

# In Pursuit of the Lost Volumes of *al-Maṭālib al-‘āliya*

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**Abstract:** This research introduces a copy of al-Rāzī’s work *al-Maṭālib al-‘āliya* that contains epistemology, logic, and ontology sections and an index and was not known until today (Süleymaniye Library, Ms Fatih 3145). Thus, the research correct two fundamental noted mistakes about the name and scope of *al-Maṭālib al-‘āliya* that had resulted from al-Saqqā’s edition and aims to prove that *al-Maṭālib al-‘āliya* is an encyclopedic work containing sections on logic, ontology, physics, and theology.

**Keywords:** Kalam, Islamic philosophy, Fakhr al-din al- Rāzī, al-Maṭālib al-‘āliya, Kalam and philosophy literature.

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## Introduction

This research primarily introduces the copy of *al-Maṭālib al-‘āliya* (MA) registered under Ms Fatih 3145 in the Süleymaniye Library and its contents. It is a copy which were not thought to have been in al- Saqqā’s publication. Thus, the research focuses on the correction of two main mistakes caused by Aḥmad Hijāzī al-Saqqā’s publication of MA.<sup>1</sup> The first correction is related to the name of the work and the second to the disciplines and the books contained in the work. In this way, the research presents and attempts to answer the frequently asked question “Is the MA we have complete?”

al-Āmidī’s summary critique of MA, titled *al-Maākhiḍh ‘alā al-Maṭālib al-‘āliya*, summarizes the section in MA on *al-‘ilm al-ilāhī* [theology] as found in al-Saqqā’s publication (by both in orders and volume).<sup>2</sup> Al-Khūnajī, who epitomized MA, indicated that al-Rāzī had arranged the book in 10 volumes in accordance with the original layout and chapter distribution, and re-summarized the volumes in al-Saqqā’s publication in orders and notes Volume 10 to be titled *al-Akhlāq*.<sup>3</sup> However, his summary also ends with a summarization of the beginning of the book on *al-Jabr* and says nothing about the book of *al-Akhlāq*.<sup>4</sup> In addition, neither al-Āmidī nor al-Khūnajī mentioned anything about MA’s chapters on epistemology, logic, ontology, or physics and remained silent about the places where al-Rāzī had referred to these chapters. However, the facts that al-Rāzī had counted some books as parts of MA that were not in al-Saqqā’s publication, that records exist stating MA to be incomplete in the classical *ṭabaqāt* books,<sup>5</sup> and that the different opinions about the number of books in MA, e.g, Ibn Abī ‘Uṣaybi‘a

1 al-Rāzī, *al-Maṭālib al-‘āliya min al-‘ilm al-ilāhī*, inv. Ahmad Hijāzī al-Saqqā (Beirut: Dār al-kitāb al-‘Arabī, 1407/1987).

2 al-Āmidī, *al-Maākhiḍh ‘alā al-Maṭālib al-‘āliya*, Millet library, Ms Feyzullah Efendi 1101. I would like to thank Kübra Sümeyye Baḥçı, who informed me about this copy and showed her kindness to share the copy with me.

3 al-Khūnajī, *al-Talkhiṣ al-al-Maṭālib al-‘āliya fī al-‘ilm al-kalām*, Staatsbibliothek zu Berlin - Preußischer Kulturbesitz, Ms Landberg 8, ff. 1b-2a; The copy of al-Khūnajī’s *al-Talkhiṣ* which placed in Süleymaniye Library, Ms Yeni Cami 755 is missed both beginning and end. I would like to thank M. Cüneyt Kaya, who informed me about this copy and showed his kindness to share the copy with me.

4 al-Khūnajī, *al-Talkhiṣ al-Maṭālib al-‘āliya*, f. 234.

5 Ibn Abī ‘Uṣaybi‘a, *‘Uyūn al-anbā’ fī ṭabaqāt al-aṭibbā’*, pub. Nizār Riḍā (Beirut: Dār al-Maktaba al-Hayāt, n.d.), p. 470.

indicated *MA* to have three volumes<sup>6</sup> while al-Şafadi counted four<sup>7</sup> have been used as justifications that legitimize asking, “Is *MA* complete?”

