarnayn fi aḥkāmī al-sanati min qibali al-nujūmi*” (Treatise on Annual Weather Prognostications Attributed to Dhū-al-Qarnayn [Alexander the Great]), 132 {10–11}.
389. Multi-text volume. MANUSCRIPT: SK, Ayasofya 1980 (seal of Bayezid II).
- 389a. “*Kitābu fuṣūlin fi al-taṣawwufi*” (A Book [Containing] Sections, on Sufism), 132 {11}.
- 389b. Same as 219a, 132 {11–12}.
- 389c. Mawlānā Sa’d al-Dīn al-Kāshgharī (d. 1456). *Risālatu fi kayfiyyati al-dhikri wa-al-tawajjuhi fi al-taṣawwufi* (On the Conditions of Invocation and Focusing [on the Sufi Master]), 132 {12–13}.
- 389d. “*Sharḥu rubā’i al-Shaykh ‘Aṭṭār*” (Commentary on the Quatrains of ‘Aṭṭār), 132 {13}.
- 389e. “*Risālatun mawsūmatun bi-Mir’āti al-‘āshiqūna*” (Mirror for Lovers), 132 {13}.
- 389f. “*Risālatun fi faḍli al-du‘ā’i*” (A Treatise on the Virtues of Free Prayer), 132 {14}.
- 389g. “*Risālatun fi ‘ilmi al-khatti*” (A Treatise on Calligraphy), 132 {14}.
- 389h. Ṣadr al-Sharī’a al-Thānī ‘Ubayd Allāh b. Mas’ūd b. Taj al-Sharī’a ‘Umar al-Maḥbūbī al-Bukhārī (d. 1346). *Risālatu ta’wīli Qiṣṣati Yūsuf-‘alayhi al-salāmu- fi al-taṣawwufi* (Commentary of the Story of Yusuf), 132 {14–15}.
- 389i. “*Qaṣīdatun mawsūmatun bi-Waḍa’i’i al-ashḥār fi ṣanā’i’i al-ash‘ār*” (Dawn’s Deposit on the Art of Poetry), 132 {15–16}.
- 389j. Abū Mu’in Nāṣir b. Khusraw b. Ḥārith al-Qubādhiyānī al-Marwazī (d. after 1073). *Qaṣīdatu al-āfāqi wa-al-anfusi* (Ode of Horizons and Souls), 132 {16}.
390. Multi-text volume. MANUSCRIPT: SK, Ayasofya 4819 (seal ?).
- 390a. Same as 384d (except with the note *fi al-taṣawwufi* instead of *fi al-tawḥīdi*), 132 {16–17}.
- 390b. “*Risālatu al-arba’ina al-ilāhiyyati*” (Treatise on the Divine Forty), 132 {17}.
- 390c. Abū Sa’īd Faḍl Allāh b. Abī al-Khayr Aḥmad b. Muḥammad al-Mayhanī (d. 1049). *Risālatu maqāmāti arba’ina fi al-taṣawwufi* (Forty Stations), 132 {17–18}.
- 390d. “*Risālatun mawsūmatun bi-Jihādnama*” (Book of Jihad), 132 {18}.
- 390e. Shaykh Abū al-Jannāb Aḥmad b. ‘Umar Najm al-Dīn al-Kubrā⁸ (d. 1221). *Risālatun nafīsatun fi al-taṣawwufi* (Precious Treatise on Sufism), 132 {18–19}. EDITION (?): *Die Fawā’ih al-ḡamāl wa-fawā’ih al-ḡalāl des Naǧm ad-dīn al-Kubrā: eine Darstellung mystischer Erfahrungen im Islam aus der Zeit um 1200 n. Chr.*, ed. Fritz Meier (Wiesbaden: F. Steiner, 1957).

- 390f. “*Risālatun fi al-ma‘ārifi*” (A Treatise on Spiritual Knowledge), 132 {19}.
- 390g. “*Risālatu yazdān-shinākh*” (Knower of God), 132 {19}.
- 390h. Same as 187, with slight variation in title and with the note *fi al-taṣawwufi* instead of *min qibali al-taṣawwufi*, 133 {1}.
- 390i. “*Al-Abyātu al-‘arabiyyatu wa-al-fārisiyyatu*” (Arabic and Persian Couplets), 133 {1–2}.
391. Multi-text volume. MANUSCRIPT: SK, Süleymaniye 1028 (seal ?).
- 391a. Same as 113, 133 {2}.
- 391b. Same as 39a (?), 133 {2–3}.
- 391c. Al-Shaykh al-Imām Abī Ja‘far Muḥammad ibn al-Ḥusayn ibn Aḥmad ibn Yazdānyār al-Anbarī (fl. 11th c.). *Kitābu rawḍati al-murīdīna^o fi al-taṣawwufi* (Garden for Aspirants), 133 {3}. EDITION: “*Rawdat al-Muridin* of Shaykh Abu Ja‘far Ibn-Yazdanyar,” ed. and trans. John Alden Williams (PhD diss., Princeton University, 1959).
- 391d. “*Risālatun fi firaqi ahli al-taṣawwufi*” (A Treatise on the Sects of Sufis), 133 {3–4}.
- 391e. Shaykh Abū al-Jannāb Aḥmad b. ‘Umar Najm al-Dīn al-Kubrā (?) (d. 1221). *Risālatu al-sā‘iri fi al-taṣawwufi* (The Wayfarer), 133 {4}.
- 391f. “*Risālatun qudsiyyatun fi ziyārati al-mazūri ‘alā ra‘si qabrihi*” (A Sacred Treatise on Visiting the Visited at the Head of His Grave), 133 {4–5}.
- 391g. “*Risālatun fi fawā‘idi al-ḥurūfi*” (A Treatise on the Benefits of Letters), 133 {5}.
- 391h. Rashīd al-Dīn Muḥammad ibn Muḥammad ibn ‘Abd al-Jalīl al-Waṭwāṭ al-Balkhī (?) (d. 1182). *Risālatu sharḥi mi‘ati kalimatin li-‘Alī bin Abī Ṭālib -raḍiya Allāhu ‘anhu-* (Commentary on One Hundred Sayings of ‘Alī bin Abī Ṭālib), 133 {5–6}.
- 391i. Ibn al-‘Arabī (?). *Risālatun fi bayāni awliyā‘i Allāhi ta‘ālā min al-aqṭābi wa-ghayrihim* (A Treatise Enumerating God’s Friends, the Poles [of Sainthood] as Well as Others), 133 {6–7}.
- 391j. “*Risālatun fi al-mashyakhatī*” (A Treatise on Sufi Masters), 133 {7}.
- 391k. “*Risālatun fi bayāni anwā‘i al-mawti fi al-taṣawwufi*” (A Treatise Explaining the Different Kinds of Death according to Sufism), 133 {7–8}.
- 391l. ‘Abd al-Laṭīf b. ‘Abd al-Raḥmān b. Aḥmad ‘Abd al-Laṭīf al-Qudsī (d. 1452). *Risālatu wāhibi al-mawāhibi* (The Giver of Gifts), 133 {8}.
- 391m. Same as 246, with slight variation in title and no note of *min qibali al-taṣawwufi*, 133 {8–9}.
- 391n. Dāwud b. Maḥmūd al-Qayṣarī (?) (d. 1350). *Risālatu sharḥi al-Qaṣīdati al-mīmiyyati al-musammāti bi-al-Khamriyyati fi al-taṣawwufi* (Commentary on Ibn al-Fāriḍ’s Poem Rhyming in M, Also Named Wine Poem), 133 {9–10}.
- 391o. “*Risālatu taḥarruki al-‘ishqi*” (Excitement of Love), 133 {10}.
- 391p. “*Risālatun fi khawāṣṣi al-ḥurūfi*” (A Treatise on the Special Qualities of Letters), 133 {10}.
- 391q. “*Risālatu bustāni al-ma‘rifati min kalāmi Maṣṣūr al-ma‘rūfi bi-al-Ḥallā’*” (The Garden of Gnosis), 133 {10–11}.
- 391r. “*Risālatu al-najāti fi ṭarīqi al-taṣawwufi*” (Salvation on the Sufi Path), 133 {11–12}.
- 391s. Same as 211b (except with the note *fi al-taṣawwufi* instead of *min qibali al-taṣawwufi*), 133 {12}.
- 391st. “*Rasā‘ilu mukhtaṣaratun*” (Short Treatises), 133 {13}.
392. Multi-text volume. MANUSCRIPT: SK, Ayasfya 2055 (seal ?).
- 392a. “*Kitābun fi faḍā‘ila min qibali al-taṣawwufi*” (On Virtues), 133 {13}.
- 392b. “*Kitābu waṣīyyati rasūli Allāhi -ṣallā Allāhu ‘alayhi wa-sallama- min qibali al-taṣawwufi*” (Last Will of the Messenger of God), 133 {14}.
- 392c. “*Risālatu al-futuwwati*” (On Generosity), 133 {14–15}.
- 392d. “*Risālatun fi al-wājibāti wa-[al-]abwābi fi al-faḍā‘ili min qibali al-taṣawwufi*” (A Treatise on [Religious] Obligations and Chapters on Virtues), 133 {15}.

393. Multi-text volume. MANUSCRIPT: SK, Ayasofya 5426 (seal ?).
- 393a. “Iḥdā wa-thalāthūna risālatan fi al-taṣawwufi wa-ghayrihi” (Thirty-One Treatises on Sufism and Other Subjects), 133 {16}.
- 393b. Abū Ḥāmid Muḥammad b. Muḥammad al-Tūsī al-Ghazālī (?) (d. 1111). “*Al-Munājāt awwaluhā risālatun fi ḥamāqati ahli al-ibāḥati*” (Intimate Conversations, the First of Which Is a Treatise on the Folly of the Libertines), Persian, 133 {16–17}.
394. Multi-text volume.
- 394a. “*Risālatun fi al-akhlāqi wa-al-siyāsati*” (A Treatise on Ethics and Government), 133 {17–18}.
- 394b. “*Kitābun fi qawānīni al-mulūki*” (A Book on the Rules of Kings), 133 {18}.
- 394c. “*Risālatun manzūmatun fi al-‘aqā’idi*” (A Versified Treatise on Creed), 133 {18}.
- 394d. “*Qaṣīdatun nafisatun fi al-wujūdi min qibali al-taṣawwufi*” (A Wonderful Ode on Being), 133 {19}.
- 394e. “*Kitābun marqūmun bi-al-ṣuḥufi al-yūnāniyyati*” (A Book Marked as Greek Tracts), 133 {19}–134 {1}.
- 394f. Abū ‘Alī al-Ḥusayn b. Ibn Sīnā (d. 1037). *Kitābun mawsūmun bi-al-Jamānati al-ilāhiyyati li-Ibn Sīnā fi al-ḥikmati* (The Divine Pearl), 134 {1}. Same as 371g (?).
- 394g. Abū Yūsuf Ya‘qūb b. Ishāq al-Kindī (d. between 861 and 866). *Risālatun fi daf‘i al-aḥzāni* (A Treatise on Dispelling Sorrow), 134 {1–2}. EDITIONS: “*al-Ḥīla li-Daf‘ al-Aḥzān*,” in *al-Fikr al-Akhlāqī al-‘Arabī: al-Falāsifa al-Khuluqīyyīn*, ed. Majīd Fakhry (Beirut: al-Ahliyah lil-Nashr wa-al-Tawzī‘, 1979), 16–26; “The Epistle of Ya‘qūb Ibn Ishāq al-Kindī on the Device for Dispelling Sorrows,” trans. Ghada Jayyusi-Lehn, *British Journal of Middle Eastern Studies* 29, no. 2 (2002): 121–35.
- 394h. “*Thalāthu rasā’ila*” (Three Treatises), 134 {2}.
395. Multi-text volume.
- 395a. Same as 211b (with the note *fi al-taṣawwufi* instead of *min qibali al-taṣawwufi*), 134 {2–3}.
- 395b. Same as 118b, 134 {3}.
- 395c. Same as 390e (?), 134 {3–4}.
396. Multi-text volume.
- 396a. Same as 155 (except for omission of *bi-al-fārisiyyati*), 134 {4–5}.
- 396b. “*Sharḥu al-Lama’āt*” (Commentary on al-Iraqī’s *Lama’āt*), 134 {5}.
- 396c. “*Risālatu al-munāzarāti al-khamsi*” (Five Debates), 134 {5}.
- 396d. Same as 229b (except with the note *fi al-taṣawwufi*, and no note of *bi-al-fārisiyyati*), 134 {5–6}.
- 396e. “*Khamsu rasā’ila*” (Five Treatises), 134 {6}.
397. Multi-text volume. All texts on Sufism (*kulluhā fi al-taṣawwufi*). MANUSCRIPT: SK, Ayasofya 1644 (seal ?).
- 397a. Same as 222b (except no note of *fi al-taṣawwufi*), 134 {6–7}.
- 397b. Same as 388l, 134 {7–8}.
- 397c. Ibn al-‘Arabī. *Kitābu al-naqabā’i* (Book of Principal [Saints]), 134 {8}. EDITION: “*Kitāb al-Quṭb wa-al-nuqabā’*,” in *Rasā’il Ibn ‘Arabī*, ed. Sa’īd ‘Abd al-Fattāḥ, 7 vols. (Beirut: al-Intishār al-‘Arabī, 2002), 2:18–61.
- 397d. Ibn al-‘Arabī. *Kitābu mā lā yu’awwalu ‘alayhi laḥū* (That Which Does Not Depend on Anything), 134 {8–9}. EDITION: “*Risālat La Yu’awwal ‘Alayhi*,” in *Rasā’il Ibn ‘Arabī*, 2 vols. (Hyderabad: Dā’irat al-Ma’ārif al-‘Uthmāniyyah, 1948), vol. 1, treatise 16.
- 397e. Ibn al-‘Arabī. *Kitābu ‘uqlati al-mustawfizi* (The Knot of Preparedness), 134 {9}. EDITION: “*Uqlat al-mustawfiz*,” in *Kleinere Schriften des Ibn al-‘Arabī*, ed. Henrik S. Nyberg (Leiden: Brill, 1919), 6671–76.

