

Editorial Procedures

§ II.1 Editorial Procedures

II.1a Establishing the Text

Although there are a large number of extant manuscript witnesses of the *Mulakhkhaṣ*, either standing as independent texts or incorporated into a commentary or supercommentary, it was possible to establish an edition that, I claim, is close to the author's original. Fortunately, there was a relatively simple way to eliminate the vast majority of extant manuscripts as candidates for the author's original. These witnesses contain modifications that, as I explain in Commentary, II.1[4] ("the second clime"), could have only occurred after the publication of the *Tadhkira* by Naṣīr al-Dīn al-Ṭūsī in 659/1261, i.e., well after Jaghmīnī's lifetime.¹ Next, I identified a dedication and poem to Badr al-Dīn al-Qalānisī that occurs in only a very few manuscripts. Thus I chose MSS B, F, and S, which also contain the pre-*Tadhkira* parameters, for the edition. There were two additional manuscripts containing the original parameters that I also used: one, MS K, has the dedication but not the poem; and MS L, which lacks both but has the earliest known copy date (644/1246-47). One could then distinguish these five manuscripts based on their prefaces: three have the poem and dedication (MSS B, F, and S); one has only the dedication (MS K); and one has neither (MS L). These divergent prefaces come together in the preface (Pref.[2]) and continue to the end of the treatise with relatively minor variants; these are listed in the text apparatus. The five principal manuscripts used for the edition are described in detail in the next section §II.

There is no autograph copy, and no single manuscript establishes the "original" version. Each has some deficiency. For example, the oldest one (MS L) lacks the original preface; MS F has one folio missing; MS S has many grammatical mistakes; and MSS B and K contain various mistakes and are further contaminated by one or more commentaries. Nevertheless, using MSS F, L, and S, I claim that the edited text is very close to the author's original, given the remarkably few variants between these three unaffiliated manuscripts and the plausible explanations for divergences

¹ See also Ragep, "On Dating Jaghmīnī and His *Mulakhkhaṣ*," 462–64.

in MSS B and K (usually due to misreadings or misunderstandings by the copyists, or additional material from one or more commentaries). My occasional use of the commentaries usually confirmed my readings. An early commentary by Yūsuf ibn Mubārak al-Alānī (ca. 735/1334) [Istanbul, Topkapı Sarayı Müzesi, Ahmet III MS 3308] had the original values for the climes, while ‘Abd al-Wājid (d. 838/1435) [Istanbul, Süleymaniye Library, Laleli MS 2127] clearly struggled (as I did) with the range of numbers and gave both the original and the post-Ṭūsī parameters for the climes. Other commentators gave the post-Ṭūsī values.

II.1b Establishing the Figures

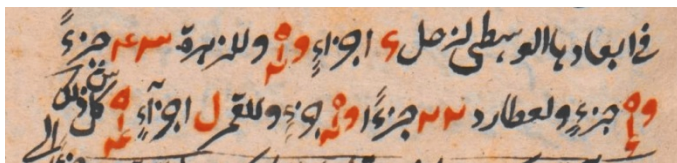
The figures in the manuscripts displayed different degrees of meticulousness; but generally speaking, MS L had the best diagrams. There was also a range of labeling the figures: some copyists being quite detailed, others sparse. Specific figures are occasionally missing; these are noted in the Figure Apparatus. My procedure was to follow the basic structure of the figures (which was usually similar in all manuscripts) and then use the text and context to decide on which labels to include. In a number of cases, I checked commentaries to confirm or clarify, but never used them to supplement or modify my five core manuscripts. Variants to my edited figures are noted in the Figure Apparatus, which follows the edited text.

II.1c Variants and Orthography

Since I used only five manuscripts to establish the text, I describe each along with its incipit, preface, and colophon in § II.2, and I note all variants in the text apparatus with the exception of minor orthographic differences. As noted below in § II.3: Explanation of Signs and Conventions, I have generally modernized the orthography for writing *hamzas*, numbers, and numerals; divergences are not noted except where there could be alternative readings (such as between *thulth* and *thalāth*). When giving variants, I have written these as they occur in the text, providing or leaving out the dots, vowels, and *hamzas* as given.