In that case, this question can be broadened to asking three questions about the entirety of *MA*: Are the chapters included in al-Saqqā’s edition complete? Is *MA* complete as planned by al-Rāzī? Does *MA* have sections on epistemology, logic, ontology, and physics that do not appear in the present edition of *MA*?

## What is the Actual Name of the Work?

Saqqā published the work under the title *al-Maṭālib al-‘āliya min al-‘ilm al-ilāhī*, which evokes the meaning “the higher issues in *al-‘ilm al-ilāhī*.” This title however is firstly incorrect because it states the work to be dedicated to *al-‘ilm al-ilāhī*. Furthermore, titling the work in this way is incompatible with the following facts:

- a. al-Rāzī titled the work only as *al-Maṭālib al-‘āliya*.<sup>8</sup>
- b. In *ṭabaqāt* books, the name of the work is also given as *al-Maṭālib al-‘āliya*<sup>9</sup> in its simplest form or with additions indicating the book’s scope, such as *al-Maṭālib al-‘āliya fī al-ḥikma*,<sup>10</sup> *al-Maṭālib al-‘āliya fī uşūl al-dīn*,<sup>11</sup> or *al-Maṭālib al-‘āliya fī al-‘ilm al-kalām*<sup>12</sup>
- c. *MA* is an encyclopedic work like Avicenna’s *al-Shifā*. Thus, just as we write *al-Ilāhiyyā min Kitāb al-Shifā* when referring to the metaphysics section in *al-Shifā*, the correct expression must be *al-‘ilm al-ilāhī min al-Maṭālib al-‘āliya* to indicate *MA*’s section on theology. Al-Rāzī states the following on this section, “This is our book

6 Ibn Abī ‘Uşaybi‘a, ‘*Uyūn al-anbā*’, p. 470.

7 al-Şafadi, *al-Wāfi bi-l-wafayāt*, pub. Ahmed al- Arna‘ut-Turki Muştafa (Beirut: Dār Ihyā’ al-Turāth al-‘Arabī, 2000), IV, 179.

8 al-Rāzī, *Risālat al-dhamm ladhdhāt al-dunyā*, nşr. Ayman Shihadeh, *The Teleological Ethics of Fakhr al-Dīn al-Rāzī* in, (Leiden: E. J. Brill, 2006), p. 260, 261; Id., *Sharḥ ‘Uyūn al-ḥikma*, pub. A. Hijāzī al-Saqqā (Tehran: Mu‘assasat al-Şadiq li-l-ṭibā‘a wa-l-nashr. 1415), I, 87; III, 96, 100.

9 Ibn Abī ‘Uşaybi‘a, ‘*Uyūn al-anbā*’, p. 470; al-Ṭūsī, *Tafşil muşannafāt Mawlāna Fakhr al-Dīn al-Rāzī*, Süleymaniye Library, Ms Kılıç Ali Paşa 313, f. 375a.

10 Ibn al-Qiftī, *Tāriḫ al-Ḥukamā*’, pub. Julius Lippert (Leipzig: Dieterich’sche Verlagsbuchhandlung, 1903), p. 292; Ibn al-Sha‘ār, *Qalā‘id al-jumān fī farā‘id shu‘arā’ ḥadhā al-zamān*, Süleymaniye Library, Ms Esad Efendi 2327 (facsimile), pub. Fuad Sezgin (Frankfurt: Institute for the History of Arabic-Islamic Science, 1990), VI, 109.

11 al-Şafadi, *al-Wāfi bi-l-wafayāt*, IV, 179.

12 Ibn Khāllikān, *Wafayāt al-a ‘yān wa-anbā’ abnā’ al-zamān*, pub. İhsān ‘Abbās (Beirut: Dār Şadir, 1968), IV, 249.

about al-‘ilm al-ilāhī which Greeks call Θεολογία [uthūlūjyā/theology].<sup>13</sup> Accordingly, it is quite possible to assume the presence of the books on epistemology, logic, ontology, and physics can quite possibly be assumed as the books belonging to MA’s section on theology.