- 397f. Ibn al-‘Arabī. *Kitābu al-ḥujubī* (Veils), 134 {9}. EDITION: *Kitāb al-ḥujub*, ed. Sa‘īd ‘Abd al-Fattāh (Cairo: Maktabat al-Thaqāfa al-Dīniyya, 2004).
- 397g. Ibn al-‘Arabī. *Kitābu al-khalwātī* (The Seclusion), 134 {9–10}. EDITION: “*al-Khalwat al-Mutlaqa*,” in *Majmū‘at Rasā’il Ibn al-‘Arabī*, 3 vols. (Beirut: Dār al-Maḥajjat al-Baydā, 2000), 1:423–54.
398. Multi-text volume. MANUSCRIPT: SK, Ayasofya 2144 (seal ?).
- 398a. Abū al-Futūḥ Shihāb al-Dīn Yaḥyā b. Ḥabash b. Amīrak al-Suhrawardī al-Maqtūl (d. 1191). *Kitābu al-wāridātī wa-al-taqdīsātī min qibali al-ṭilsimātī* (Inspired Thoughts and Consecrations, on Talismans), 134 {10–11}. EDITION: “The Arabic text of *al-Wāridāt wa’l-Taqdīsāt*” in Łukasz Piątak, “Between Philosophy, Mysticism, and Magic: A Critical Edition of Occult Writings of and Attributed to Shihab al-Din al-Suhrawardi (1156-1191)” (PhD diss., University of Warsaw, 2018), 90–163.
- 398b. Abū Maṣṣūr ‘Abd al-Malik b. Muḥammad al-Tha‘ālibī (d. 1039). *Kitābu al-yawāqūtī fi al-laṭā’ifi* (Book of Rubies), 134 {11}. MANUSCRIPTS: TSMK, A. 1462 (Karatay: A 5018) (seal of Bayezid II); TSMK, A. 2535 (Karatay: A 5019) (seal of Bayezid II). EDITION: *al-Ẓarā’if wa-al-Laṭā’if wa-al-Yawāqūt fi ba’da al-Mawāqūt*, ed. Nāṣir Muḥammadi Muḥammad Jād, introd. Ḥusayn Naṣṣār (Cairo: Dār al-Kutub wa-al-Wathā’iq al-Qawmiyah, 2006).
- 398c. “*Risālatun fi al-khawāṣṣi al-Qur’āniyyati*” (A Treatise on Qur’anic Properties), 134 {11–12}.
- 398d. “*Kitābu al-ṣuḥufi al-yūnāniyyati*” (Greek Books), 134 {12}.
- 398e. “*Risālatun fi al-laṭā’ifi al-musajja‘ati*” (A Treatise on Jokes in Rhymed Prose), 134 {12–13}.
- 398f. Abū ‘Alī al-Qāḍī al-Fāḍil ‘Abd al-Raḥīm b. ‘Alī b. al-Sa‘īd al-Laḥmī al-Ḥasan al-‘Asqalānī (d. 1200). *Risālatun fi rasā’ila ansha’ahā al-Qāḍī ‘Abd al-Raḥīm* (A Treatise Containing Epistles Written by Qāḍī ‘Abd al-Raḥīm), 134 {13}.
- 398g. Abū ‘Alī al-Ḥusayn b. ‘Abdallāh Ibn Sīnā (d. 1037). *Risālatun fi al-ṣalātī ‘alā zu‘mi Ibn Sīnā* (A Treatise on Prayer according to Ibn Sina), 134 {13–14}.
- 398h. “*Abwābun wa-kalimātun fi al-mawā’izī*” (Chapters and Utterances on Preaching), 134 {14}.
399. Multi-text volume. MANUSCRIPT: SK, Ayasofya 4806 (seal ?).
- 399a. Ṣadr al-Dīn Muḥammad b. Ishāq b. Muḥammad b. Yūnus al-Qunawī (d. 1274). *Tafsīru fātīhati al-kitābi min qibali al-taṣawwufi* (Commentary on the Opening Chapter of the Qur’an), 134 {15}. EDITION: *al-Tafsīr al-ṣūfi lil-Qur’ān, dirāsah wa-taḥqīq li-Kitāb I’jāz al-bayān fi ta’wil umm al-Qur’ān*, ed. ‘Abd al-Qādir Aḥmad ‘Aṭā (Cairo: Dār al-Kutub al-Ḥadīthah, 1969).
- 399b. Ṣadr al-Dīn Muḥammad b. Ishāq b. Muḥammad b. Yūnus al-Qunawī (d. 1274). *Kitābu al-nafahātī al-ilāhiyyati fi al-taṣawwufi* (Divine Fragrances, on Sufism), 134 {15–16}. EDITION: *al-Nafahāt al-Ilahīyah*, ed. Muḥammad Khvajāvī (Tehran: Intishārāt-i Mawlā, 2005).
- 399c. Same as 49b, 134 {16}.
- 399d. “*Risālatun fi al-ḥaqā’iqi wa-al-asrārī*” (A Treatise on Truths and Secrets), 134 {17}.
- 399e. Same as 383a, 134 {17–18}.
400. Multi-text volume. MANUSCRIPT: SK, Ayasofya 4875 (seal of Bayezid II).
- 400a. [AUTHOR] “*Kitābun min kalimāti Amīr al-Mu’minīn ‘Alī -raḍīya Allāhu ‘anhu-*” (Book of the Maxims of Commander of the Faithful ‘Alī—May God Be Pleased with Him), 134 {18–19}.
- 400b. “*Kitābun fi al-maḥabbati min qibali al-taṣawwufi*” (A Book on Love), 134 {19}.
- 400c. ‘Abd al-Razzāq Kamāl al-Dīn b. Abū al-Ghanā’im al-Qāshānī (d. 1329–35). *Risālatun fi tafṣīli al-qaḍā’i wa-al-qadari* (Treatise on the Details of the [Divine] Decree and Predestination), 134 {19}–135 {1}. EDITION: *Traité sur la prédestination et le libre arbitre* = [*al-Risālah fi al-qaḍā’ wa-al-qadar*], ed. and trans. Stanislas Guyard, introd. Gérard Leconte (Paris: Éditions orientales, 1978).

- 400d. “*Kitābu ishārāti al-Qur’āni fī ‘ilmī² al-insāni fī al-taṣawwufi*” (Qur’anic Allusions, on Knowledge of Human Beings), 135 {1}.
- 400e. Ibn al-‘Arabī. *Kitābu natā’iji al-adhkāri* (Effects of Invocations), 135 {2}.
- 400f. Ibn al-‘Arabī. *Kitābu tāji al-rasā’ili* (Crown of Treatises), 135 {2}. EDITION: “*Tāj al-Rasā’il wa Minhāj al-Wasā’il*,” in *Rasā’il Ibn ‘Arabī*, ed. Sa’id ‘Abd al-Fattāh, 7 vols. (Beirut: al-Intishār al-‘Arabī, 2002), 2:233–87.
- 400g. Same as 379a, 135 {2}.
- 400h. Ibn al-‘Arabī. *Risālatu al-ifādati fī al-taṣawwufi* (Benefit), 135 {2–3}.
- 400i. Same as 397e, 135 {3–4}.
- 400j. Same as 388d with slight variation in title, 135 {4}.
- 400k. “*Thamānu³ rasā’ila*” (Eight Treatises), 135 {4–5}.
401. Multi-text volume. All texts by Ibn al-‘Arabī, on Sufism (*kulluhā li-l-Shaykh Muḥyi al-Dīn al-‘Arabī fī al-taṣawwufi*). MANUSCRIPT: SK, Ayasofya 2063 (seal ?).
- 401a. Ibn al-‘Arabī. *Kitābun fī martabati al-quṭbi wa-al-imāmayni* (On the Rank of the Pole [of Saints] and the Two Imams), 135 {5}. EDITION: “*Kitāb al-quṭb wa-al-imāmayni wa-al-mudlijīn*,” in *Rasā’il Ibn ‘Arabī*, ed. Sa’id ‘Abd al-Fattāh, 7 vols. (Beirut: al-Intishār al-‘Arabī, 2002), 1:207–32.
- 401b. Ibn al-‘Arabī. *Risālatu al-intiṣārī* (Triumph), 135 {5}. EDITION: “*Risālat al-Intiṣār*” in *Rasā’il Ibn ‘Arabī*, 2 vols. (Hyderabad: Dā’irat al-Ma’ārif al-‘Uthmāniyah, 1948), vol. 2, treatise 20.
- 401c. Ibn al-‘Arabī. *Risālatu al-anwāri fīmā yumnaḥu ṣāhibu al-khalwati min al-asrāri* (Lights of Secrets Emitted by One Who Is in a Retreat), 135 {6}. EDITION: “*Risālat al-Anwār fī mā Yumnaḥu Ṣāhib al-Khalwa min al-Asrār*” in *Rasā’il Ibn ‘Arabī*, ed. Sa’id ‘Abd al-Fattāh, 7 vols. (Beirut: al-Intishār al-‘Arabī, 2002), 3:146–231.
- 401d. Same as 388d with variant title: *Kitābu al-amri al-muḥkami al-marbūṭi fīmā yalzamu ahla ṭarīqi Allāhi min al-shurūṭi* (The Firm Command), 135 {6–7}.
- 401e. Ibn al-‘Arabī. *Risālatun fī mukātabatin ilā Fakhr al-Dīn al-Rāzī* (Treatise on the Correspondance to Fakhr al-Dīn al-Rāzī), 135 {7–8}. EDITION: “*Risālat al-Shaykh ilā al-Imām al-Rāzī*” in *Rasā’il Ibn ‘Arabī*, 2 vols. (Hyderabad: Dā’irat al-Ma’ārif al-‘Uthmāniyah, 1948), vol. 1, treatise 15.
402. Multi-text volume.
- 402a. “*Kitābu ḥaqqi al-yaqīni fī al-taṣawwufi*” (The Certain Truth), 135 {9}. Same as 208 (?) (except for omission of *bi-al-fārisiyyati*).
- 402b. Same as 229b (except with the note *fī al-taṣawwufi*, but no note of *bi-al-fārisiyyati*), 135 {9}.
- 402c. Same as 279c, 135 {9–10}.
- 402d. “*Qaṣīdatu Firdawsī min qibali al-taṣawwufi*” (Ode of Firdawsī), 135 {10}.
- 402e. Ḥusayn b. Ḥaydar Wahīd Tabrīzī (?) (d. 1535–36). “*Kitābu jam’i mukhtaṣarin fī ‘ilmi al-‘arūḍi*” (A Treatise Titled *Synoptic Collection* on Prosody), 135 {11}. Same as 380g (?).
- 402f. “*Kitābun fī al-ṣalāti*” (A Book on Prayer), 135 {11}.
- 402g. Same as 176, 135 {11–12}.
- 402h. “*Risālatu fāli al-kawākibi*” (Treatise on Fortune-Telling Based on the Stars), 135 {12}.
- 402i. “*Arba’u rasā’il*” (Four Treatises), 135 {12}.
403. Multi-text volume.
- 403a. Ibn al-‘Arabī.¹⁴ *Risālatun fī iṣṭilāḥāti al-ṣūfiyyati* (A Treatise on Sufi Terminology), 135 {13}. EDITION: “*Kitāb Iṣṭilāḥ al-Sūfiyya*,” in *Rasā’il Ibn ‘Arabī*, 2 vols. (Hyderabad: Dā’irat al-Ma’ārif al-‘Uthmāniyah, 1948), vol. 2, treatise 29.