II.1d Parameters

Four out of five of my main manuscripts used the alphanumeric system for numbering parameters. The exception was MS B; here parameters were often omitted altogether, but it is noteworthy that when included in the text, the copyist wrote them in unit fractional form, an indication of a late Ottoman style (Berlin, Staatsbibliothek, MS or. oct. 1511, p. 33):



Since the alphanumeric system lends itself to ambiguity, and inattentive copyists could often introduce mistakes—for example by omitting a dot which would lead one to read a ج (3) as a ح (8) or by forgetting to add a stroke to ك (20) causing it to be read as a ل (30)—I relied on the context to confirm a value, either in the main text or as a variant. In general, values given by Ptolemy and Battānī allowed me to control the text. When this was not possible, or when further confirmation was needed, commentaries in which the parameters were written out in words proved valuable; however, cautious judgment had to be applied in recognition that parameters were often “updated” by commentators (for example, by changing Jaghmīnī’s Ptolemaic ones to those found in Naṣīr al-Dīn al-Ṭūsī’s *Tadhkira*). Alānī’s commentary (one of the older ones) alone seemed to contain non-contaminated values, so it was particularly valuable for establishing/confirming some of the parameters. A significant example of this occurs in fixing the date that Jaghmīnī gives for the position of the planetary apogees; misreading a single letter ش (300) instead of ث (500) can make a 200-year difference, but fortunately both context and Alānī’s commentary provide us with the correct Alexandrian date of 1517, which also gives added confirmation of Jaghmīnī’s dates (see I.5[26], and I.2.3b: *Dating the Mulakhkhaṣ*).

§ II.2 Description of the Manuscripts

The following list contains the five principal manuscripts that have been used to establish the edition.

	Sigla	Description of Manuscript
1.	ب [=B]	<p>Berlin, Staatsbibliothek, MS or. oct. 1511, pp. 6–64. The codex contains several treatises, with a total of 667 pages, all in the same hand. On p. 667, a date of 1275/1858 is given. A more expansive colophon is on p. 623, where we learn that the copyist is a certain ‘Abd al-Karīm Bulghārī (عبد الكريم بلغاري) who finished copying that particular work on Wednesday, 24 Jumādā I 1275 H [28-29 Dec. 1858 CE] in Tashkent (al-Tāshkand) in the Kallah Khānah quarter.</p> <p>MS B is contaminated with commentary comments; but despite the late date, it includes Jaghmīnī’s dedicatory poem. Its use of unit fractions is discussed above.</p> <p>Incipit and Preface: pp. 6–7</p> <p>بسم الله الرحمن الرحيم الحمد لله كفاء إفضاله والصلوة على رسوله محمد وآله يقول الشيخ الإمام الهمام الفاضل الكامل المتبحر شرف الدين محمود بن محمد بن عمر الجعمنى رحمه الله انه نقل الى اعزة الاحباب وخالصة الاصحاب ان مولاي الامام الاجل البارغ المنعم بذر الملة والدين عزيز الملوك والسلطين شفاء الارواح خاتمة الحكماء محمد بن بهرام القلانسي اشار الى ان اجمع في علم الهيئة كتابا تقرب من الاحتصار والبيان وجمع اجار اللفظ الى بسط المعاني فعددت ذلك من نعمه المتواليه وبادرت الى امثال (!) اشارته العاليه وقُلتُ ❖ يا لها من اشارة صدرت لي رفعت رننى واعلت محلى صدرت لي من الكرم المروحي ❖ بذردن الهدى الامام الاجل قد رآني اهلاً لأمري حطير ❖ ليس مثلي بمثل ذاك باهل غير آتى بذلت في ذاك مجهدى ❖ امثالا (!) لأمري ائى بذل قد دعاني لذك لطفاً وبراً ❖ لا افقاراً لي بضاعة مثلي فالفت هذا الكتاب في هيئة العالم تذكراً متى بعدى لكل عالم متحرياً فيه التلخيص مع البيان وإيجاز الالفاظ الى بسط المعاني على حسب الامكان وسميته الملتخص في الهيئة ليكون اسمه دالاً على معناه وظاهره محبراً عن معنا فخواه وجعلته (!) شتمل على مقدمة ومقاتن</p> <p>In the name of God, the Beneficent, the Merciful. Praise be to God as much as His bestowal of bounty, and may a benediction be upon His Messenger Muḥammad and his family. The magnanimous, worthy, perfect, erudite Shaykh Imām Sharaf al-Dīn Maḥmūd ibn</p>