- d. al-Rāzī states in the manuscripts on the work that the books about topics such as prophethood, eternity, and time belong first in *al-‘ilm al-ilāhī* and then MA; these nuances appear to have been largely overlooked as shown in al-Saqqā’s publication:

الكتاب الرابع من إلهيات المطالب العالية في مباحث الحدوث والقدم وأسرار  
الدهر والأزل.<sup>14</sup>

الكتاب الخامس من إلهيات كتاب المطالب العالية في البحث عن الزمان  
والمكان.<sup>15</sup>

الكتاب الثامن من إلهيات كتاب المطالب العالية في النبوات وما يتعلق بها.<sup>16</sup>

As a result, the name of the work should simply be *al-Maṭālib al-‘āliya*. The entirety of the work was not dedicated to al-‘ilm al-ilāhī. According to scribal records in the Süleymaniye Library Ms Esad Efendi 1286), al-Rāzī himself presented Volume 3 of MA as “the third volume in the section on theology of the book *al-Maṭālib al-‘āliya*”:

«المجلد الثالث من إلهيات كتاب المطالب العالية من مجموعات العبد الفقير  
إلى رحمة الله محمد بن عمر بن الحسين الرازي. - هكذا كان مكتوباً بخط  
المصنّف رضوان الله عليه-». <sup>17</sup>

[The third volume of the theology chapter of *Kitāb al-Maṭālib al-‘āliya* which is one of the journals of Muḥammad ibn ‘Umar ibn al-Ḥusayn al-Rāzī who is in need of mercy from Allah – It was written like this by the handwriting of the author, God bless him]

13 al-Rāzī, *al-Maṭālib al-‘āliya*, I, 33.

14 al-Rāzī, *al-Maṭālib al-‘āliya*, Ms Esad Efendi 1285, f. 1b.

15 al-Rāzī, *al-Maṭālib al-‘āliya*, V, 7.

16 al-Rāzī, *al-Maṭālib al-‘āliya*, Ms Esad Efendi 1285, f. 144b.

17 al-Rāzī, *al-Maṭālib al-‘āliya*, Ms Esad Efendi 1285, f. 1a.

## 2. The Composition and Content of the Volumes in *al-Maṭālib al-‘āliya*

al-Saqqā’s edition of *MA* is deficient. Firstly, it is deficient because it does not include *MA*’s sections on logic and ontology chapters that are found in libraries; I hope to fill this deficiency by publishing the relevant sections in the near future. Secondly, it is deficient because al-Rāzī himself didn’t complete the work; but since no problem occurred with the work’s publication, this deficiency can never be filled.

By considering the information in the table of references below, *MA* is seen to have been designed in general terms mostly under sections on logic (*al-Manṭiq*), ontology (*aḥkām al-mawjūdāt*), physics (*al-‘ilm al-ṭabī‘ī*), and theology (*al-‘ilm al-ilāhī*). Let’s take a closer look at these sections:

### a. The Sections in *MA* on Epistemology and Logic.

al-Saqqā’s edition of *MA* contains no chapters on epistemology or logic. However, al-Rāzī wrote these chapters. As can be seen in the table of references below, al-Rāzī had stated certain issues to be covered in *MA*’s the book on *al-Manṭiq* within the *al-‘ilm al-ilāhī* section and advised referring to that book if one wants to learn these topics in detail. The following examples can be given for issues on which al-Rāzī had directed readers to examine the book of *al-Manṭiq*: why conceptualization (*taṣawwur*) are not acquired correspondence to *khābar*; knowledge as a nexus; the critique on conceptualization of a thing as the essence of knowing occurring within the knower’s self and the classification of knowledge as conceptualization and affirmation (*taṣḍīq*); the meaning of knowledge, perception, and consciousness division of universal; the differences between self-evident (*badīhī*) and acquired propositions; and the necessity of the evident propositions, etc.