- 403b. Ibn al-‘Arabī. *Kitābu al-maqṣadi al-asmā’ fi al-ishārāt al-Qur’āniyyati* (The Lofty Destination, on Qur’anic Allusions), 135 {14}. EDITION: “*Kitāb al-Madkhal ilā al-Maqṣad al-Asmā’ fi al-Ishārāt*,” in *Rasā’il Ibn ‘Arabī*, ed. Sa’id ‘Abd al-Fattāh, 7 vols. (Beirut: al-Intishār al-‘Arabī, 2002), 1:247–64.
- 403c. Same as 222a, 135 {14–15}.
- 403d. “*Risālatun musammātun bi-‘Umdati al-ṣūfiyyati*” (Support of Sufis), 135 {15}.
- 403e. Abū ‘Alī al-Ḥusayn b. ‘Abdallāh Ibn Sīnā (d. 1037). *Risālatun fi al-qaḍā’i wa-al-qadari* (On the [Divine] Decree and Predestination), Arabic, 135 {15–16}.
- 403f. Abū ‘Alī al-Ḥusayn b. ‘Abdallāh Ibn Sīnā (d. 1037). *Risālatun fi al-kalāmi fi al-fātiḥati ‘alā zu‘mi Ibn Sīnā* (A Theological Treatise on the Opening Chapter of the Qur’an according to Ibn Sina), 135 {16}.
- 403g. Same as 222b, 135 {17}.
- 403h. Same as 280a with slight variation in title, 135 {17–18}.
- 403i. “*Kitābu bulbulnāma al-manzūmu*” (Book of the Nightingale, in Verse), 135 {18–19}.
- 403j. “*Khamṣa ‘asharata rasā’ila*” (Fifteen Treatises), 135 {19}.
404. Multi-text volume containing twenty-three treatises (*Mujalladun mulaqqabun bi-al-safīnati fīhi thalāthun ‘ishrūna risālatan*).
- 404a. Same as 222a, 135 {19}–136 {1–2}.
405. Multi-text volume.
- 405a. Same as 53b with variation in title: *Kitābu al-lawāmi‘i fi sharḥi al-Qaṣīdati al-mīmīyyati al-fāriḍīyyati* (*Lawāmi‘* on the Commentary on Ibn al-Fāriḍ’s Poem Rhyming in M), 136 {2}.
- 405b. “*Sharḥu kalīmatin ṭayyibatīn*” (Commentary on a Good Word), 136 {2–3}.
- 405c. Abū al-Barakāt Nūr al-Dīn ‘Abd al-Raḥmān b. Aḥmad al-Jāmī (d. 1492). *Sharḥu mushkilāt-i mathnawī* (Commentary on the Difficult Verses of the *Mathnawī*), 136 {3}.
- 405d. Abū al-Barakāt Nūr al-Dīn ‘Abd al-Raḥmān b. Aḥmad al-Jāmī (d. 1492). *Rasā’ilu kulluhā li-l-Jāmī ba‘ḍuhā fi ghayri al-taṣawwufi* (Treatises by al-Jāmī, Some of Them on Topics Other Than Sufism), 136 {3–4}.
406. ‘Izz al-Dīn Maḥmūd b. ‘Alī Naṭanzī al-Kāshānī (d. 1334). *Kitābu kashfi al-wujūhi al-ghurri li-ma‘āni Naẓmi al-durri wa-huwa sharḥu qaṣīdati Ibn Fāriḍ allatī sammāhā bi-Naẓmi al-durri fi al-taṣawwufi* (Unveiling the Finest Faces, Commentary on Ibn Fāriḍ’s *Naẓm al-Durr*), 136 {4–5}. MANUSCRIPT: TSMK, A. 1466 (Karatay: A 8503) (seal of Bayezid II). EDITION: *Sharḥ-i Tā’ryat-i ibn Fāriḍ: Kashf al-wujūh al-ghurr li-ma‘āni naẓm al-Durr*, ed. Muḥammad Bahjat (Qom: Intishārāt Āyat Ishrāq 2010).
407. Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Kitābun fi naṣā’iḥi al-salāṭīni mawsūmun bi-al-Tibri al-masbūki fi naṣīḥati al-mulūki bi-al-aḥādīthi min qibali al-taṣawwufi* (Book on Advice to Rulers, Titled Ingots of Gold on Advice to Kings), Persian, 136 {5–7}. EDITION: *Naṣīḥat al-Mulūk*, ed. Jalāl al-Dīn Humā’ī (Tehran: Anjuman-i Āthār-i Millī, 1972).
408. Same as 39a, 136 {7}.
409. Abū al-Wafā’ Maḥmūd al-Dawla al-Amīr al-Mubashshir b. Fātik al-Qā’id al-Āmīrī (d. before 1094). *Kitābu mukhtārī al-ḥikami fi al-faḍā’ili wa-al-shiyami min qibali al-taṣawwufi* (Selected Aphorisms on Virtue and Character), 136 {7–8}. MANUSCRIPTS: TSMK, A. 3249 (Karatay: A 6680) (seal of Bayezid II); TSMK, A. 2598 (Karatay: A 6681) (seal of Bayezid II). EDITION: *Mukhtār al-ḥikam wa-maḥāsīn al-kalim*, ed. ‘Abd al-Raḥmān Badawī (Madrid: al-Ma’had al-Miṣrī lil-Dirāsāt al-Islāmīyah, 1958).
410. “*Sharḥu Kitābi miftāḥi al-ghaybi fi al-taṣawwufi*” (Commentary on al-Qunawī’s *Miftāḥ al-ghayb*), 136 {8–9}.

411. Kamāl al-Dīn Abū Sālim Muḥammad b. Ṭalḥa b. Muḥammad al-Jaffār al-Naṣībī (al-Naṣībīnī) (d. 1254). *Kitābu nafā'isi al-'anāṣiri li-majālisi al-maliki al-nāṣiri fī al-akhlāqi wa-al-diyānāti bi-al-aḥādīthi min qibali al-taṣawwufi* (Priceless Pieces for al-Malik al-Nāṣir, on Ethics and Religious Matters), 136 {9–10}.
412. Same as 39a, 136 {10–11}.
413. “*Kitābu asrāri al-ḥukamā'i bi-khaṭṭi Yāqūt min qibali al-naṣīhati wa-al-taṣawwufi*” (Secrets of the Sages), 136 {11–12}. MANUSCRIPT: Copyist Yāqūt al-Musta'ṣimī.
414. Multi-text volume. MANUSCRIPT: SK, Ayasofya 4798 (seal of Bayezid II).
- 414a. Ābū Bakr Quṭb al-Dīn Muḥammad b. Aḥmad b. 'Alī al-Qastallānī (d. 1287). *Kitābun yaḥtawī 'alā kalāmi al-Shaykh Abī 'Abd Allāh al-Qurashī⁶ al-Hāshimī* (A Book That Contains the Sayings of al-Shaykh Abī 'Abd Allāh al-Qurashī), 136 {12–13}.
- 414b. Afīf al-Dīn 'Abd Allāh Abū al-Sa'āda b. As'ad b. 'Alī al-Yamanī al-Yāfī'ī (d. 1367). *Kitābu al-irshādi wa-al-taṭrīdi fī faḍli dhikri wa-tilāwati kitābihī al-'azīzi wa-faḍli al-awliyā'i wa-al-nāsikīna wa-al-fuqarā'i wa-al-masākīni min qibali al-taṣawwufi* (Book of Guidance and Rejection, on the Benefit of Invocation and Recitation of the Noble Book and on the Merits of Saints, Ascetics, Dervishes, and Voluntary Poor), 136 {13–14}.
415. Same as 113, 136 {15}.
416. “*Kitābu al-salwati fī sharā'iṭi al-khalwati fī al-taṣawwufi*” (Book of Solace on the Conditions of Seclusion), 136 {15–16}.
417. “*Kitābu sharḥi fuṣūṣi al-ḥikami fī al-taṣawwufi*” (Commentary on *Fuṣūṣ al-Ḥikam*), 136 {16–17}.
418. “*Kitābu wārīdāti al-Shaykh Bahā' al-Dīn fī al-taṣawwufi*” (Inspirations of al-Shaykh Bahā' al-Dīn), 136 {17}.
419. Same as 109 (except with the note *min qibali al-naṣīhati wa-al-taṣawwufi* instead of *min qibali al-taṣawwufi*), 136 {18}.
420. Shaykh Sa'd al-Dīn Maḥmūd b. Amīn al-Dīn 'Abd al-Karīm b. Yaḥyā Shabistārī (?) (d. 1320). *Risālatu mir'āti al-muḥaqqiqīna min qibali al-taṣawwufi* (Mirror of Those Who Realize the Truth), 136 {18–19}.
421. Multi-text volume. All texts on Sufism (*kulluhā min qibali al-taṣawwufi*). MANUSCRIPT: SK, Ayasofya 2854 (seal ?).
- 421a. Rashīd al-Dīn Muḥammad ibn Muḥammad ibn 'Abd al-Jalīl al-Waṭwāṭ al-Balkhī (?) (d. 1182). *Kitābu tuḥfati al-ṣiddīqi fī sharḥi kalimāti Abī Bakr -raḍīya Allāhu 'anhu-* (Gift of the Righteous, Commentary of the Sayings of Abū Bakr), 136 {19}–137 {1}.
- 421b. Rashīd al-Dīn al-Waṭwāṭ(?). *Kitābu faṣli al-khiṭābi fī sharḥi kalimāti 'Umar -raḍīya Allāhu-* (Clear Judgment, Commentary on the Sayings of 'Umar), 137 {1}.
- 421c. Rashīd al-Dīn al-Waṭwāṭ(?). *Kitābu al-lahfāni fī sharḥi kalimāti 'Uthmān -raḍīya Allāhu 'anhu-* (Book of Sorrows, Commentary on the Sayings of 'Uthmān), 137 {2}.
- 421d. Rashīd al-Dīn al-Waṭwāṭ(?). *Kitābu maṭlūbi kulli ṭālibin fī sharḥi kalimāti 'Alī -raḍīya Allāhu 'anhu-* (The Book Desired by all Seekers, Commentary on the Sayings of 'Alī), 137 {2–4}.
422. “*Kitābu laṭā'ifi al-ma'ārifi fī waṣā'ifi shuhūri al-sanati min qibali al-taṣawwufi*” (Subtle Knowledge, on Litanies Associated with Months of the Year), 137 {4}.
423. “*Risālatun fī al-taṣawwufi wa-asālibi al-tawḥīdī*” (A Treatise on Sufism and Manners of Unification), 137 {5}.
424. “*Kitābu manāqibi Abī Zayd al-Biṣṭāmī -quddisa sirruhū-*” (Hagiography of Abū Zayd al-Biṣṭāmī), 137 {5–6}.

425. Abū Ḥamid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Kitābu bidāyati al-hidāyati min qibali al-taṣawwufi wa-al-fiqhi* (The Beginning of Guidance), 137 {6–7}. EDITION: *Bidāyat al-hidāyah*, ed. ‘Abd al-Ḥamid Muḥammad al-Darwīsh (Beirut: Dār Ṣādir, 1998).
426. Same as 222a, 137 {7}.
427. Same as 53b with variation in title: *Kitābu lama‘āt-i Jāmī fi sharḥi al-Qaṣīdati al-mīmīyyati li-Ibn al-Fāriḍ fi al-taṣawwufi* (Book of Flashes of Light of Jāmī on the Commentary on Ibn al-Fāriḍ’s Poem Rhyming in M), 137 {7–8}.
428. Same as 211b (except with the note *fi al-taṣawwufi* instead of *min qibali al-taṣawwufi*), 137 {8–9}.
429. Multi-text volume.
- 429a. “*Risālatu tarjamati Ṣad kalimah-i ‘Alī -raḍīya Allāhu ‘anhu-*” (Translation of the Hundred Sayings of ‘Alī), Persian, 137 {9–10} [four more copies on 259 {3, 4, 5, 6}; see list by Kim]. MANUSCRIPT: SK, Ayasofya 4129 (seal ?); SK, Ayasofya 1453 (seal of Bayezid II).
- 429b. Nāṣir al-Dīn Wā’iz (?) (d. after 1300). *Risālatu futuwatnāmah-i ‘Alī -raḍīya Allāhu ‘anhu-*” (Treatise of the Chivalry of ‘Alī), 137 {10} [another copy on 242 {15} (?); see list by Kim].
- 429c. Same as 155 (except for omission of *bi-al-fārisīyyati*), 137 {10–11}.
- 429d. “*Rasā’ilu ghayrihā*” (Other Treatises), 137 {11}.
430. Same as 409, 137 {11–12}.
431. “*Kitābu faḍā’ili shahri ramadān min qibali al-taṣawwufi*” (On the Virtues of the Month of Ramadan), 137 {12–13}.
432. Same as 364c, 137 {13}.
433. Same as 429a with variation in title: *Kitābu tarjamahi Ṣad kalimah-i ‘Alī -karrama Allāhu wajhahū- al-manthūrati wa-al-manzūmati min qibali al-taṣawwufi*” (Translation of the Hundred Sayings of ‘Alī in Prose and Verse), Arabic and Persian, 137 {14–15}.
434. Multi-text volume.
- 434a. Same as 401e with slight variation in title, 137 {15–16}.
- 434b. “*Risālatu qismati al-rub‘i al-maskūni naqlan ‘an Baṭlamyūs*” (Treatise on the Inhabited Quarter, Transmitted from Ptolemy), 137 {16–17}.
435. Same as 205 with slight variation in title (except with the note *min qibali al-taṣawwufi* instead of *fi al-taṣawwufi*), 137 {17}.
436. “*Risālatu waṣīyyati ‘Alī -karrama Allāhu wajhahū- fi al-taṣawwufi*” (Counsel by ‘Alī), 137 {17–18}.
437. “*Risālatun fi faḍā’ili ba’ḍi al-aḥwāli bi-khaṭṭin gharībin min qibali al-taṣawwufi*” (A Treatise on the Merits of Certain States, in a Strange Calligraphic Hand), 137 {18–19}. MANUSCRIPT: SK, Ayasofya 4012 (seal of Bayezid II).
438. Multi-text volume. MANUSCRIPT: SK, Ayasofya 2033 (seal of Bayezid II).
- 438a. Same as 78 [Selections] (except with the note *fi al-naṣā’ihī* instead of *min qibali al-taṣawwufi*), 137 {19}.
- 438n. “*Risālatu al-aḥādīthī*” (A Treatise of Hadith), 138 {1}.
- 438c. Same as 345 (except for addition of *bi-al-fārisīyyati*), Persian, 138 {1–2}.
439. Same as 223c, 138 {2}.
440. Same as 289 (except with the note *fi al-naṣīḥati min qibali al-taṣawwufi* instead of *min qibali al-naṣā’ihī wa-al-taṣawwufi*), 138 {3}.
441. Same as 38 (except with the note *fi al-taṣawwufi* instead of *min qibali al-taṣawwufi*), 138 {3–4}.
442. Sa’id al-Dīn Abū ‘Uthmān Muḥammad b. Aḥmad al-Kāsānī al-Farghānī (d. 1300). *Mashāriqu al-darārī fi sharḥi Nazmi al-durri li-Ibn al-Fāriḍ fi al-taṣawwufi* (Rising Places of Glittering Stars, Commentary on *Nazm al-Durr* of Ibn al-Fāriḍ), 138 {4–5}. MANUSCRIPT: TSMK, H. 232 (Karatay: F 932) (seal of Bayezid II).

