



ILĀQI, SAYYED ŠARAF-AL-ZAMĀN

ILĀQI, SAYYED ŠARAF-AL-ZAMĀN (Bayhaqi; Šaraf-al-Din, in Ebn Abi Ošaybe'a) ABU 'ABD-ALLĀH MOḤAMMAD b. Yusof, follower of Avicenna and author in medicine, science, and philosophy. He died at an uncertain age in the battle of Qatvān, Sultan Sanjar's catastrophic defeat at the hands of the Qara Khitay in 536/1141 (thus his contemporary and personal acquaintance Bayhaqi; erroneous dating in existing studies will have to be corrected accordingly).

Ilāqi's *nesba* suggests a—possibly past—family connection to Ilāq, but the referent is uncertain. The best-known **Ilāq** was a district adjoining Čač/Šāš and Farḡāna, the central place of which was Tunkaṭ (*Ḥodud al-'ālam*, ed. Sotuda, p. 114, tr. Minorsky, pp. 117, 356; Yāqut, *Boldān*, Beirut I, pp. 291b-292a; Barthold, *Turkestan*², pp. 169-95); several scholars hailed from there (cf. Sa-m'āni, *Ansāb*, ed. Yamāni, I, pp. 412-13, no. 291). Alternatively, one might think of either of two localities of this name, a small town in the vicinity of Nišāpur and a village of Bukhara. Ilāqi's second, admittedly late-attested, *nesba* 'Naysāburi' does not provide an answer either, in view of the frequent mobility of intellectuals in search of livelihood. According to Zāhir-al-Din Abu Zayd Bayhaqi, Šaraf-al-Zamān himself was a resident of **Bākarz** before he was called to **Balk** by its governor 'Alā'-al-Din b. Qomāj. Otherwise biographical information on Ilāqi is scarce, except for express confirmation of his being a descendant of the Prophet Moḥammad and for, at first sight stereotypical-sounding, fulsome



praise for his combined excellence in theoretical and practical fields, his auspicious medical cures, and his scholarly exchanges with contemporary intellectuals, such as ‘Abd-al-Razzāq Torki (instructor in medicine and *ḥesāb* [arithmetic or astrology] at a neighborhood mosque in Bukhara; Bayhaqi, pp. 130-31), ‘Omar Ḳayyām (Bayhaqi, p. 132, l.8; cf. Fouchécour and Rosenfeld, p. 827), ‘Omar b. Sahlān Sāvaji, and Tāj-al-Din Moḥammad b. ‘Abd-al-Karim Šahrastāni (on Ilāqi’s relations with these two see below). As an author, Ilāqi dealt with topics from zoology and medicine to theoretical and practical philosophy (the latter meaning applied ethics); while his brief survey of philosophical definitions (ms. Beirut, Cheikho, no. 410,3) and correspondence with Šahrestāni (see below), his medical writings (see below), and possibly his (probably lost) work “on animals” (*Ketāb al-ḥayawān*, Bayhaqi), were composed in Arabic, his books of good counsel (Bayhaqi; lost?), *Dust-nāma* and *Solṭān-nāma*, by their very titles betray their Persian idiom.

In medicine, Ilāqi was among the first, if not the first, to epitomize Avicenna’s magisterial *al-Qānun fi’l-ṭebb* (the *Canon*), or rather certain sections of it, and to win recognition for his efforts (e.g., Ebn Abi Oṣaybe’a, II, p. 20). Judging by the number of manuscripts and commentaries it elicited for several centuries, his *Ektešār* of the first book (*Kolliyāt*) of the *Qānun* on theory was the more widely received of Ilāqi’s two revisions of parts of the *Qānun*; eventually it became known as *al-Foṣul al-Ilāqiya* (Şeşen et al., pp. 145-46). Among its students, the encyclopedist Moḥammad b. Maḥmud Āmoli (d. 1352) deserves special mention; furthermore, its diffusion in Asia Minor is illustrated by a commentary by Šams-al-Din Amāsi as well as by an anonymous Persian translation which was copied in Constantinople in 1476 (Şeşen et al., pp. 145-46). In a second epitome, clearly overshadowed by the *Foṣul*, Ilāqi summarized the *Qā-nun*’s third and fourth books on particular diseases (Şeşen et al., pp. 144-45); by its title, *al-Asbāb wa’l-‘alāmāt* (aetiology and symptomatology), it recalls, on the one hand, the Alexandrian combined edition *Ketāb al-‘elal wa’l-a’rāz* of four Galenic treatises (Ullmann, p. 42, no. 22; Sezgin, *GAS* III, pp. 89-90, no. 14; 148, no. 9) and, on the other, Najīb al-Din Samarqandi’s (d. 1220) *Ketāb al-asbāb wa’l-‘alāmāt*, which was based on the four great masters of Islamic medicine of the 10th-11th centuries, namely Moḥammad b. Zakariyā’ Rāzi, ‘Ali b. ‘Abbās Majusi, Abu’l-Ḥasan Ṭabari-Toronji, and **Avicenna**; and for centuries it enjoyed wide circulation, both in the original and in variously abridged and annotated versions (Ullmann, pp. 170, 339). Future study will have to clarify the relationship between Ilāqi’s and Samarqandi’s works of identical title.



By way of a student of Ilāqī's contemporary 'Omar b. Sahlān Sāvaji (Bayhaqī, pp. 132 ff., no. 74; Brockelmann, *GAL SI*, pp. 830-31, no. 8a), Ilāqī also figured in the transmission of Avicennian medical learning to Zangid and Ayyubid Syria, as represented by Šams-al-Din b. Lobudi (1174-1224; Ebn Abi Ošaybe'a, II, pp. 171, ll. 10-11, 184, l. -10).

Ilāqī's philosophical interests, barely acknowledged by Ebn Abi Ošaybe'a, are further illustrated by his contacts with Tāj-al-Din Moḥammad Šahrastāni, with whom he exchanged epistles on the knowledge of the Necessary Being (*Wājeb al-wojud*; see Šahrastāni, 1956, editor's introd., p. 14; idem, 1989, pp. *dawāzdah-sizdah*, no. 17; idem, 1990, cf. Monnot; idem, tr. and ed. Madelung and Mayer, pp. 7-8). A survey of philosophical definitions by his pen was referred to above.

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