I have a manuscript which is in the Süleymaniye Library numbered Fatih 3145 that includes al-Rāzī’s references to these issues.<sup>18</sup> *MA*’s section on logic consists of two books. While the first book is mainly dedicated to knowledge, perception,

18 There is no doubt that the copy in Ms Fatih 3145 belongs to al-Rāzī. Because: a) The name of work is written clearly as *al-juz’ al-awwal min Kitāb al-Maṭālib al-‘āliya* in inner cover page (zahriya) of the copy. b) In the text, it is clearly written that the second book is included in *MA* as “*Hādhihi Risālat al-ḥudūd min Kitāb al-Maṭālib al-‘āliya*”. c) In the introduction and the other parts of the text, the pattern of narration which begins with “Imām al-Rāzī who called us to Allah, says that” and is seen every volume in *MA*, is mentioned quite often. d) It is possible to follow references made by al-Rāzī in theology part from this copy. e) Rāzī made references to his own works *al-Nihāya al-‘Uqūl* and *al-Khalq wa-l-ba‘th* in the text (al-Rāzī, *al-Maṭālib al-‘āliya*, Ms Fatih 3145, f. 39a). As a result, it is certain that all three books on perception, definition and existence in this copy belong to al-Rāzī.

and consciousness as well as epistemological problems such as conceptualization, affirmation, and predicate theory, the second book exclusively deals with the issue of definition. The third section of the manuscript is related to ontology, which will be handled in later sections.

In this short research, I would like to demonstrate the importance of the sections on epistemology and logic in *MA* by outlining the following examined issues:

“*Book 1*: the investigation of the word about knowledge, perception, and consciousness; investigations of the things into conceptualization and affirmation and other issues related to these” [1b–67b].

The first part has six problems and involves the following issues: “The definition of knowledge, perception and consciousness, their differences from one another, evidence of knowledge, description of knowledge, and critiquing these things [1b–12b].

The second part is organized into 20 problems covering the following issues: Division of knowledge into conceptualization and affirmation; differences among affirmation, propositions, and *khavar*; the parts of affirmation; the correspondence and the acquisition of the conceptualizations; conceptualizing the *ma’dūm*; ignorance and conceptualization; how conceptualization is expressed in affirmation; and other issues [12b–35b].

The third part includes 10 issues: The correspondence of affirmation, criticizing groups who deny evident knowledge, evident knowledge, number of the evident knowledge, the existence of innate knowledge, and other issues [35b–51a].

The fourth part contains 10 issues: conceptions of the idea, meditation (*ta’ammul*), thought, acquiring knowledge, syllogism, premises of syllogism, conditions and parts of syllogism, and other issues [51a–60b].

The fifth part covers 10 issues: definition, subject, and benefits of logic; whether logic is a discipline or not, its relationship with other disciplines; theory of predication; and other issues [60b–67b].

*Book 2*: “This is the *definition treatise* of the book *al-Maṭālib al-‘āliya*” [68b–142b].

The first part consists of 14 chapters: The definition of definition, the parts of the description and its criticism, nominal and real definitions, whether to request a demonstration (*burhān*) of the definition, the possibility of obtaining a definition, the ways of composing a definition, definitions taken from demonstration, and other issues [68b–93b].

The second part includes 11 chapters: The relationship of causes and definition; composite essences; compositions of words and meanings; definitions of relations and relativities; definitions of the faculties, abilities, and actions; definitions of the contradictions; definitions of perceptible qualities; discussions on the categories; and other issues [93b–115b].

The third part involves four chapters: These deal with logical fallacies such as the literal and formal mistakes that appear in definitions [115b–135a].

The fourth part consists of five chapters: Discussions on answers to the questions of “What is that?” “Who is he/she/it?” and “Who are you?” [135a–142b].

Consequently, *al-Manṭiq* as composed and written by al-Rāzī as one of the sections in *MA* can be said to be a work that mainly focuses on epistemology and definition issues. It is a book written in an unusual and problematic way that does not deal with the issues of logic in the classical order. A perfect correspondence is found in the references al-Rāzī made to the logic book in the section on *al-‘ilm al-ilāhī* in *MA* with the copy I have. Therefore, I can easily say that I have *al-Manṭiq* section of *MA*.

## b. The section in *MA* on ontology.

al-Saqqā’s edition of *MA* has no section on ontology. Yet al-Rāzī had also written the section on ontology, as can be seen in the references table, made throughout the section on *al-‘ilm al-ilāhī* where al-Rāzī refers<sup>19</sup> to some issues in the book he calls *Kitāb al-aḥkām al-mawjūdāt*<sup>20</sup> and similar expressions, sometimes referring to the sections of this book called *Bāb al-wujūd*<sup>21</sup> and other times *Bābu aḥkām al-‘ilal wa-l-ma’lūlāt*.<sup>22</sup> The following examples can be given in regard to al-Rāzī directing his reader to examine issues such as the criticism of the word that existence being a homonym, whether existence is additional to essence, the criticism of emanation theory, the conceptions of precedence-subsequence being used in five meanings.