443. Multi-text volume.
- 443a. Same as 131 (except for omission of *bi-al-fārisiyyati*), 138 {5–6}.
- 443b. “*Qurratu al-‘uyūni min qibali al-mawā‘izī*” (Delight of the Eyes, on Preaching), 138 {6}.
444. Same as 30, Persian, 138 {6–7}.
445. “*Kitābu mukhtārī al-ḥikami wa-al-ādābi min qibali al-naṣīḥati*” (Selected Aphorisms and Points of Etiquette), 138 {7–8}.
446. Same as 75 (except with the note *min qibali al-naṣīḥati* instead of *fi al-naṣā‘iḥi wa-al-ṭarā‘ifi min qibali al-taṣawwufi*), 138 {8–9}.
447. “*Kitābu nakhlistān min qibali al-naṣīḥati*” (Palm Grove), 138 {9}.
448. “*Kitābu laṭā‘ifi al-ma‘ārifi fīmā li-mawāsimi al-‘āmmi min al-waṣā‘ifi min qibali al-naṣīḥati*” (Subtle Knowledge on Litanies), 138 {9–10}.
449. Same as 37, 138 {10–11}.
450. Ṣadr al-Sharī‘a al-Thānī ‘Ubayd Allāh b. Mas‘ūd b. Tāj al-Sharī‘a ‘Umar al-Maḥbūbī al-Bukhārī (?) (d. 1346). *Risālatu Khawāja ‘Ubayd Allāh fī sharḥi al-rubā‘ al-mashhūrī min qibali al-taṣawwufi* (A Treatise of Khawāja ‘Ubayd Allāh, Commentary on the Famous Quatrain [?]), 138 {11–12}.
451. “*Risālatun fī naṣā‘iḥi al-mulūki min qibali al-taṣawwufi*” (Advice for Kings), Persian, 138 {12–13}.
452. “*Risālatun fī al-taṣawwufi*” (Treatise on Sufism), Persian, 138 {13}.
453. Same as 186 (except with the note *fi al-taṣawwufi* instead of *fi al-naṣīḥati min qibali al-taṣawwufi*), 138 {14}.
454. Multi-text volume.
- 454a. Ibn al-Qāṣiḥ Abī al-Baqā‘ ‘Alī ibn ‘Uthmān al-Muqrī (?). *Risālatu qurrati al-‘ayni fī al-amthālī min qibali al-naṣīḥati* (Pleasure for the Eye, Pertaining to Proverbs), Arabic, 138 {14–15} [another copy on 221 {4–5}; see list by Markiewicz].
- 454b. “*Awāmīlu fī al-naḥwi*” (Agents in Syntax), 138 {15}. Same as 358b (?).
- 454c. “*Miṣbāḥun fī al-naḥwi*” (Lamp, on Syntax), 138 {15–16}.
455. Multi-text volume.
- 455a. Same as 43 (except with the note *fi al-ṭurafi min qibali al-naṣā‘iḥi* instead of *min qibali al-taṣawwufi*), 138 {16}.
- 455b. “*Munsha‘ati ba‘ḍi al-afādilī*” (Letters of Some Learned Men), 138 {17}.
- 455c. “*Rasā‘ilu ukhrā*” (Other Treatises), 138 {17–18}.
456. Multi-text volume.
- 456a. “*Hibatu al-ḥaqā‘iq bi-al-mughūliyyati fī al-naṣīḥati wa-al-taṣawwufi*” (Gift of Truths), 138 {18}.
- 456b. “*Risālatu ḥurūfi al-suryānī ‘alā naw‘in min khutūṭiḥim wa-huwa alladhī yuktabu al-Injilu biḥi*” (A Treatise in Syriac letters, in a Special Calligraphic Hand of Theirs, Which Is What They Write the Gospels In), Syriac?, 138 {18–19}.
457. Aḥmad b. Muḥammad b. ‘Abd al-Karīm Tāj al-Dīn Ibn ‘Atā Allāh al-Iskandarī (d. 1309). *Kitābu laṭā‘ifi al-minani fī manāqibi al-Shaykh Abī al-‘Abbās wa-shaykhiḥi min qibali al-taṣawwufi* (The Subtle Blessings in the Sainly Lives of Abū al-‘Abbās al-Mursī and His Master), 139 {1}. EDITIONS: *Laṭā‘if al-minan fī manāqib al-Shaykh Abī al-‘Abbās al-Mursī wa-shaykhiḥi al-Shādhilī Abī al-Ḥasan*, ed. Khalīl al-Manṣūr (Beirut: Dār al-Kutub al-‘Ilmiyah, 1998); *The Subtle Blessings in the Sainly Lives of Abū al-‘Abbās al-Mursī and His Master Abū al-Ḥasan al-Shādhilī, the Founders of the Shādhilī Order = Laṭā‘if al-minan* (Louisville, KY: Fons Vitae, 2005).

458. Aḥmad b. Ibrāhīm b. Muḥammad b. al-Naḥḥās al-Dimishqī al-Dimyāṭī (d. 1411). *Kitābu mashārī'i al-ashwāqi min qibali al-naṣā'ihī* (Drinking Place of Desires), 139 {2}. MANUSCRIPT: TSMK, A. 648 (Karatay: A 2994) (seal of Bayezid II, erased).
459. Multi-text volume. MANUSCRIPT: SK, Ayasofya 3832 (seal ?).
- 459a. Fakhr al-Dīn Abū 'Abd Allāh Muḥammad b. 'Umar b. al-Khaṭīb al-Rāzī (d. 1210). *Kitābu jāmi'i al-'ulūmi*, 139 {2}. EDITION: *Jāmi' al-'ulūm*, ed. 'Alī Āl Dāwud (Tehran: Bunyad-i Muwqūfāt Duktar Maḥmūd Afshār, 2003).
- 459b. Sa'd al-Dīn Muḥammad b. Mu'ayyad b. 'Abd Allāh b. 'Alī Hamawiyya Baḥrābādī Juwaynī (d. after 1272). *Risālatu al-miṣbāḥi fi al-taṣawwufi* (The Lantern, on Sufism), 139 {3}.
- 459c. Same as 53e, 139 {3–4}.
460. "*Kitābu tāji al-sa'ādati fi al-naṣīḥati al-malikiyyati*" (Crown of Felicity), 139 {4}.
461. Multi-text volume.
- 461a. Abū Naṣr Muḥammad b. Muḥammad al-Fārābī (d. 950). *Kitābun fi al-siyāsati al-mulūkiyyati wa-al-akhlāqi al-ikhtiyāriyyati min qibali al-naṣīḥati* (Governance of Kings and Voluntary Ethics), 139 {4–5} [two more copies on 197 {11}, 198 {8}; see list by Yılmaz]. EDITION: *Risālah fi al-siyāsah*, ed. 'Alī Muḥammad Isbir (Damascus: al-Takwīn, 2006).
- 461b. "*Risālatu al-ṣuḥufi li-l-Shaykh al-Akmal fi al-taṣawwufi*" (Books of al-Shaykh al-Akmal), 139 {5–6}.
462. Multi-text volume.
- 462a. 'Izz al-Dīn 'Abd al-Salām b. Aḥmad b. Ghānim al-Maqdisī (d. 1280). *Kashfu al-asrāri 'an ḥikami al-tuyūri wa-al-azhāri min qibali al-mawā'izi wa-al-naṣā'ihī* (Unveiling of Secrets about Birds and Flowers), 139 {6–7}. EDITION: *Kashf al-asrār fi ḥikam al-tuyūr wa-al-azhār*, ed. 'Alā' 'Abd al-Waḥhāb Muḥammad (Cairo: Dār al-Faḍīlah, 1995).
- 462b. "*Risālatun gharībatun*" (A Strange Treatise), 139 {7–8}.
463. Same as 462a, 139 {8–9}.
464. Same as 53d (except for omission of *bi-al-fārisiyyati*), 139 {9}. MANUSCRIPT: SK, Fatih 4062 (seal of Bayezid II).
465. "*Sharḥu rubā' Abī al-Khayr Ḥawrā' be-naẓārat-i nigāram ṣafzad min qibali al-taṣawwufi*" (Commentary on the Quatrain of Abū al-Khayr, "Black-Eyed Houris Lined up to See My Sweetheart"), 139 {10}.
466. Same as 12, 139 {11}.
467. Multi-text volume. All texts between 466a–466f (?) by Ibn al-'Arabī (*Kulluhā li-l-Shaykh al-'Arabī*). MANUSCRIPT: SK, Ayasofya 1862 (seal ?).
- 467a. Same as 379d with slight variation in title, 139 {12}.
- 467b. Same as 383a, 139 {12}.
- 467c. Same as 397f (except with the note *fi al-taṣawwufi*), 139 {12–13}.
- 467d. Same as 397g, 139 {13}.
- 467e. Same as 397d, with slight variation in title: *Risālatu al-mu'awwalu 'alayhi fi al-taṣawwufi* (Reliable Treatise), 139 {13–14}.
- 467f. Same as 223c (?) (except for omission of *min qibali al-taṣawwufi*), 139 {14}.
- 467g. "*Risālatun fi 'ilmi al-kalāmī*" (A Treatise on Theology), 139 {14–15}.
468. "*Kitābu tawṭi'ati al-mihādi fi faḍli al-jihādi fi al-naṣīḥati al-mulūkiyyati*" (Preparation of the Resting Place, on the Merits of Jihad), 139 {15–16}.
469. Shams al-Dīn Muḥammad b. Aḥmad b. Abī Bakr b. Farḥ al-Anṣārī al-Qurṭubī Ibn Ṭalla' (d. 1273). *Kitābu al-tadhkirati bi-umūri al-ākhirati li-l-Qurṭubī min qibali al-naṣīḥati* (Reminder of Matters Relating to the Other World), 139 {16–17}. MANUSCRIPT: TSMK, A. 1453 (Karatay: A 5114) (seal

- of Bayezid II). EDITION: *al-Tadhkirah fī aḥwāl al-mawtā wa-umūr al-ākhirah*, ed. Yūsuf ‘Alī Badīwī, 3 vols. (Beirut: Dār Ibn Kathīr, 1999).
470. Ṣadr al-Dīn Muḥammad b. Ishāq b. Muḥammad b. Yūnus al-Qunawī (d. 1274); Muḥammad b. Ḥamza b. Muḥammad al-Fanārī (d. 1431). *Kitābu miḥtāḥi al-ghayb li-Ṣadr al-Dīn al-Qunawī kataba ‘alayhi sharḥu Mawlānā al-Fanārī fī al-taṣawwufi* (Commentary by Fanārī on *Miḥtāḥ al-Ghayb* of Ṣadr al-Dīn al-Qunawī), 139 {17–18}. Same as 66 and 70a.
471. Multi-text volume.
- 471a. “*Kitābun al-manzūmati li-Wafā-zāda -quddisa sirruhū- fī al-taṣawwufi*” (Verses by Wafā-zāda), Turkish, 139 {18–19}.
- 471b. “*Risālatun fī faḍli Makka -sharrafahā Allāhu ta‘ālā-*” (A Treatise on the Virtues of Mecca), 139 {19}–140 {1}.
472. “*Kitābu al-muḥāḍarāti fī al-mawā‘izi wa-gharā‘ibi al-ka[lī]māti*” (Lectures, on Preaching and Peculiar Words) [in four volumes], 140 {1–2}.
473. “*Kitābun fī al-naṣā‘ih*” (Book on Counsels), Persian, 140 {2}.
474. “*Kitābun fī ‘ilmi al-akhlāq*” (Book on Ethics), 140 {2–3}.
475. Same as 109 (except for omission of *min qibali al-taṣawwufi*), Persian, 140 {3}.
476. Multi-text volume.
- 476a. Shams al-Dīn Muḥammad al-Samarqandī (d. 1303). *Kitābu al-ṣaḥā‘ifi fī ‘ilmi al-kalāmi* (Pages on the Science of *Kalām*), 140 {3–4} [two more copies on 64 {6–7, 7}; see list by Atçıl]. MANUSCRIPT: TSMK, A. 1864 (seal of Bayezid II). EDITIONS: *al-Ṣaḥā‘if al-Ilāhiyya*, ed. ‘Abd al-Raḥmān Sharīf (Kuwait: Maktabat al-Falāḥ, 1985); *al-Ṣaḥā‘if al-Ilāhiyya*, ed. Aḥmad Farīd al-Mazidī (Beirut: Dār al-Kutub al-‘Ilmiyya, 2007).
- 476b. Same as 209, 140 {4–5}.
- 476c. Quṭb al-Dīn Maḥmūd b. Mas‘ūd b. Muṣliḥ al-Shīrāzī (d. 1311). *Sharḥu Hikmati al-ashrāfi* [read: *ishrāfi*] (Commentary on the Philosophy of Illumination), 140 {5} [for seven other copies, see list by Akbulut and el-Rouayheb]. MANUSCRIPTS: A. 3229 (Karatay, 6700) (seal of Bayezid II); A. 3236 (Karatay, 6701) (seal of Bayezid II); A. 3280 (Karatay, 6702) (seal of Bayezid II). EDITION: *Sharḥ-i Hikmat al-ishrāq-i Suhravardī*, ed. ‘Abd Allāh Nūrānī and Mahdī Muḥaqqiq (Tehran: Mu‘assasah-i Muṭāla‘āt-i Islāmī, Dānishgāh-i Tīhrān, Dānishgāh-i Makgīl, 2001).
477. Same as 53e (except for addition of *bi-al-fārisiyyati*), Persian, 140 {6}.
478. “*Tuḥfatu al-mulūki fī al-naṣā‘ihī al-‘ajībati*” (Gift for Kings), 140 {6–7}. Same as 299g (?).
479. “*Thalāthu rasā‘ila min qibali al-taṣawwufi*” (Three Treatises on Sufism), 140 {7}.
480. “*Kitābu al-ḥikami wa-al-mawā‘izi*” (Aphorisms and Sermons), 140 {7–8}.
481. “*Kitābu ghurari al-ḥikami fī mawā‘izi Amīr al-Mu‘minīn ‘Alī bin Abī Ṭālib -raḍīya Allāhu ‘anhu-*” (Finest Aphorisms, on the Counsels of ‘Alī bin Abī Ṭālib), 140 {8–9}.
482. Same as 54, 140 {9–10}.
483. Multi-text volume. MANUSCRIPT: TSMK, A. 1411 (Karatay A 8675) (seal of Bayezid II).
- 483a. Same as 224e, 140 {10}.
- 483b. Abū ‘Alī al-Ḥusayn b. Ibn Sīnā (d. 1037). *Kitābu al-ishārāti fī al-ḥikmati al-falsafiyati* (Remarks [and Admonitions]), 140 {11}.
484. Multi-text volume. MANUSCRIPT: SK, Ayasofya 1957 (seal of Bayezid II).
- 484a. Same as 273a with slight variation in title: *Kitābu al-ṭahārati li-Ibn Miskawayh⁷ fī tahdhībi al-akhlāqi* (The Purity in Perfecting Morals), 140 {11–12}.
- 484b. Same as 273b with slight variation in title: *Risālatun fī al-akhlāqi* (Treatise on Ethics), 140 {12–13}.