	Sigla	Description of Manuscript
		<p>Muḥammad ibn ‘Umar al-Jaghmīnī, may God have mercy upon him, states: the dearest of friends and the sincerest of companions conveyed to me that my master, the highly esteemed, proficient, refined Imām Badr al-Milla wa-l-Dīn, cherished by kings and sultans, the healer of spirits, the seal of the sages, Muḥammad ibn Bahrām al-Qalānisī, proposed that I compile a book on [the subject of] <i>‘ilm al-hay’a</i>, being both an abridgement and an exposition, and combining a succinctness of words with an elucidation of meanings. I considered this a delightful entrustment and I hastened to comply with his lofty proposal, and I said: Oh what a proposal came my way; it raised my rank and it advanced my standing. It came to me from the noble one who (?); the highly esteemed Imām, the full moon [Badr] of the true religion. He considered me worthy for a momentous task; [but] the likes of me is not worthy of such a thing as that. Nevertheless, I expended every effort for that; complying with his command whatever sacrifice. He called upon me for that in kindness and piety; not requiring the offerings of such as myself. I composed this book on <i>hay’at al-‘ālam</i> [Configuration of the World] as a memento from me for every scholar after me seeking an epitome on [<i>hay’a</i>] with an exposition, and a succinctness of words with an elucidation of meanings, according to [my] ability. And I have called it “The Epitome on Theoretical Astronomy,” so that its name will indicate its connotation and its literal sense will inform its signification; and I arranged it so as to comprise an introduction and two parts.</p> <p>Colophon: p. 64</p> <p>والله اعلم بالصواب واليه المرجع والمآب</p> <p>And God is most knowing of truth, and to Him are the refuge and the final return.</p>
2.	<p>ف [=F]</p>	<p>Philadelphia, University of Pennsylvania, Rare Book & Manuscript Library, LJS MS 388, ff. 2b–19b. The codex of 19 folios contains only this one witness. It is written in a <i>nasta‘līq</i> script. Formerly owned by Muhammad ibn al-Dawla, 1246 [1830–31], it bears Qajar seal imprints on ff. 1a and 19b. It was sold by Sam Fogg Ltd., cat. 22 (July 2000), no. 60 to Lawrence J. Schoenberg in 2011. (See Crofton Black, <i>Transformation of Knowledge: Early Manuscripts from the Collection of Lawrence J. Schoenberg</i> [London: Paul Holberton, 2006], 55 (LJS 388); and http://dla.library.upenn.edu/dla/medren/record.html?id=MEDREN_5068122). The witness was completed day 2 [i.e., Monday] 29</p>

Sigla	Description of Manuscript
	<p>Rabī' I 786 H [probably, Sunday-Monday, 22-23 May 1384 CE]. MS F and MS S are closely aligned. The folios in MS F (2–19), however, are bound in the wrong order; the correct order should be 2–7, 10, 13, 11, 12, 8, 9, 14–19. In addition, a folio is missing between 17b and 18a, and this includes Figure 8 along with text. I have indicated the beginning and the end of the missing passage (contained in II.3[1–4]) in both the Arabic edition and English translation between two asterisks [*]...[*].</p> <p>Incipit and Preface: f. 2b</p> <p>بسم الله الرحمن الرحيم وبه نسعس الحمد لله كفاء فضاله والصلوة على سبه محمد وآله ﷺ قال الامام البارع الاجل العلامة استاد الورى شرف الافاصل عدم الامائل ملك الفضلا حاتم الحكماء محمود س محمد س عمر المنشهي (?) الجعميني الخوارزمي رحمه له انه نقل الى اعزه الاحباب وحالسه الاححاب ان مولاي الامام الاجل البارع المنعم بدر الملله والس فخر الاسلام والمسلمين عربر الملوك والسلاطين سفاء الارواح خامه الحكماء محمد بن بهرام القلانسي رحمه الله اشار الى ان اجمع في علم الهيئة كانا يقرن س الاختصار والبيان ومجمع ابحار اللفظ الى بسط المعاني فعددت ذلك من نعمة المتواليه وبادرت الى امثال اشارته العاليه وقلت</p> <p>يا لها من اشارة صدرت لي ❖ رفعت رتبتي واعلت محلّ ❖ صدرت لي من الكرم المرجي ❖ بدرين الهدى الامام الاجل ❖ قد راني اهلا لامرٍ خطير ❖ ليس مثلي لمثل ذاك باهل ❖ عر اتى بذلت في ذاك حمدي ❖ امتالا لامره اى بذل ❖ قد دعاني لذاك لطفا وبرًا ❖ لا اهقارا الى بضاعة مثلي ❖</p> <p>والف هذا الكتاب على حسب الامكان قاصدا للتلخيص فيه س («مع» في الهامش مع رمز «ح») البيان وسميته الملخص في الهيئة ليكون اسمه مُخبراً عن معناه وطاهره دالا على فحواه وجعلته مشملا على مقدمة ومقالتس</p> <p>In the name of God, the Beneficent, the Merciful, and from Whom we seek assistance. Praise be to God as much as His bestowal of bounty, and may a benediction be upon His Prophet Muḥammad</p>