19 For reference see, al-Rāzī, *al-Maṭālib al-‘āliya*, III, 91.

20 al-Rāzī, *al-Maṭālib al-‘āliya*, IV, 13; For references as *Kitāb al-wujūd wa-aḥkāmuhū* and *Kitāb al-aḥkām al-wujūd* see respectively, I, 294; IV, 292.

21 al-Rāzī, *al-Maṭālib al-‘āliya*, I, 173; For “*Bāb aḥkām al-wujūd*”, “*Bāb al-wujūd*” and “*Masā’il al-wujūd*” see respectively, IV, 320; I, 173; I, 291.

22 al-Rāzī, *al-Maṭālib al-‘āliya*, III, 91.

Some of these issues that al-Rāzī refers to in the section on *al-‘ilm al-ilāhī* in *MA* can be found in the section on ontology in the copy registered as Ms Fatih 3145 at Süleymaniye Library. Now I will provide the contents of the ontology volume in this copy:

*The Third Book: Kitāb al-aḥkām al-mawjūdāt* [143a-175a].

The first article contains research on existence and absence. This article consists of 13 [?] chapters. The issues tackled in these chapters are: conceptions of existence and absence, division of existence and occurrence, evidence of existence, conceptualization of the essence of existence, the relationship of existence – essence and the problem of existence being is additional, whether existence is genus, *kawn* and attribute, whether existence is a cause for the vision of Allah (*ru’yat Allah*), and the issue of the theory of states (*al-aḥwāl*) as a position between existence and absence [143a–175a].

Unfortunately, the copy registered as Fatih 3145 ends midway through Chapter 13 of the first article. In this case, at least I have the section that al-Rāzī refers to above about existence. However, the section that he refers to as “the part of qualification of causes and effects” in the context of his criticism of emanation theory is not included in this copy.

Some other concept pairs are expected to be present within the book named *Kitāb al-aḥkām al-mawjūdāt*. If taking al-Rāzī’s works *al-Mabāḥith* and *al-Mulakhkhaṣ* into account, these are the concepts examined under the title of “general concepts (*al-umūr al-‘amma*)”: Existence- absence- states (*al-aḥwāl*)- essence, necessary-possible- impossible, unity- plurality, eternity (*qidam*)- origination (*ḥudūth*), cause-effect. Al-Rāzī states that he had addressed the problem of the creation of essences in “the article on the qualifications of essence.”<sup>23</sup> This means that the ontology book must have a chapter on the qualifications of essence. Rāzī discussed the concepts of eternity-origination in the section on *al-‘ilm al-ilāhī* as separate books.

As a result, the articles in *Kitāb al-aḥkām al-mawjūdāt* on (i) existence, absence, and states; (ii) essence; (ii) eternity and origination; (iv) cause-effect, were definitely written. For now, the articles on existence and on eternity and origination are accessible. The articles that were written but are currently lost and the articles on unity-plurality and necessary-possible-impossible that were likely written are hoped to one day come to light.

23 al-Rāzī, *al-Maṭālib al-‘āliya*, Ms Fatih 3145, f. 167b.



### c. The Section in *MA* on physics.

Is there a section in *MA* on physics? The answer to this question is not as clear as the others. Rāzī indicated in referencing the section on *al-‘ilm al-ilāhī* in *MA* that the issues of matter itself being unable to act, whether a void exists outside the universe, and that perceptible things consist of atoms are mentioned in *al-‘ilm al-ṭabī‘ī* in detail.<sup>24</sup> Again, al-Rāzī stated that he discusses the description of substance in the “Substance and accident part” in detail in the section on *al-‘ilm al-ilāhī*.<sup>25</sup> Similarly, he stated that whether accidents such as relatives exist externally is discussed elaborately in “the chapter on the parts of accidents.”<sup>26</sup> Once again, he refers to his work *Kitāb al-ḥiss wa-l-maḥsūs* in two places in his referencing the section on *al-‘ilm al-ilāhī*; this means *Kitāb al-ḥiss wa-l-maḥsūs* is either a separate book or most probably a subchapter in the section on physics.<sup>27</sup> So far, these books are not found currently in the section on *al-‘ilm al-ṭabī‘ī*. However, the referenced issues related to both substance and void are known to be partially found in the volume of *al-Hayūlā*.