485. “*Tuḥfatu al-wuzarā’i fī al-mawā’izī*” (Gift for Viziers), 140 {13}.
486. Abū al-Ḥasan ‘Alī b. Mubārak b. Mawhūb (fl. 12th c.). *Tarjamatu Kitābi naṣīḥati al-mulūki* (Translation of [al-Ghazālī’s] Counsel for Kings), Arabic, 140 {13–14} [Persian original in 407, above]. MANUSCRIPT: SK, Ayasofya 2868 (seal of Bayezid II). EDITION: al-Ghazālī, *al-Tibr al-masbūk fī naṣīḥat al-mulūk*, ed. Muḥammad Aḥmad Damaj (Beirut: Mu’assasat ‘Izz al-Dīn, 1996).
487. Same as above (?), Arabic, 140 {14}.
488. ‘Alī b. Shihāb al-Dīn b. Muḥammad al-Hamadānī (d. 1385). *Dhakhīratu al-mulūki fī al-naṣā’iḥi* (Treasure of Kings), 140 {15}. EDITION: *Dhakhīrat al-Mulūk*, ed. Sayyid Maḥmūd Anwārī (Tabriz: Mu’assasah-i Tārīkh va Farhang-i Īrān, 1979).
489. Abū Ḥamid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Kitābu naṣīḥati al-mulūki* (Book of Counsel for Kings), Persian, 140 {15–16}. EDITION: *Naṣīḥat al-mulūk*, ed. Jalāl al-Dīn Humāī (Tehran: Bābak, 1982).
490. Same as 488, 140 {16–17}.
491. “*Kitābu al-naḥāḥāti min qibali al-taṣawwufi*” (Book of Scents), 140 {17}.
492. Abū Ḥamid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Kitābu siyari al-mulūki fī al-naṣā’iḥi al-‘ajībati* (Lives and Manners of Kings), 140 {18–19}.
493. Abū ‘Alī al-Ḥasan b. ‘Alī b. Ishāq al-Ṭūsī Nizām al-Mulūk (d. 1092). *Kitābu siyari al-mulūki fī al-naṣā’iḥi al-‘ajībati* (Lives and Manners of Kings), 140 {19} [another copy on 197 {9}; see list by Yılmaz]. EDITION: Nizām al-Mulūk. *Siyar al-Mulūk (Siyāsatnāma)*, ed. Hubert Darke (Tehran: Intishārāt-i Bungāh-i Tarjumah va Nashr-i Kitāb, 1968).
494. Same as above, 141 {1}.
495. Ḥakīm Abū al-Ma’ālī ‘Abd Allāh b. Abī Bakr al-Miyānaji ‘Ayn al-Quḍāt al-Hamadānī (d. 1131). *Majmū’atu rasā’ili min qibali al-mawā’izī* (Collection of Treatises), 141 {1–2}.
496. “*Kitābu al-siyāsati al-mulūkiyyati fī al-akhlāqi al-mardīyyati*” (Government of Kings), 141 {2–3}.
497. “*Risālatu al-akhlāqi al-ḥamīdati*” (Good Manners), Persian, 141 {3}.
498. Same as 78 [Selections] (except with the note *fī al-naṣā’iḥi* instead of *min qibali al-taṣawwufi*), 141 {4}. MANUSCRIPT: SK, Ayasofya 4304 (seal of Bayezid II).
499. Multi-text volume. MANUSCRIPT: SK, Ayasofya 4245 (seal ?).
- 499a. “*Maḥāsinu al-shiyami tarjamatu sirāji al-mulūki*” (Beauties of Character, Translation of *Lamp for Kings*), Persian, 141 {4–5}.
- 499b. ‘Abd al-Raḥīm b. ‘Alā al-Dīn al-Miṣrī al-Qaraḥīṣarī (?) (d. after 1483). “*Risālatu ash-rāṭi al-sā’ati*” (Portents of Judgment Day), 141 {5}.
- 499c. “*Rāḥatu al-insāni fī al-mawā’izī*” (Human Being’s Comfort), 141 {5–6} [possibly three other copies on 198 {4}, 255 {6}, and 255 {17}; see list by Yılmaz].
500. “*Kitābu al-kalimi al-rūḥāniyyati fī al-ḥikami al-yūnāniyyati fī al-mawā’izī*” (Spiritual Utterances on Greek Wisdom), 141 {6}. MANUSCRIPT: SK, Fatih 4041 (seal of Bayezid II).
501. Same as 461a with slight variation in title, 141 {7}.
502. “*Zafarnāma min qibali al-naṣā’iḥi*” (The Book of Victory), 141 {8} [two more copies with same title on 251 {3, 4}; see list by Fleischer and Şahin].
503. Same as 364c, 141 {8}.
504. Same as above, 141 {9}.
505. “*Kitābu al-qalā’idi fī al-naṣā’iḥi al-musajja’ati*” (Book of Necklaces, Advice Literature in Rhymed Prose), 141 {9}. Same as 117b (?).
506. Same as above, 141 {10}.

507. Abū al-Barakāt Nūr al-Dīn ‘Abd al-Raḥmān b. Aḥmad al-Jāmī (d. 1492). *Sharḥu al-rubā‘iyyāti* (Commentary on Quatrains), Persian, 141 {10–11}. EDITION: *Sih risālah dar taṣawwuf lavāmi‘ va lavāyih dar sharḥ-i Qasīdah-i Khamrīyah-i ibn Fāriḍ, va dar bayān-i ma‘ārif va ma‘ānī-i ‘irfānī, bi-inzīmām-i sharḥ-i rubā‘iyāt dar vahdat-i vujūd* (Tehran: Kitābkhānah-i Manūchihri, 1981).
508. ‘Alī b. Shihāb al-Dīn b. Muḥammad al-Hamadānī (d. 1385). *Thalāthu rasā‘ila fī al-taṣawwufi* (Three Treatises on Sufism), 141 {11}.
509. Multi-text volume.
- 509a. Same as 505, 141 {11–12}.
- 509b. “*Risālatu kāghidnāma*” (The Book of Paper), 141 {12} [another copy on 194 {1}; see list by Fleischer and Şahin].
510. Multi-text volume.
- 510a. Same as 380c (except for omission of *fī al-taṣawwufi*), 141 {13}.
- 510b. Şā‘in al-Dīn ‘Alī al-Turka al-Iṣfahānī (d. 1427). *Risālatun fī al-marātibi al-thalāthi al-şūfiyyati* (Treatise on the Three Ranks of Sufis), 141 {13}. MANUSCRIPT: SK, Ayasofya 1914, fols. 34a–49b (seal of Bayezid II).
- 510c. Amīr Fakhr al-Sādāt Rukn al-Dīn Ḥusayn b. ‘Ālim b. Abī al-Ḥasan al-Ghūrī al-Ḥusaynī (d. after 1329). *Risālatu qalandarnāma* (Book of Wandering Dervishes), Persian, 141 {13–14}. MANUSCRIPT: SK, Ayasofya 1914, fols. 50b–52a (undated and without copyist’s name; illuminated title; Ottoman period; 15 lines, 169 x 100, 108 x 50 mm; seal of Bayezid II). EDITION:
511. Multi-text volume.
- 511a. “*Risālatun fī al-manṭiqi*” (Treatise on Logic), 141 {14}.
- 511b. “*Risālatun fī al-taṣawwufi wa-ghayrihimā*” (Treatise on Sufism and Other [Topics]), 141 {14–15}.
512. Multi-text volume.
- 512a. [starting with] “*Risālatun fī al-taṣawwufi*” (starting with Treatise on Sufism), 141 {15}.
- 512b. [ending with] “*Bustānu al-maqlūbi*” (and at the end is Inverted Garden), 141 {15–16}.
513. Multi-text volume.
- 513a. “*‘Aynu al-fawā’idi min qibali al-naṣā’ihī*” (Fountainhead of Benefits), 141 {16}.
- 513b. “*Risālatun fī al-taṣawwufi*” (Treatise on Sufism), 141 {17}.
514. Multi-text volume.
- 514a. “*Kitābu ghamgusār min qibali al-naṣā’ihī*” (Book of the Dear Friend), 141 {17–18}.
- 514b. “*Risālatun fī al-naṣā’ihī wa-al-muḥāḍarātī*” (A Treatise of Counsel and Admonition), 141 {18}.
515. “*Majmū‘atun min rasā‘ila fī manāqibi al-Sayyid Aḥmad al-Kabīr -quddisa sirruhū-*” (Compendium of Treatises on the Epic Deeds of al-Sayyid Aḥmad al-Kabīr—May His Secret Be Sanctified), Turkish and Persian, 141 {19}–142 {1}.
516. “*Majmū‘atun min al-kalimāti al-mutafarriqati aktharuhā min qibali al-mawā‘izī*” (A Collection of Disparate Sayings, Mostly Religious Counsel), 142 {1–2}.
517. *Majmū‘atun min ...* Multi-text volume.
- 517a. “*Rasā‘ila fī al-ḥikamīyyāti al-falsafīyyati wa-ghayrihā*” (Treatises on Philosophical Maxims and Other Topics), 142 {2}.
- 517b. Abū Ḥamid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Kitābu al-maḍnūni bihī ‘alā ghayri ahlihī fī al-taṣawwufi* (What is Shunned from the Dilettante), 142 {3} [another copy on 64 {2–3}; see list by Atçıl]. EDITIONS: “*al-Maḍnūn bihī ‘alā Ghayr Ahlihī,*” in *Majmū‘a Rasā‘il al-Imām al-Ghazālī* (Beirut: Dār al-Kutub al-‘Ilmiyya, 1994); *al-Maḍnūn bihī ‘alā Ghayr Ahlihī,* ed. Muṣṭafā ‘Abd Allāh (Damascus: al-Ḥikma, 1996); *The Mysteries of the Human Soul,* trans. Abdul Qayyum Shafaq Hazarvi (Lahore: Sh. Muhammad Ashraf, 1981).

