

و صلاة الله ربى كما // طلع الشمس نهرا او اقل

The poetical line is followed by two more verses, again in praise of Muḥammad, which likewise are not found in any of the other copies of the poem studied:

الذي حاز الطير من هاتم // احمد المختار من سان الامل
وعلى ال و صبح سادة // ليس قهرم عاجز الامل

BSB Cod. arab. 1235 includes, after v. 77, the following 3 apocryphal verses:

يا رسول الله انزل عجل // قم بتصرى طبي الاصل عجل
وعلى الله صلاى دائما // يا رسول الله ما نجح بتجربى
والله مع الصالحين نعم // نصروا الذين يستوفى وآمالى

The first hemistich of the last verse may be related to v. 80a of the reference manuscript.

Ad v. 78a, the first of three apocryphal verses, there is a marginal correction (الجرى for لجرى), which is marked, both above the line and in the margin, by an arrow-shaped reference sign. Ad v. 79b there is a marginal gloss, marked with the letter *ta* (?), i.e. نصر الدين و نصر الدين نصر الدين

Abd al-Wahhāb al-Ghunnī al-Azhārī (wrote about 1031/1622), author of a commentary on Ibn al-Wardī's poem, entitled *al-'Arf al-nadī fi shārḥ Qasīdat Ibn al-Wardī*, mentions in a final note (*tahmina*), that, having completed his commentary, he came across three verses which do not belong in the author's poem (*laisat min kalam al-nāzim*), i.e. which were wrongly attributed to him but which have nevertheless been inserted into the poem (e.g. BSB, Cod. arab. 1493, fo. 47v). The text of the three lines runs as follows:

و صلاة وسلاما اندا // على النبي المصطفى خير الاول
وعلى اله الجرام الجرام // وحلى الاصلح والاقوم الاول
وما عسى رحمة // انين الحين // انين الحين رحمة

The three verses identified by al-Ghunnī as apocryphal are included in SBB, Hs. or. 4438 (v. 79-80 + 1 apocryphal verse), with minor variations in the 2nd, 3rd and 6th hemistichs:

و صلاة وسلاما اندا // للنبي المصطفى خير الاول
وعلى ال الجرام الجرام // وحلى الاصلح والاقوم الاول
وما عسى الرحمة // انين الحين // انين الحين رحمة

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The manuscript used as the basis of the edition, Petermann 8 (Ahlw. no. 3999/3; in the synopsis: "B 3999/3"), includes five hemistichs added by the scribe in a note following the colophon.

The scribe says that, in some manuscript copy or other, he had found one additional verse which concludes the poem, or: by which he concludes the poem (*tahmīnatan*). The verses quoted are five hemistichs in the Ramal-metre of which however only one, the last, ends in the letter *-lam*, like the *Lamīya*:

قهرى امدى لنا امدى نرى // يعطى منها قهرى يسمى بشرى // ولها مناجى ما عسى كالمس // قهرى
انين ورتدى لنا امدى نرى // يعطى منها قهرى يسمى بشرى // ولها مناجى ما عسى كالمس // قهرى
انين ورتدى لنا امدى نرى // يعطى منها قهرى يسمى بشرى // ولها مناجى ما عسى كالمس // قهرى

The penultimate hemistich includes the information that the poem consists of 82 verses.

5.4 Al-Laqānī, Jawharat al-tawhīd

5.4.1 Author

Abū l-Imdād Burhān al-Dīn Ibrāhīm b. Ibrāhīm b. Ḥasan b. 'Alī al-Laqānī was born in a place called Lagāna - hence his *shuhra* - near Dammanhūr in Egypt; his date of birth is not known. (Muḥibbī, *Khulāṣat al-athar* 1,6-7; GAL 1,170,8 2,412 S 2,436; Zirikī 1,28; TDVIA 27,130).

In his history called *Khulāṣat al-athar* 1,6-7 al-Muḥibbī mentions a few teachers under whom Burhān al-Dīn al-Laqānī had studied and gives the names of some of his Sūfī shaykhs. He mentions, in this context, the Shāfi'ī scholar Shams al-Dīn al-Ramīlī as well as a few Malīkī jurists. According to an *īḥāza* entitled *Thabt* included in BSB Cod. arab. 2020, Burhān al-Dīn studied the *Sāhīh*-traditions of al-Bukhārī under the Muftī of the Malīkiyya in Cairo, Sa'īm al-Sanhūrī al-Misrī (d. 1015/1606; GAL 2,393; Kahhala 4,204), who himself was associated with the East Iranian author via the celebrities Najm al-Dīn al-Ghayrī, Zakariyyā al-Anṣārī, etc. The *īḥāza* was granted by one Muḥammad al-Babīlī al-Shāfi'ī al-Azhārī to Muḥammad b. 'Alī al-Ramīlī al-Dīmasḥqī (d. 1131/1719; Kahhala 11,9) whose cre-

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