According to these data, a section in *MA* on physics does exist and more generally includes the books that deal with issues about general qualifications of substance and accidents; the parts of accidents containing nine categories, some issues about corporeal substance, and issues about living creatures such as senses and having sensibility. By considering the chapters on substance and accidents in *al-Mabāḥith* and *al-Mulakhkhaṣ*, al-Rāzī has organized the books on physics with the first volume containing the qualifications of substances and accidents and accidents (with nine categories) and the chapter on substance (dealing with the five substances in philosophy). al-Rāzī had already written about incorporeal substances and the substances of form and matter as separate books in *MA*'s section on *al-‘ilm al-ilāhī*. As such, the section in *MA* on physics can be said to deal with the general qualifications of substances and accidents and the substance of matter and whole accidents; however these parts have not been found yet, and I hope that these parts also will be come to light in one day.

24 al-Rāzī, *al-Maṭālib al-‘āliya*, I, 197.

25 al-Rāzī, *al-Maṭālib al-‘āliya*, II, 35.

26 al-Rāzī, *al-Maṭālib al-‘āliya*, II, 66.

27 al-Rāzī, *al-Maṭālib al-‘āliya*, VII, 98, 321.

#### d. The section in MA on Theology (*uthūlūjyā/al-‘ilm al-ilāhī*).

The section in MA on theology is largely included in al-Saqqā’s edition. However, some differences are found between the section that was designed by al-Rāzī and the section found in al-Saqqā’s edition. These differences are indicated as follows.

Al-Rāzī had designed the section on *al-‘ilm al-ilāhī* to handle the issues of (i) demonstration of the necessity of being, (ii) negative attributes, (iii) permanent attributes, (iv) actions (*iv.a*: continuity of actions, *iv.b*: how actions emanate from attributes, & *iv.c*: predestination), (v) creation of the heavens and the Earth, (vi) numinous souls, (vii) time and space, (viii) prophethood, (ix) ethics, and (x) the hereafter.<sup>28</sup> But according to the copies that I have and present edition, al-Rāzī, himself had organized the book as: (i) the demonstration of the necessity of being, (ii) negative attributes, (iii) permanent attributes, (iv) origination and eternity, (v) time and space, (vi) matter, (vii) high and low souls, (viii) prophethood, and (ix) *al-jabr wa-l-qadar* [predestination].

Ignoring the order and titles of the books<sup>29</sup> let’s look at whether or not the issues as al-Rāzī had designed were written. al-Rāzī had written first three books with the order and content as designed. The issues determined as (*iv.a*) and (*iv.b*) in the part of actions in design are examined in the book *al-Hudūth wa-l-qidam* while issue (*iv.c*) was written as a separate book. The issues of the creation of higher/lower worlds and numinous souls were written as a separate book titled *al-Arwāḥ al-‘āliya wa-l-sāfila*. The issues of time-space and prophethood were also written as separate books.

Accordingly, we can confirm congruency of the following issues for the design and current form of the section in MA on *al-‘ilm al-ilāhī*:

- a. al-Rāzī wrote and completed most of the issues he had referenced in his design for the section on *al-‘ilm al-ilāhī*.
- b. Even though not referenced in any draft, al-Rāzī added some other books to the section in MA on *al-‘ilm al-ilāhī*: *al-Hudūth wa-l-qidam* and *al-Hayūlā*. Considering both the contents of these books and al-Rāzī’s other works, the issues of origination and eternity are likely included in the section on ontology and the issues of

28 al-Rāzī, *al-Maṭālib al-‘āliya*, I, 60-64.