518. Multi-text volume. MANUSCRIPT: SK, Ayasofya 1724 (seal ?).
- 518a. Ibn al-‘Arabī. *Kitābu al-dhakhā’iri wa-al-aghhlāqi fī sharḥi Tarjumāni al-ashwāqi fī al-taṣawwufi* (Book of Treasures and Locks, Commentary on *Tarjumān al-Ashwāq*), 142 {4–5}. EDITION: *Dhakhā’ir al-a‘lāq, sharḥ Turjumān al-ashwāq*, ed. Khalīl ‘Umrān al-Manṣūr (Beirut: Dār al-Kutub al-‘Ilmiyah, 2000).
- 518b. Same as 66, 142 {5–6}.
- 518c. Same as 49c, 142 {6–7}.
- 518d. Same as 49b, 142 {7–8}.
519. Multi-text volume, containing a compendium of treatises (*Majmū‘atun min rasā’ila fihā*).
- 519a. Majd al-Dīn Abū al-Futūḥ Aḥmad b. Muḥammad al-Ghazālī (d. 1126). *Kitābu al-sawānihi fī al-‘ishqi min qibali al-taṣawwufi* (Auspicious Thoughts), 142 {8–9}. EDITION: *Sawāniḥ*, ed. Helmut Ritter (Istanbul: Deutsche Morgenländische Gesellschaft, 1942).
520. Multi-text volume, containing a compendium of treatises (*Majmū‘atun min rasā’ila fihā*).
- 520a. Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Risālatu al-naḥkhi wa-al-taswiyati min qibali al-taṣawwufi* (Book of Swelling Up and Leveling), 142 {9–10}. EDITION: *Naḥkh al-rūḥ wa-al-taswiyah*, ed. Aḥmad Ḥijāzī al-Saqqā (Cairo: Maktabat al-Madīnah al-Munawwarah, 1979).
- 520b. Fakhr al-Dīn Abū ‘Abd Allāh Muḥammad b. ‘Umar b. al-Khaṭīb al-Rāzī (d. 1210). *Risālatu fī tafsiiri al-suwari al-arba’i fī al-maṭālibi al-arba’ati* (Commentary on Four Qur’anic Verses), 142 {11–12} [another copy on 340 {7–10}; see list by Gutas].
521. Multi-text volume, containing a compendium (*Majmū‘atun*).
- 521a. [starting with] “*Sharḥu al-alfāzi al-ṣūfiyyati*” (Commentary on Sufi Terms), 142 {12}.
- 521b. Same as 45 [summary], 142 {13}.
- 521c. “*Naḥā’isu taṣānifi al-Shaykh Muḥyi al-Dīn al-‘Arabī-quddisa sirruhū*” (Delicacies of the List of Works of Shaykh Muḥyi al-Dīn al-‘Arabī—May His Secret Be Sanctified), 142 {13–14}.
522. Multi-text volume, containing a compendium of treatises (*Majmū‘atun min rasā’ila*).
- 522a. [starting with] “*Risālatun fī tarakkubi jasadi al-insān*” (A Treatise on the Composition of the Human Body), 142 {14–15}.
- 522b. [second] Fakhr al-Dīn Abū ‘Abd Allāh Muḥammad b. ‘Umar b. al-Khaṭīb al-Rāzī (d. 1210). *Nuskhatu Waṣiyyati min qibali al-mawā’izi* (Copy of [His] Testament), 142 {15–16}.
523. Multi-text volume, containing a compendium of treatises (*Majmū‘atun min rasā’ila*).
- 523a. [starting with] “*Risālatu al-mahdī*” (Treatise on the Messiah), 142 {16–17}.
- 523b. Ṣā’in al-Dīn ‘Alī al-Turka b. Dāwud al-Iṣfahānī (?) (d. 1427). *Ḍaw’u al-lama’ati fī al-‘ishqi min qibali al-taṣawwufi* (Brilliant Flashes of Light, on Love), 142 {17}.
524. Multi-text volume, containing a compendium of treatises (*Majmū‘atun min rasā’ila*).
- 524a. [starting with] “*Risālatun fī al-taṣawwufi*” (Treatise on Sufism), Persian, 142 {18}.
- 524b. “*Risālatun fī al-taṣawwufi*” (Treatise on Sufism), Persian, 142 {19}.
525. Fakhr al-Dīn Abū ‘Abd Allāh Muḥammad b. ‘Umar b. al-Khaṭīb al-Rāzī (d. 1210). *Kitābun mawsūmun bi-Asrāri al-tanzili min qibali al-naṣā’iḥi* (Book Titled *Secrets of Revelation*), 142 {19}–143 {1}. EDITION: *Asrār al-tanzil wa-anwār al-ta’wīl*, ed. Aḥmad Ḥijāzī al-Saqqā (Cairo: al-Maktabah al-Azharīyah lil-Turāth, 2014).
526. Same as above, 143 {1–3}.
527. “*Risālatun fī al-naṣiḥati*” (Treatise on Advice Literature), 143 {3}.
528. Abū al-Futūḥ Shihāb al-Dīn Yahyā b. Ḥabash b. Amīrak al-Suhrawardī al-Maqtūl (d. 1191). *Risālatu mūnisi al-‘ushshāqi min qibali al-taṣawwufi* (Lovers’ Companion), 143 {3–4}. EDITION:

- Mu'nis al-'ushshāq li-Shaykh al-Ishrāq*, ed. Muḥammad 'Alā' al-Dīn Maṣṣūr (Cairo: Markaz Jāmi'at al-Qāhirah, 1997).
529. "*Mir'ātu al-qulūbi min qibali al-taṣawwufi*" (Mirror of the Hearts), Turkish, 143 {4}.
530. "*Risālatu farā'idī Allāhi wa-hiya arba'atun wa-khamsūna farīdatan min qibali al-taṣawwufi*" (Treatise on God's Precepts, Which Are Fifty-Four Precepts), 143 {5}.
531. Multi-text volume.
- 531a. Same as 443b, 143 {6}.
- 531b. Same as 266 (except with the note *fi 'ilmi al-shi'ri* instead of *fi al-taṣawwufi*), 143 {6}.
- 531c. "*Risālatun fi al-naṣā'ihī*" (A Treatise on Advice Literature), 143 {7}.
- 531d. Same as 155 (except for omission of *fi al-taṣawwufi*), 143 {7}.
- 531e. Same as 199 (except with the note *min qibali al-naṣā'ihī* instead of *min qibali al-taṣawwufi*), 143 {7–8}.
532. Multi-text volume.
- 532a. Abū 'Alī al-Ḥusayn b. Ibn Sīnā (d. 1037). *Risālatun fi ummahāti al-faḍā'ili wa-al-akhlāqi* (A Treatise on Principal Virtues and Good Manners), Arabic, 143 {8–9}.
- 532b. Abū 'Alī al-Ḥusayn b. Ibn Sīnā (d. 1037). *Risālatu mukātabātihī ma'a Abī Sa'īd* (Treatise on Ibn Sina's Correspondence with Abū Sa'īd), 143 {9}.
533. Multi-text volume. All texts by al-Ghazālī, on Sufism (*Kulluhā li-Ḥujjat al-Islām al-Ghazālī -quddisa sirruhū- min qibali al-taṣawwufi*). MANUSCRIPT: SK, Ayasofya 4810 (seal?).
- 533a. Same as 118a, 143 {10}.
- 533b. Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Risālatu al-'ulqī⁸* (Treatise of the Precious Object), 143 {10}.
- 533c. Same as 517b (except with the note *min qibali al-taṣawwufi* instead of *fi al-taṣawwufi*), 143 {10–11}.
- 533d. Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Kitābu al-farqi bayna al-zandaqati wa-al-īmāni* (Distinction between Heresy and Faith), 143 {11–12} [two more copies on 63 {9–10}, 64 {1–2}; see list by Atçıl]. EDITIONS: *Fayṣal al-Tafrīqa bayna al-Islām wa-al-Zandaqa*, ed. Sulaymān Dunyā (Cairo: Dār Iḥyā' al-Kutub al-'Arabiyya, 1961); Sherman A. Jackson, *On the Boundaries of Theological Tolerance in Islam: Abū Ḥāmid al-Ghazālī's Fayṣal al-Tafrīqa* (Oxford: Oxford University Press, 2002); *Le Critère de distinction entre l'islam et l'incroyance*, ed. and trans. Mustapha Hogga (Paris: J. Vrin, 2010).
534. "*Kitābun min qibali al-naṣā'ihī*" (A Book of Advice Literature), Persian, 143 {12–13}.
535. Sinān al-Dīn Yūsuf Pasha Khiḍr Beg b. Qāḍī Jalāl al-Dīn 'Ārif (d. 1486). *Taḍarru'nāmah-i Sinān Pāshā al-marḥūmi min qibali al-mawā'izi* (Book of Entreaty), 143 {13}. EDITION: *Tazarru'nāme = Yakarışlar kitabı*, ed. Mertol Tulum (Istanbul: Türkiye Yazma Eserler Kurumu Başkanlığı, 2014).
536. "*Kitābu al-laṭā'ifi fi al-naṣā'ihī al-mulūki wa-ghayrihim*" (Book of Pleasant Stories, [Meant] as Advice for Kings and Others), 143 {14}.
537. Multi-text volume.
- 537a. "*Kitābu 'Abd al-Raḥīm mimmā sami'ahū min wālidihī fi al-taṣawwufi*" (Book of 'Abd al-Raḥīm, as Recorded by His Son), 143 {14–15}.
- 537b. "*Risālatu al-farqi bayna 'ilmi al-sharī'ati wa-al-ḥaqīqati*" (Treatise on the Difference between the Knowledge of the Divine Law and the Knowledge of the Truth), 143 {15–16}.
- 537c. Same as 33, 143 {16}.

538. Abū ‘Abd Allāh Muḥammad b. ‘Alī al-Ḥakīm al-Tirmidhī (d. 932). *Kitābu al-furūqi wa-hiya mi‘atun wa-arba‘atun wa-sittūna farqan min qibali al-taṣawwufi* (Book of [Legal?] Differences, Which Are One Hundred and Sixty-Four [in Number]), 143 {17–18}. EDITION: *al-Furūq wa-man‘ al-tarāduf*, ed. Muḥammad Ibrāhīm al-Juyūshī (Cairo: Maktabat al-Īmān, 2005).
539. “*Kitābu al-lawā’ihi fi al-taṣawwufi*” (Splendors) [in one volume], 143 {18}. Same as 264a (?). MANUSCRIPT: SK, Ayasofya 2033 (seal of Bayezid II).
540. Same as 53b with slight variation in title: *Lawāmi‘u fi sharḥi al-Qaṣidati al-mīmiyyati al-khamriyyati al-fāridiyyati fi al-taṣawwufi* (Light Rays, Commentary on the Wine Ode in M of Ibn al-Fāriḍ), 143 {19}–144 {1}.
541. Multi-text volume.
- 541a. Sharaf al-Dīn ‘Umar ibn ‘Alī Ibn al-Fāriḍ (d. 1235). *Dīwānu Ibn al-Fāriḍ fi al-taṣawwufi* (Collection of Poetry), 144 {1}. Same as 101 (?). MANUSCRIPTS: SK, Ayasofya 3877, (seal of Bayezid II, Mahmud I’s endowment seal); TSMK, R. 707 (Karatay: A 8496) (seal of Bayezid II); TSMK, A. 1569 (Karatay: A 8497) (seal of Bayezid II). EDITION: *Dīwān Ibn al-Fāriḍ*, ed. Mahdī Muḥammad Nāṣir al-Dīn (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1990).
- 541b. “*Kitābu manṭūqāti al-‘abādilati fi al-taṣawwufi*” (Book of Utterances of the Four ‘Abdullāhs, All Companions of the Prophet), 144 {1–2}.
542. Same as 443b (except with the note *min qibali [al-amthāl wa-ṣaḥḥ] al-mawā’izi* instead of *min qibali al-mawā’izi*), 144 {2}.
543. “*Kitābun fi al-ma‘ārifi al-taṣawwufiyyati*” (A Book of Sufi Knowledge), Persian, 144 {3}. MANUSCRIPT: SK, Fatih 2859 (seal of Bayezid II).
544. Abū ‘Abd Allāh Ḥujjat al-Dīn Muḥammad ibn ‘Abd Allāh Ibn Zafar al-Ṣiqillī al-Makkī (d. 1169). *Kitābu subwān al-muṭā’i fi al-mawā’izi* (Consolation for the Ruler during the Hostility of Subjects), Arabic, 144 {3–4} [another copy on 197 {4–5}; see list by Yılmaz]. MANUSCRIPT: TSMK, A. 2565 (Karatay: A 8279) (dedication to Mehmed II, seal of Bayezid II). EDITION: *Subwān al-Muṭā’i fi Udwan al-Atbā’*, ed. Muḥammad Aḥmad Damaj (Beirut: Mu’assasat ‘Izz al-Dīn, 1995).
545. Muḥammad ibn al-Walīd Ṭurtūshī (d. 1126). *Kitābu sirāji al-mulūki fi al-mawā’izi* (The Lamp of Kings), 144 {4} [two other copies on 191 {9}, 197 {8}; see list by Yılmaz]. MANUSCRIPT: TSMK, A. 2459 (Karatay: A 6950) (seal of Bayezid II). EDITION: *Sirāj al-Mulūk*, ed. Muḥammad Faḥī Abū Bakr (Cairo: al-Dār al-Miṣriyya al-Lubnāniyya, 1994).
546. Ḥakīm al-Dīn Idrīs b. Ḥusām al-Dīn ‘Alī al-Bidlīsī (d. 1520). *Mir’ātu al-jamāli fi al-taṣawwufi* (Mirror of Beauty), Persian, 144 {4–5}. MANUSCRIPT: SK, Şehid Ali Paşa 2149 (seal ?).
547. Same as 544, 144 {5–6}.
548. Same as 75 (except for omission of *min qibali al-taṣawwufi*), 144 {6–7}.
549. Abū ‘Umar Aḥmad b. Muḥammad ibn ‘Abd Rabbih (d. 940). *Kitābu al-‘iqdi al-fāridi fi al-naṣā’ihi wa-al-faḍā’ili* (The Book of the Unique Necklace on Counsels and Virtues), 144 {7}. EDITION: *al-‘Iqd al-Fārid*, ed. Mufīd Muḥammad Qumayḥa and ‘Abd al-Majīd al-Tarḥīnī, 9 vols. (Beirut: Dār al-Kutub al-‘Ilmiyya, 1987).
550. Multi-text volume, containing a compendium (*Majmū‘atun fihā*).
- 550a. Same as 249 with slight variation in title: *Mishkātu al-anwāri fi al-taṣawwufi* (Niche of Lights), 144 {8}.
- 550b. Abū Muṭī‘ Makḥūl al-Mu‘īn Maymūn b. Muḥammad al-Nasafī al-Ḥanafī (d. 930). *Kitābu Abī Muṭī‘ Makḥūl fi al-taṣawwufi* (Book of Abū Muṭī‘ Makḥūl, on Sufism), 144 {9}.