	Sigla	Description of Manuscript
		<p>and his family. The proficient, highly esteemed, most learned Imām, teacher of mankind, most noble of the worthies, he without peer, king of the eminent ones, seal of the sages, Maḥmūd ibn Muḥammad ibn ‘Umar (al-Faqīhī: [may have been crossed out]) al-Jaghmīnī al-Khwārizmī, mercy upon him, has said: the dearest of friends and the sincerest of companions conveyed to me that my master, the highly esteemed, proficient, refined Imām Badr al-Milla wa-l-Dīn, the pride of Islam and Muslims, cherished by kings and sultans, the healer of spirits, the seal of the sages, Muḥammad ibn Bahrām al-Qalānisi, may God have mercy upon him, proposed that I compile a book on [the subject of] <i>‘ilm al-hay’a</i>, being both an abridgement and an exposition, and combining a succinctness of words with an elucidation of meanings. I considered this a delightful entrustment and I hastened to comply with his lofty proposal, and I said:</p> <p>Oh what a proposal came my way; it raised my rank and it advanced my standing. </p> <p>It came to me from the noble one who inspires hope; the highly esteemed Imām, the full moon [Badr] of the true religion. </p> <p>He considered me worthy for a momentous task; [but] the likes of me is not worthy of such a thing as that. </p> <p>Nevertheless, I expended every effort for that; complying with his command whatever sacrifice. </p> <p>He called upon me for that in kindness and piety; not requiring the offerings of such as myself. </p> <p>I composed this book according to [my] ability, aiming for an epitome on <i>[hay’a]</i> that is also an exposition. And I have called it “The Epitome on Theoretical Astronomy,” so that its name will inform its connotation and its literal sense will indicate its signification; and I arranged it so as to comprise an introduction and two parts.</p> <hr/> <p>Colophon: f. 19b</p> <p>والله الموفق والمسرعان وعله الاعتماد والتكلاان انص الفراع من كتابه يوم ٢ ٢٩ شهر المبارك ربع الاول سنة ٧٨٦ هجره</p> <p>And God is the One who bestows success and from Whom one seeks assistance, and in Whom is the greatest support and trust. The completion of its copying occurred on day 2 [i.e., Monday], the 29th of the blessed month of Rabī‘ I in the year 786 hijra [probably, Sunday-Monday, 22-23 May 1384 CE].</p>