29 For these works’ chronology and names see: Eşref Altaş, “Fahreddin er-Rāzī’nin Eserlerinin Kronolojisi”, *İslam Düşüncesinin Dönüşüm Çağında Fahreddin er-Rāzī*, ed. Ömer Türker - Osman Demir (İstanbul: İsam Yayınları, 2013), pp. 91-164.

matter and form should be included in the section on physics. However, al-Rāzī appears to have made some changes in the composition of the book due to some unforeseeable circumstances brought about by the last years of his life and his illness.

- c. There are a few books that had been designed for the section on *al-‘ilm al-ilāhī* that had begun being written but were unable to be completed as designed: *al-Jabr* was designed in three sections: will, *ḥusn*, and *qubḥ*.<sup>30</sup> However, the last two parts of *al-Jabr* were not completed because of al-Rāzī’s illness and subsequent death according to information from Abd al-Jabbār ibn Muḥsin al-Jīlī, a student of al-Rāzī who had copied many of his works.<sup>31</sup>
- d. There are some works which were designed for the section on *al-‘ilm al-ilāhī* but were not written. For the above-mentioned reason, al-Rāzī was unable to start writing the books *al-Akhlāq* and *al-Ma‘ād*. Classical *ṭabaqāt* books indicate the case to have been that the records regarding *MA* could not be completed.<sup>32</sup> Although statements were included in the introduction of work *al-Nafs wa-l-rūḥ wa sharḥu quwāhumā*, which was published by Ma‘šūmī as “A book about the discipline of ethics,”<sup>33</sup> whether the work was an original of al-Rāzī is questionable as it does not resemble the design section in *MA* on ethics with respect to either content or style.<sup>34</sup> Therefore, the books *al-Akhlāq* and *al-Ma‘ād* can be said to have not been written as referenced in the design for the section in *MA* on *al-‘ilm al-ilāhī* and to be entirely incomplete.

## Conclusion

This review article presents the concrete data I have been able to access that confirms some predictions about the existence of other sections of *al-Maṭālib al-‘āliya (MA)*. Thus, I have made clear that *MA* contains sections on epistemology, logic, physics, and ontology in addition to the one on *al-‘ilm al-ilāhī* and have introduced the copy that contains the text from the sections on epistemology, logic, and ontology.

30 al-Rāzī, *al-Jabr wa-l-qadar*, Ms Esad Efendi 1278, f. 2a.

31 al-Rāzī, *al-Jabr wa-l-qadar*, Ms Esad Efendi 1278, f. 111a.

32 Ibn Abī ‘Uṣaybi‘a, ‘*Uyūn al-anbā’*’ p. 470.

33 al-Rāzī, *al-Nafs wa-l-rūḥ wa-sharḥu quwāhumā*, pub. M. Saghir Ḥasan al-Ma‘šūmī (Tehran: Ma‘had al-Abhāth al-Islāmiyya, 1985), p. 3.

34 For a detailed discussion of the authenticity of this book and the fact that it is not the mentioned ethic book of al-Rāzī see: Fahrūddīn er-Rāzī Düşüncesinde Ruh ve Ahlak (PhD Thesis, Ankara University Institute of Social Sciences, Ankara, 2001), pp. 274-281; Even if, in the sources, it is mentioned that al-Khuwayyī summarized al-Rāzī’s *an-Nafs* book in *al-Safīna al-nūḥiyya*, al-Khuwayyī states in his work that he wanted to summarize al-Rāzī’s a *nafs* book which is twenty (kurrāsa)- (20x8=160 pages/folios) but he thinks it would be better to write short and he gave up on it; see Abū al-‘Abbās al-Khuwayyī, *al-Safīna al-nūḥiyya fī sakinat al-rūḥiyya*, inv. Muḥammad Rāghib at-Ṭabbākh (Beirut: Dār al-Muktabas, 2014/1435), p. 10.

I am able to say the following regarding each section in *MA*: Book 1 on the section of *al-Manṭiq* in *MA* deals with epistemological issues through concepts such as knowledge, perception, consciousness, evidence, affirmation, proposition, *khābar*, subject, predicate, self, attribute, accuracy, correspondence, ignorance, and the conceptualization of absent things using an approach unseen in knowledge chapters of *kalām* works and classical logic books. Book 2 of the section on *al-Manṭiq* also examines the issue of definition with its principles, purposes, criticisms, and mistakes using an unfamiliar approach.