551. Abū al-Faḍl Jaʿfar b. Shams al-Khilāfa (d. 1225). *Kitābu al-ādābi fī ʿilmi al-akhlāqi* (The Book of Refined Manners in Science of Ethics), Arabic, 144 {9–10}. MANUSCRIPT: SK, Ayasofya 2838 (seal ?).
552. “*Kitābu al-taṣfiyati fī ʿilmi al-akhlāqi*” (The Book of Purification on the Science of Ethics), 144 {10}.
553. Same as 486 with variation in title: *Kitābu al-tibri al-masbūki fī naṣiḥati al-mulūki wa-huwa tarjumatu kitābi al-Imām al-Ghazālī bi-al-ʿarabiyyati min al-fārisiyyati*, Arabic, 144 {11–12}.
554. “*Al-Risālatu al-sharīfatu bi-khaṭṭin dīwāniyyin fī al-taṣawwufi*” (A Noble Treatise in the Dīwāni Calligraphic Hand), Persian, 144 {12–13}.
555. Same as 364c, 144 {13}.
556. Multi-text volume. MANUSCRIPT: SK, Ayasofya 1656 (seal ?).
- 556a. Shihāb al-Dīn Abū Ḥafṣ ʿUmar al-Suhrawardī (d. 1234). *Kitābu aʿlāmi al-hudā fī al-taṣawwufi* (Signposts of Right Guidance), 144 {14}. EDITION: *Aʿlām al-hudā wa-aqīdat arbāb al-tuqā*, ed. al-Ṭablāwī Maḥmūd Saʿd (Cairo: Maṭbaʿat al-Amānah, 2004).
- 556b. Same as 222b, 144 {14–15}.
557. “*Kitābu fawāʿidi al-sulūki fī faḍāʿili al-mulūki fī al-mawāʿizi*” (Benefits of the Path on the Virtues of Kings), 144 {15–16}.
558. Multi-text volume, containing a compendium (*Majmūʿatun fī*).
- 558a. [starting with] “*Mukhtaṣarun fī al-taṣawwufi*” (Short Work on Sufism), Persian, 144 {16–17}.
- 558b. [also included] “*rasāʿilu fī al-muruwwati wa-al-futuwwati min qibali al-naṣāʾiḥi*” (Treatises on Manliness and Young-Manliness), 144 {17}.
559. Same as 499 (except with the note *jamaʿahū Abū al-Faraj fī al-naṣāʾiḥi* instead of *fī al-mawāʿizi*) (Spiritual Words and Aphorisms of Greek Wisdom), 144 {18}. MANUSCRIPT: SK, Ayasofya 2452 (?).
560. Same as 113, 144 {19}. MANUSCRIPT: SK, Ayasofya 2118 (seal of Bayezid II).
561. Same as 214 with slight variation in title (except for omission of *bi-al-fārisiyyati*), 145 {1}.
562. Same as 169a, 145 {2}.
563. Same 510c (except with the note *min qibali al-naṣāʾiḥi* and omission of *bi-al-fārisiyyati*), 145 {2}.
564. Same as 78 with variation in title: *Kitābu al-ādābi al-mulaqqabu bi-Jāwidān-khirad fī al-naṣāʾiḥi wa-al-ḥikami*, 145 {3}.
565. “*Awrāqun mujtamiʿatun min kitābin muḥāḍarati al-abrār wa-huwa al-maʿrūfu bi-al-musāmarati li-l-Shaykh al-ʿArabī-quddisa sirruhū-jullidat ghayra murattabatin min qibali al-tawārīkhi wa-al-naṣāʾiḥi*” (Collected Leaves from a Book of Lectures by Shaykh al-ʿArabī, Bound Without Any Order, on History and Counsel), 145 {3–5}.
566. Same as 462a, in translation with the title *Kashf al-asrāri ʿalā lisāni al-tuyūri wa-al-azhāri min qibali al-mawāʿizi wa-al-ʿtibāri* (Translation of Unveiling the Secrets, on the Languages of Birds and Flowers), 145 {5–6}.
567. “*Kitābu al-ṣaḥāʾifi fī al-taṣawwufi*” (Book of Pages on Sufism), 145 {7}.
568. Jalāl al-Dīn Aḥmad b. Muḥammad b. al-Aḥrāz al-Khujandī (d. 1400–01). *ʿAynu al-sharābi al-tahūri fī al-taṣawwufi* (Finest Pure Wine), 145 {7–8}.
569. “*Kitābi al-dharīʿati fī makārimi al-akhlāqi wa-al-naṣāʾiḥi*” (The Book of Means to Ethical Virtues and Counsels), 145 {8}.
570. Multi-text volume.
- 570a. “*Sharḥu abyāti Mawlānā Jalāl al-Dīn*” (Commentary on Couplets of Mawlānā Jalāl al-Dīn), 145 {9}.

- 570b. Abū al-Barakāt Nūr al-Dīn ‘Abd al-Rahmān b. Aḥmad al-Jāmī (d. 1492). *Risālatu sharḥi Ma’nī-yi nayfi al-taṣawwufi* (Treatise Commenting on the Meaning of the Reed Flute), 145 {9–10}. Same as 405c (?).
571. Same as 168, 145 {10}.
572. “*Kitābu Aristāṭālīs¹⁹ fi naṣīḥati al-Iskandar*” (The Book of Aristotle’s Counsel for Alexander), 145 {11}.
573. “*Risālatun mutarjamatun min Kitābi Aristāṭālīs fi naṣīḥati al-Iskandar Dhī al-Qarnayn*” (A Translated Treatise from the Book of Aristotle’s Counsels for Alexander the Two-Horned), Persian, 145 {11–12}.
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575. Same as 461a with slight variation in title, 145 {14}.
576. “*Risālatu al-‘aqli wa-al-‘ilmi wa-al-‘adli fi al-naṣā’ihī*” (A Treatise on Intellect, Knowledge, and Justice), 145 {14–15}.
577. “*Risālatu naṣā’ihī al-ḥukamā’i*” (Treatise of Advice by Sages), 145 {15}.
578. Same as above in translation, Persian, 145 {15–16}.
579. ‘Alī b. Shihāb al-Dīn b. Muḥammad al-Hamadānī (d. 1385). *Risālatu Bahrām-shāhiyya min qibali al-naṣīḥati* (Treatise of Bahrām Shāh), 145 {16–17}.
580. Multi-text volume. All texts by Ibn al-‘Arabī, on Sufism (*kulluhā²⁰ li-l-Imām al-Ghazālī -quddisa sirruhū- min qibali al-taṣawwufi*). MANUSCRIPT: SK, Ayasofya 2246 (seal ?).
- 580a. Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Kitābu al-raddi al-jamīli ‘alā ṣarīḥi al-Injīl* (Exquisite Refutation of the Outward Meaning of the Gospels), 145 {17}. EDITION: *al-radd al-Jamīl li-Ilāhiyyāt*, ed. Abū ‘Abd Allāh al-Salafī al-Dānī ibn Munīr Āl Zahwī (Beirut: al-Maktabah al-‘Aṣriyah lil-Ṭibā‘ah wa-al-Nashr, 1999).
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- 580d. Same as 118a with slight variation in title, 145 {18–19}.
- 580e. Same as 517b, 145 {19}.
- 580f. Same as 520a with slight variation in title: *Kitābu al-futūḥi fi nafkhi al-rūḥi* (The Book of Openings on the Soul’s Inflation), 145 {19}.
- 580g. Same as 269a, 146 {1}.
581. Same as 465 with slight variation in title, 146 {2}.
582. “*Daḥīnatu kitābi Anūshirwān fi al-naṣā’ihī*” (The Buried Book of Anūshirwān), 146 {2–3}.
583. Same as 109 (except with the note *fi al-naṣīḥati* instead of *min qibali al-taṣawwufi*), 146 {3}.
584. Same as 461a with slight variation in title, 146 {3–4}.
585. “*Kashfu asrāri al-Tawrah fi al-naṣā’ihī*” (Unveiling the Secrets of the Torah), Arabic, 146 {4–5}. MANUSCRIPT: TSMK, A. 3522 (Karatay: A 5723) (seal of Bayezid II).
586. ‘Alī b. Shihāb al-Dīn b. Muḥammad al-Hamadānī (d. 1385). *Risālatun darwīshiyatun min qibali al-taṣawwufi* (A Dervish Treatise), 146 {5}.

587. "*Risālatun suryāniyyatun min al-Tawrāti mutarjamatun bi-al-ʿarabiyyati min qibali al-naṣāʾiḥi*" (A Syriac Treatise from the Torah Translated into Arabic), 146 {6}.
588. [AUTHOR] "*Risālat-i Ghawthiyya fi al-taṣawwufi*" (Treatise of Succor), 146 {6–7}.
589. Same as 462a (except with the note *min qibali al-naṣāʾiḥi* instead of *min qibali al-mawāʿizi wa-al-naṣāʾiḥi*), 146 {7–8}.
590. "*Rāḥatu al-insāni fi al-naṣiḥati*" (Human Being's Comfort), 146 {8}. Same as 499c (?).
591. Multi-text volume.
- 591a. "*Risālatun min kalimāti al-anbiyāʾi ʿalayhi al-salāmu- wa-ghayrihim fi al-naṣāʾiḥi*" (A Treatise of Statements by Prophets and Others), 146 {9}.
- 591b. "*Risālatu Buzurjimihr²¹*" (Treatise of Buzurjmihir), 146 {10}.
592. [AUTHOR] "*Kitāb-i Fattāḥi min qibali al-naṣāʾiḥi*" (Book of Fattāḥi), 146 {10}.
593. "*Kitābu al-muḥāḍarāti fi mujalladayni min qibali al-naṣāʾiḥi*" (Book of Lectures, in Two Volumes), 146 {10–11}. Same as 471 (?).
594. "*Kitābun min qibali al-naṣāʾiḥi*" (Book of Advice), Turkish, 146 {11–12}.
595. "*Risālatun nafisatun fi al-taṣawwufi*" (A Precious Treatise on Sufism), 146 {12}.
596. "*Risālatun sharifatun fi al-taṣawwufi*" (A Noble Treatise on Sufism), Persian, 146 {12–13}.
597. Muḥammad b. Yahyā Sībak Fattāḥi (d. 1448). *Shabistān min qibali al-naṣāʾiḥi* (The Hall), 146 {13–14}.
598. "*Risālatu Muḥammad bin ʿImād al-Subḥānī fi al-naṣāʾiḥi*" (Treatise of Muḥammad bin ʿImād al-Subḥānī), 146 {14}.
599. Multi-text volume, containing a compendium of treatises.
- 599a. Abū ʿAlī al-Ḥusayn b. ʿAbdallāh Ibn Sīnā (?) (d. 1037). *Risālatun fi ithbāti nubuwwati rasūlina Muḥammad ʿalayhi al-ṣalāti wa-al-salāmu-* (A Treatise Proving the Prophethood of Our Messenger Muḥammad), 146 {14–16}.
- 599b. [*minhā*] ʿAbd Raḥmān b. Aḥmad ʿAḍud al-Dīn al-Ijī (?) (d. 1355). *Risālatu jawāhiri al-kalāmi fi al-naṣāʾiḥi* (Treatise on Gems of *Kalām*), 146 {16} [three more copies on 56 {17–18}, 65 {5}, and 66 {17}; see list by Atçıl]. MANUSCRIPTS: TSMK, A. 1801 (Karataş: A 4876) (seal of Bayezid II); SK, Ayasofya 2281 (seal of Bayezid II).
- 599c. "*Kitābu nukati al-wuzarāʾi*" (Book of Pointers for Viziers), 146 {16–17}.
- 599d. "*Kitābu maʿyibi al-naṣi fi al-naṣāʾiḥi*" (Defects of the Soul), 146 {17}.
600. "*Sirrūn qalbiyyun li-Gulḥanī (Gülḥānī) fi al-taṣawwufi*" (A Secret of the Heart, by *Gülḥānī*), Turkish, 146 {18}.
601. "*Sharḥu rubāʿiyyāti Mawlānā Jalāl al-Dīn al-Dawānī min qibali al-naṣāʾiḥi*" (Commentary on the Quatrains of Jalāl al-Dīn al-Dawānī), Persian, 146 {18–19}.
602. "*Waṣiyyatu al-Manṣūr li-waladihī al-Mahdī -raḥimahumā Allāhu taʿālā- fi al-naṣāʾiḥi*" (Testament of al-Manṣūr to His Son al-Mahdī), 147 {1}.
603. Multi-text volume.
- 603a. "*Risālatun bi-khaṭṭin muḡhūliyyin*" (A Treatise in Mongolian Script), 147 {2}.
- 603b. Same as 244, 147 {2}.
604. Multi-text volume. MANUSCRIPT: SK, Ayasofya 3780 (seal ?).
- 604a. Same as 371c (except for omission of *fi al-naṣāʾiḥi*), 147 {3}.
- 604b. Same as 186 with variation in title: *Risālatu miʿati maqālatin ʿalā uslūbih²² fi al-naṣiḥati al-musajjaʿati* (Treatise of One Hundred Lectures in the Style of Counsels in Rhymed Prose), 147 {3–4}.
- 604c. "*Pandnāmah-i Nūshirwān*" (Anushirwan's Book of Counsel), 147 {4}. Same as 499c (?).