	Sigla	Description of Manuscript
3.	<p>ك [=K]</p>	<p>Cambridge UK, Cambridge University Library, MS Or. 593, ff. 1b–38b [=Trinity, R. 13.21]; the codex contains 109 folios written in a Persian <i>naskh</i> script. According to Edward G. Browne, it is dated 764 [1362–63] and the codex was bought from Élias Géjou on October 30, 1905. (See <i>A Supplementary Hand-List of the Muḥammadan Manuscripts, in the Libraries of the University and Colleges of Cambridge</i> [Cambridge, 1922], 205). E. H. Palmer gives the date incorrectly as 1582–83 (<i>A Descriptive Catalogue of the Arabic, Persian and Turkish Manuscripts in the Library of Trinity College, Cambridge</i> [Cambridge: Deighton Bell and Co., 1870], 50–52.) For an online description, see http://www.fihrist.org.uk/profile/manuscript/abef3293-10e8-4e05-8142-f15e28786ae9.</p> <p>The title page states it was owned by a Muṣṭafā ibn Ḥasan al-Farḍī in the year 1180 [1766–67].</p> <p>Incipit and Preface: f. 1b</p> <p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الحمد لله («كفاء» غير مقروء) افضاله والصلاة علي رسوله محمد وآله قال قال (?) الشيخ الامام الاجل البارع العلامة استاد الوري شرف الاماثل ملك الفضلا خاتمة الحكماء محمود بن محمد بن عمر الجميني الخوارزمي تغمده الله تعالي برحمته ان اعزة الاحباب وخالصة الاححاب بدر الملة والدين فخر الاسلام والمسلمين عزيز الملوك والسلاطين راحة الاشياخ وشفا الارواح محمد بن بهرام القلانسي احمد الله عواقبه اشار ان اجمع في علم الهيئة كتابا يقرن بين الاختصار والبيان وجمع ايجاز اللفظ الي سطر المعاني فعددت ذلك من نعمه المتواليه وبادرت الي امثال اشارته العاليه والفت هذا الكتاب علي حسب الامكان قاصداً للتلخيص فيه مع البيان وسميته الملخص («في» غير مقروء) الهيئة اسمه مخبرا عن معناه وظاهره دالا علي فخواه وجعلته يشتمل علي مقدمة ومقالتين</p> <p>In the name of God, the Beneficent, the Merciful. Praise be to God as much as His bestowal of bounty, and may a benediction be upon His Messenger Muḥammad and his family. The highly esteemed, proficient, most learned Shaykh Imām, teacher of mankind, most noble of peers, king of the eminences, seal of the sages, Maḥmūd ibn Muḥammad ibn ‘Umar al-Jaghminī al-Khwārizmī, may God</p>

	<i>Sigla</i>	<i>Description of Manuscript</i>
		<p>Almighty protect him with His grace, has said: the dearest of friends and the sincerest of companions, Badr al-Milla wa-l-Dīn, the pride of Islam and Muslims, cherished by kings and sultans, comforter of Shaykhs, the healer of spirits, Muḥammad ibn Bahrām al-Qalānisī, may God find his outcomes praiseworthy, proposed that I compile a book on [the subject of] <i>‘ilm al-hay’a</i>, being both an abridgement and an exposition, and combining a succinctness of words with an elucidation of meanings. I considered this a delightful entrustment and I hastened to comply with his lofty proposal. I composed this book according to [my] ability, aiming for an epitome on [<i>hay’a</i>] that is also an exposition. And I called it “The Epitome on Theoretical Astronomy,” so that its name will inform its connotation and its literal sense will indicate its signification; and I arranged it so as to comprise an introduction and two parts.</p> <p>Colophon: f. 38b</p> <p>والله الموفق للصواب والحمد لله وحده وصلى الله على سيدنا محمد وآله وصحبه وسلم في تاريخ سنه ٧٦٤ احسن الله عاقبتها ممه وكرمه</p> <p>And God is the One who bestows truth, praise be to God alone. May God bless our master Muḥammad and his family and companions and grant them salvation on the date of the year 764 [1362-63 CE], may God make its outcome favorable by His grace and munificence.</p>
4.	ل [=L]	<p>Istanbul, Süleymaniye Library, Laleli MS 2141, ff. 61b–81a; the codex contains 94 folios. This witness was copied in 644 H [1246-47 CE], making it the oldest extant <i>Mulakhkhaṣ</i> to date. The title page and f. 94a both contain an endowment stamp: Sulṭān Salīm Khān [i.e., Selīm III] ibn Sulṭān Muṣṭafā Khān 1217 [1802-3]. (See Günay Kut and Nimet Bayraktar, <i>Yazma Eserlerinde Vakıf Mühürleri Waqif</i> [Ankara, 1984], 41 [no. 15].)</p> <p>Incipit and Preface: f. 61b</p> <p>بسم الله الرحمن الرحيم الحمد لله كيفاً إفضاله والصلوة على نبيه محمد وآله بقول عبد الله العتق الى رحمته محمود بن محمد بن عمر الجعيني رحمه الله اني الفت هذا الكتاب في هيئه العالم تذكرة متى عدى لكل عالم متحريراً فيه الخليص مع</p>

	Sigla	Description of Manuscript
		<p>البيان وأجزاء الالفاظ الى تَسط المعاني على حسب الامكان وسميَّته الملتص في الهيئته لكون اسمه دالا على معناه وظاهره مُخبراً عن خِواء وحملته يشتمل على مقدمة ومقالتين</p> <p>In the name of God, the Beneficent, the Merciful. Praise be to God as much as His bestowal of bounty, and may a benediction be upon His Prophet Muḥammad and his family. The servant of God (‘Abd Allāh) in need of His compassion, Maḥmūd ibn Muḥammad ibn ‘Umar al-Jaghmīnī, may God have mercy upon him, states: I composed this book on <i>hay’at al-‘ālam</i> [Configuration of the World] as a memento from me for every scholar after me seeking an epitome on [<i>hay’a</i>] with an exposition, and a succinctness of words with an elucidation of meanings, according to [my] ability. And I have called it “The Epitome on Theoretical Astronomy,” so that its name will indicate its connotation and its literal sense will inform its signification; and I arranged it so as to comprise an introduction and two parts.</p> <p>Colophon: f. 81a</p> <p>وبالله الووفق تم الكتاب تم الكتاب في شهور خمد («٦٤٤» في الهامش) هجره With God is success. The book was completed, the book was completed [<i>sic</i>] in the months of 644 hijra [1246-47 CE].</p>
5.	س [=S]	<p>Paris, Bibliothèque nationale de France, MS arabe 2330, ff. 48b–82b; the codex contains a total of 116 folios. Written in a <i>naskh</i> script, the codex contains at least 14 witnesses. (See Baron William MacGuckin de Slane, <i>Catalogue des manuscrits arabes / par le baron de Slane</i> [Paris: Imprimerie nationale, 1883–95], 408–9.) This witness was completed the night of Friday, 19 Dhū al-qa‘da 787 [Thursday evening/Friday morning, 21-22 Dec. 1385 CE].</p> <p>Incipit and Preface: ff. 48b–49a</p> <p>بسم الله الرحمن الرحيم رب اهدنا الصواب الحمد لله كفاً فضاله والصلوة على نبيه محمدٍ ﷺ اله قال الامام البارغ الاجل العلامة استاذ الوري شرف الافاضل عدم الاماثل ملك الفضلاء خاتم الحكماء محمود بن محمد بن عمر الفقيهي الجعفي</p>

Sigla	Description of Manuscript
	<p>الخوارزمي رحمه الله إنه نقلَ إلى اعزَّة الاحباب وخالصَّة الاصحاب أن مولانا الامام الاجل البارع المنعم بذُر الملة والدين فخر الاسلام والمسلمين عزيز الملوك والسلطين شفاء الارواح خاتمة الحكماء محمد بن بهرام القلانسي رحمه الله أشار الى ان اجمع في علم الهيئة كتابا يقرن من الاختصار والبيان وتجمع ايجاز اللفظ الى بسط المعان فعددت ذلك من نعمه المتواليه وبادرت الى امتثال اشارته العلية</p> <p>❖ وعلت شعرا ❖</p> <p>يا لها من اشارة صدرت لي ❖ رفعت رُتبتي وأعلت محلّ صدرت لي من الكرم المرجى ❖ بدردين الهدى الامام الاجل</p> <p>قد رآني أهلا لامرٍ خطير («عظم» تحت السطر) ❖ ليس مثلي لمثل ذاك بأهلٍ</p> <p>غير أني بذلت في ذاك جمدي ❖ امتثالاً لامره أي بذلّ</p> <p>قد دعاني لذاك لطفاً وبراً ❖ لا افتقاراً الى بضاعة مثلي</p> <p>وألقت هذا الكتاب على حسب الإمكان قاصداً للتليخيص فيه مع البيان وسميته الملخص في الهيئة ليكون اسمه مخبراً («دالا» تحت السطر مع رمز «ح») عن معناه وظاهره دالاً على فواه وجعلته تشتمل على مقدمة ومقالتين</p> <p>In the name of God, the Beneficent, the Merciful, Lord may You inspire Truth. Praise be to God as much as His bestowal of bounty, and may a benediction be upon His Prophet Muḥammad and his family. The proficient, highly esteemed, most learned Imām, teacher of mankind, most noble of the worthies, he without peer, king of the eminent ones, seal of the sages, Maḥmūd ibn Muḥammad ibn ‘Umar al-Faqīhī al-Jaghminī al-Khwārizmī, may God have mercy upon him, has said: the dearest of friends and the sincerest of companions conveyed to me that our master, the highly esteemed, proficient, refined Imām Badr al-Milla wa-l-Dīn, the pride of Islam and Muslims, cherished by kings and sultans, the healer of spirits, the seal of the sages, Muḥammad ibn Bahrām al-Qalānīsī, may God have mercy upon him, proposed that I compile a book on [the subject of] <i>‘ilm al-hay’a</i>, being both an abridgement and an exposition, and combining a succinctness of words with an elucidation of meanings. I considered this a delightful entrustment</p>