605. Multi-text volume.
- 605a. Same as 371c, 147 {4–5}.
- 605b. “*Risālatu al-laḥni fī al-lughati*” (Treatise of Grammatical Mistakes, on Language), 147 {5}.
606. Multi-text volume.
- 606a. “*Risālatun fī sharḥi abyātin*” (A Treatise of Commentary on a Couplet), Persian, 147 {5–6}.
- 606b. Abū al-Barakāt Nūr al-Dīn ‘Abd al-Raḥmān b. Aḥmad al-Jāmī (d. 1492). *Risālatun fī bayāni ma’nā nay min qibali al-taṣawwufi* (A Treatise Expounding the Meaning of the Reed Flute), 147 {6–7}. Same as 405c / 570b (?).
607. “*Risālatun naḥḥisatun fī al-taṣawwufi*” (A Precious Treatise on Sufism), Persian, 147 {7}.
608. Multi-text volume, containing a compendium of treatises.
- 608a. [starting with] Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Tuḥfatu al-mulūki-quddisa sirruhū-fī al-naṣā’iḥi* (Gift for Kings), Persian, 147 {7–9}. Same as 407 (?).
609. Jalāl al-Dīn al-Shayzarī (d. 1193?). *Nihāyatu al-rutbatī fī ṭalabī al-ḥisbatī fī naṣā’iḥi al-muḥtasibī* (The Ultimate Degree in the Pursuit of Calculation), 147 {9}.
610. “*Risālatu sharḥi mā amara bihī Amūr al-Mu’minīn ‘Alī bin Abī Ṭālib -raḍīya Allāhu ‘anhu Mālik bin al-Ḥarth²³ al-Ashtar fī al-naṣā’iḥi*” (Treatise on the Commands of ‘Alī bin Abī Ṭālib), 147 {10–11}.
611. Mawlānā Jalāl al-Dīn al-Rūmī b. Bahā’ al-Dīn Sulṭān al-‘Ulamā’ Walad b. Ḥusayn al-Balkhī b. Aḥmad Khaṭībī (d. 1273). *Kitābun ‘azīmu al-sha’ni fī al-naṣā’iḥi marqūmun bi-annahū li-Mawlānā Jalāl al-Dīn-quddisa sirruhū-* (A Renowned Book of Counsel by Mawlānā Jalāl al-Dīn), 147 {11–12}.
612. “*Risālatu faḍīlati al-jihādi min qibali al-naṣā’iḥi*” (Treatise on the Merits of Jihad), Turkish, 147 {12–13}.
613. Multi-text volume, containing five treatises.
- 613a. [second] Same as 289 (except for omission of *muta’allimi min qibali al-naṣā’iḥi wa-al-taṣawwufi*), 147 {13–14}.
614. “*Ṭarabnāma min qibali al-naṣā’iḥi*” (Book of Joy), 147 {14}.
615. Multi-text volume.
- 615a. Same as 388l (except with the note *fī islāḥi al-mamlakati al-insāniyyati fī al-taṣawwufi*), 147 {15}.
- 615b. “*Sharḥu al-arba’ina ḥadīthan ‘alā ṭarīqati al-taṣawwufi*” (Commentary on Forty Hadith), 147 {16}.
616. Same as 604c (except for omission of *fī al-naṣā’iḥi*), 147 {16–17}.
617. “*Irṭiyāḍu al-sālīki fī riyāḍi al-masālikī*” (Practice of the Wayfarer in the Gardens of Paths), 147 {17}.
618. Same as 523b with variation in title: *Sharḥu Lama’āt-i ‘Irāqī al-mawsūmu bi-Ḍaw’i al-lama’āti fī al-taṣawwufi* (Commentary on ‘Irāqī’s *Lama’āt* Known as Brilliance of Light Flashes), 147 {17–18}.
619. “*Mukhtārūn min kalāmi al-ḥukamā’i al-arba’ati al-akābiri min qibali al-naṣā’iḥi*” (Selections from the Sayings of Four Great Sages), 147 {18–19}. MANUSCRIPT: SK Ayasofya 2460 (seal ?).
620. “*Barī’u al-azhāri mukhtaṣaru rabī’i al-abrāri min qibali al-naṣā’iḥi*” (Outstanding Flowers, Abbreviation of *Spring of the Pious*), 147 {19}–148 {1}. Same as 75 [Summary] (?).
621. Same as 462a (except with the note *min qibali al-naṣā’iḥi* instead of *min qibali al-mawā’izi wa-al-naṣā’iḥi*), 148 {1–2}.
622. Multi-text volume.
- 622a. Same as 121 (except for omission of *fī al-taṣawwufi*), 148 {2}.
- 622b. Same as 223c, 148 {2–3}.

623. Same as 397d with variation in title: *Naṣā'ihū* (Counsels), 148 {3–4}.
624. Multi-text volume.
- 624a. “*Risālatun manzūmatun fī al-manṭiqī*” (A Treatise in Verse on Logic), Arabic, 148 {4}.
- 624b. Same as 394f [and 371g (?)] (except no note of *fī al-ḥikmati*), 148 {4–5}.
- 624c. “*Risālatu mi'ati maqālatin fī al-naṣā'ihī wa-rasā'ilu ukhrā*” (Treatise of One Hundred Essays), 148 {5}.
625. “*Wasīlatu al-tā'ibīna fī al-naṣā'ihī al-muta'alliqatu bi-Tahrīmi al-khamrī*” (Tool for Repenters, Related to the Prohibition of Wine), 148 {6}.
626. Multi-text volume. *Majmū'atun*
- 626a. [starting with] “*Qiṣṣatu al-khaybar*” (Story of Khaybar), 148 {6–7}.
- 626b. [second] Same as 517b with variation in title: *Risālatu al-'ilqi al-naḥsi al-maḍnūni bihī fī al-naṣā'ihī*, 148 {7–8}.
627. “*Risālatu mujībi al-sā'ilīna li-l-Muḥibbī fī al-taṣawwufī*” (Response to Questioners, by Muḥibbī), 148 {8}.
628. Multi-text volume. MANUSCRIPT: SK, Ayasofya 1711 (seal ?).
- 628a. Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ghazālī (d. 1111). *Kitābu asrāri al-anwāri al-ilāhiyyati fī al-taṣawwufī* (Book of the Secrets of Divine Lights), 148 {9}. Same as 249 (?).
- 628b. Same as 439 (except for omission of *min qibali al-taṣawwufī*), 148 {10}.
- 628c. Same as 187 with slight variation in title, 148 {10–11}.
629. Multi-text volume.
- 629a. “*Kitābu al-fiqhi al-manzūmatī*” (Book on Jurisprudence in Verse), Persian, 148 {11}.
- 629b. “*Kitābu al-madkhali al-manzūmi fī al-nujūmi*” (On the Propitious Hours for the Beginning of Various Undertakings), 148 {12} [for four more copies, see list by Fleischer and Şen].
- 629c. “*Sharḥu al-Farrā' al-lāmiyyati fī al-taṣawwufī*” (Commentary of al-Farrā' [Rhyming] in L), 148 {12}.
630. Ḥunayn b. Ishāq al-'Ibādī (d. 873). *Nuqūshu fuṣūṣi khawātīmi al-ḥukamā'i wa-ādābihim min qibali al-naṣā'ihī* (Signet Rings of the Philosophers, Their Sayings and Congregations), 148 {13} [another copy on 362 {18–19}; see list of Gutas].
631. “*Riyāḍu al-qulūbi fī al-'ulūmi al-[muta]'addidati awwaluhā al-taṣawwufī*” (Gardens of Hearts, on Various Sciences), 148 {13–14}.
632. Multi-text volume.
- 632a. Same as 321b, 148 {14–15}.
- 632b. “*Risālatun ukhrā*” (Another Treatise), 148 {15}.
633. Same as 386g (except for addition of *'alā tartībi al-ḥurūfi min qibali al-taṣawwufī*), 148 {15–16}.
634. Same as above, 148 {17–18}.
635. Same as 587, 148 {18–19}.
636. Multi-text volume.
- 636a. Muḥyī al-Dīn Muḥammad b. Quṭb al-Dīn Iznīqī [Quṭb al-Dīn-zāda] [*wa-huwa al-ma'rūfu bi-Shaykh Quṭb al-Dīn-zāda -quddisa sirruhū-*]²⁴ (d. 1480). *Risālatun fī aḥwālī al-ṣā'imī* (On the States of the One Who Fasts), 148 {19}–149 {1}.
- 636b. Ibn al-'Arabī. *Risālatun fihā bayānu 'adadi al-kutubi al-muṣannaḥati al-mansūbati ilā al-Shaykh Muḥyī al-Dīn al-'Arabī-ṭāba tharāhu- wa-hādhihi al-risālatu li-l-Shaykh al-madhkūri ayḍan min qibali al-taṣawwufī* (A Treatise Which Declares the Number of Compositions Attributed to Muḥyī al-Dīn al-'Arabī and This Treatise Itself Is by the Shaykh), 149 {1–3}.

637. “*Manāqibu Mawlānā Jalāl al-Dīn al-l fī al-taṣawwufī*” (Hagiography of Mawlānā Jalāl al-Dīn), 149 {3–4}.
638. Multi-text volume.
- 638a. Same as 12 with slight variation in title, 149 {4–5}.
- 638b. Same as 132 with slight variation in title, 149 {5–6}.
[Lines 149 {7}–150 {13} are blank]
639. “*Kitābu tadhkirati al-awliyā’i -quddisa sirruhum- al-manzūmu al-ma’rūfu bi-Walīnāma*” (Memorial of the Saints, in verse, known as *Walīnāma*), 150 {14}.
640. Abū Ḥāmid Farīd al-Dīn Muḥammad b. Abī Bakr Ibrāhīm al-Nīsābūrī ‘Aṭṭār (?) (d. 1221). *Kitābu tadhkirati al-awliyā’i -quddisa sirruhum-* (Memorial of the Saints), 150 {15} [another copy on 231 {8}; see list by Kim].
641. Abū al-Barakāt Nūr al-Dīn ‘Abd al-Raḥmān b. Aḥmad al-Jāmī (d. 1492). *Kitābu nafahāti al-unsī fī tadhkirati al-awliyā’i -quddisa sirruhum-* (Scents of Intimacy on the Memorial of the Saints), 150 {15–16}. MANUSCRIPT: SK, Ayasofya 2140. EDITION: ‘Abd al-Raḥmān Jāmī, *Nafahāt al-uns*, ed. Maḥmūd ‘Ābidī (Tehran, 1991).
642. “*Risālatu tadhkirati Ibrāhīm bin Adham -quddisa sirruhū-*” (The Biography of Ibrāhīm Adham), 150 {16–17}.
643. Same as 640, in translation (?), Persian, 150 {17}.
644. Same as above, Persian, 150 {18}.
645. Same as 641 with slight variation in title, 150 {18–19}.
646. Same as 640, in translation (?), Persian, 150 {19}–151 {1}.
647. Same as above, Persian, 151 {1}.
648. “*Manāqibu quṭbi al-awliyā’i Bahā’ al-Dīn -quddisa sirruhū-*” (The Vitae of Bahā’ al-Dīn), 151 {2}.

[151 {3–12} are blank]

NOTES

- 1 Manuscript has what looks like a dagger *alif* above the *rā’*, as in *mir’āti*, but it would seem that the reference is to a learned woman, i.e., Sitt al-‘Ajam bt. al-Nafīs, who wrote this *sharḥ* on Ibn al-‘Arabī.
- 2 Vocalized in text as *Maskūyah* here and in the following two mentions.
- 3 Manuscript has a *kasra* under the *zā’* here and in l. 18.
- 4 The catchword is *al-taṣawwuf*, but the following folio begins with *li-l-Shaykh*.
- 5 Manuscript has vocalized *al-tarājumi*.
- 6 Hava q.v.: “water flowing upon the surface of the earth.”
- 7 Q 15:29.
- 8 Manuscript has al-Kubrā’.
- 9 Manuscript has a *kasra* as case ending for al-‘arabiyya and al-fārisiyya (no case ending for al-Abyāt), but it would seem that wa-al-Abyāt ..., which begins a new entry, must be in the nominative.
- 10 Manuscript has a *fathā* above the *dāl* for the dual.
- 11 Manuscript has a *kasra* under the *shīn*, to read *mashikha*.
- 12 Manuscript has an erasure, as if *‘ilm* had been written erroneously; it looks to have been corrected to read *‘ālim* (including a *fathā* above the *‘ayn*).
- 13 Manuscript has a *kasra* below the *nūn* (but I think it should be in the nominative case, unless it is part of a title).
- 14 Manuscript has corrected (a still legible) *-hu* to *-hā* in *bi-annahā*.
- 15 The plural *rasā’il* would seem to be in error; the counted element after fifteen should be singular: *risālatan*.
- 16 Manuscript seems to have a *yā’*, but this is in error.

- 17 Manuscript has vocalized the name as Ibn Maskuwayh.
- 18 Vocalized with a *kasra* under the *‘ayn*, but title is unknown if meant to be one of al-Ghazālī’s works.
- 19 Manuscript has *ḍamma* (or *sukūn*) above the *rā’*, but a *kasra* in next line.
- 20 Manuscript has a *kasra* for *kullihā*.
- 21 Thus in manuscript; in Persian, Buzurgmihr.
- 22 Manuscript has a *hamza* above the *hā’*, as if a Persian *izāfe*.
- 23 Thus in manuscript (unless the sign above is a dagger *alif*), but should be al-Ḥārith.
- 24 This interpolation in square brackets was added by the same hand upside down on top of the line.