Sigla	Description of Manuscript
	<p>and I hastened to comply with his lofty proposal, and I said in verse :</p> <p>Oh what a proposal came my way; it raised my rank and it advanced my standing.</p> <p>It came to me from the noble one who inspires hope; the highly esteemed Imām, the full moon [Badr] of the true religion.</p> <p>He considered me worthy for a momentous task; [but] the likes of me is not worthy of such a thing as that.</p> <p>Nevertheless, I expended every effort for that; complying with his command whatever sacrifice.</p> <p>He called upon me for that in kindness and piety; not requiring the offerings of such as myself.</p> <p>I composed this book according to [my] ability, aiming for an epitome on [<i>hay'a</i>] that is also an exposition. And I have called it “The Epitome on Theoretical Astronomy,” so that its name will inform its connotation, and its literal sense will indicate its signification; and I arranged it so as to comprise an introduction and two parts.</p> <hr/> <p>Colophon: f. 82b</p> <p>والله الموفق والمستعان وعليه التكلان انق الفراغ عن كتابه لله الجمعة التاسع عشر من شهر ذي القعدة من سنة سبع وبمئس وسبعماية الحمد لله وحده وصلى الله على سيدنا محمد وآله وسلم</p> <p>And God is the One who bestows success and from Whom one seeks assistance, and in Whom is the greatest trust. The completion of its copying occurred during the night of Friday, the nineteenth of the month of Dhū al-qa‘da of the year 787 [Thursday evening-Friday morning, 21-22 December 1385 CE]. Praise be to God alone, and may God bless our master Muḥammad and his family and grant them salvation.</p> <hr/> <p>[ملاحظة بيد آخر] وفرغ عن قراءه في اول شهر ربيع الاخر من سنة ثمان وثمانين وسبعماية> على السح علای الدن الموف بجلب فسح الله في مدته</p> <p>[A note in another hand]: The reading of this under the Shaykh ‘Alā’ al-Dīn the Timekeeper was completed at the beginning of the month of Rabi‘ II of the year 788 [early May 1386 CE] in Aleppo, may God extend its duration.</p>

§ II.3 Explanation of Signs and Conventions Used in the Arabic Critical Edition and Apparatus

For the Arabic edition, the following conventions have been used:

1. The orthography and rules for *hamza* follow modern conventions.
2. The dotting of ي follows the rules used by printers in Syria and Lebanon.
3. *Tanwīn* is generally added (but not on feminine *tā'* endings).
4. *Shaddas* have been supplied (except for sun letters and *nisbas*).
5. Short vowels have been provided sparingly as aids to the reader and/or to avoid ambiguity.

Critical Apparatus

[Separates reading in edition from any variant
:	Separates variant and manuscript <i>sigla</i>
+	Added in
–	Missing from
=	Indicates another variant
(...)	Editor's comments
ب (B)	Berlin, Staatsbibliothek, MS or. oct. 1511, pp. 6–64
س (S)	Paris, Bibliothèque nationale de France, MS arabe 2330, ff. 48b–82b
ف (F)	Philadelphia, University of Pennsylvania, LJS MS 388, ff. 2b–19b
ك (K)	Cambridge UK, Cambridge University Library, MS Or. 593, ff. 1b–38b
ل (L)	Istanbul, Süleymaniye Library, Laleli MS 2141, ff. 61b–81a
با	بياض (blank)
تا	تحت السطر في (under the line in)
شا	مشطوب في (crossed out in)
طا	مطموس، غير مقروء، إلخ (smudged, unreadable, etc.)
فا	فوق السطر في (above the line in)
ها	في الهامش في (in the margin in)

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