The section in *MA* on ontology draws interest with its company of questions dealing with the issues of existence, absence and state (*ḥāl*), the conceptions of evidence of existence, *kawn*, and occurring (*ḥuṣūl*), the relationship between existence and essence, whether existence is a genus, and the cause of vision (*ru'ya*) being existence. But unfortunately, no copy has yet been found containing the entirety of this section as referenced in its design.

Even though the section in *MA* on *al-'ilm al-ṭabī 'i* [physics] clearly exists due to references found in books, no copy containing this section also has yet to be found.

Once again, *MA* should be emphasized as not being a book dedicated solely to *al-'ilm al-ilāhī*, and therefore the name stated in al-Saqqā's edition is deceptive. Also, this study has attempted to ascertain how much of the section on *al-'ilm al-ilāhī* had been completed by referring to the summary-critique studies on *MA* from al-Khuwayyī, who had been a student of al-Rāzī, and from al-Āmidī and al-Khūnajī who had been prominent scholars of the era.

Our studies investigating and attempting to publish the section in *MA* on *al-Manṭiq* is on-going. In addition to publishing this work, discussions about the content of the work will certainly deepen our understanding of the history of the *Muta'akhhir* period on one hand and of Islamic thought on the other.

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	L1-L2	O1	P1	T1	T2	T3	T4	T5	T6	T7	T8	T9	T10	T11
L1 <i>Kitab al-ilm wa-l-idrak /</i> L2 <i>Risālat al-hudūd</i>														
O1 <i>Kitāb al-ahkām al-mawjūdāt</i> P1 <i>al-ʿilm al-tabīʿī (entirety)</i>	O1, 154a, 169b, 177b, 179b.							O1, 119a						
T1 <i>al-Dalāil ala ihbāt al-wājib</i>	T1, 81, 144, 205, 305	T1, 173, 291, 294.	T1, 197			T1, 325	T1, 163, 191, 198	T1, 331	T1, 152, 170, 172, 180	T1, 55			T1, 64	T1, 64, 119
T2 <i>al-Tarbiḥ ʿala dalā il al-tawḥid wa-l-tanzih</i>	T2, 65, 100		T2, 35, 66	T2, 16.					T2, 18	T2, 33		T2, 144		
T3 <i>al-Ṣifāt al-ijābiyya</i>	T3, 13, 103, 104, 106, 120, 141, 156, 221	T3, 91, 149	T3, 232	T3, 108			T3, 100, 238.		T3, 93			T3, 73, 333, 357		
T4 <i>al-Hudūth wa-l-qiām and Asrār al-ḍāhr wa-l-ʿazal</i>	T4, 181, 215, 379.	T4, 13, 292, 320		T4, 87, 112, 189		T4, 77, 107, 142, 222, 320, 326	T4, 10, 86, 210, 280, 404		T4, 52, 292, 314, 319	T4, 86, 366, 416				
T5 <i>al-Zamān wa-l-makān</i>						T5, 172	T5, 100		T5, 75, 167, 120, 142, 181.					
T6 <i>al-Hayūlā</i>	T6, 127						T6, 206, 209	T6, 44, 174						
T7 <i>al-Arwāḥ al-ʿāliyya wa al-sāfilā</i>	T7, 73, 75	T7, 336.	T7, 98, 321 VII, 98,	T7, 102	T7, 29	T7, 329, 365	T7, 202, 342, 370	T7, 29, 30	T7, 14, 79, 80, 106, 199	T7, 322.	T7, 127			
T8 <i>al-Nubuwwa wa mā yataʿallaq bihā</i>	T8, 64.					T8, 9			T8, 112, 135, 137, 144			T8, 11, 19		
T9 <i>al-Jabr wa-l-qadar</i>														
T10 <i>al-Abḥlāq</i>														
T11 <i>al-Māʿād</i>														

**APPENDIX 1:** Table of References among books of MA. The data in table indicates that MA was written in certain layout and order, and logic, physics and ontology parts are included in the work. It turns out that the books are authentic with internal references of MA, itself. L: Logic. O: Ontology (*ahkām al-mawjūdāt*). P: Physics (*al-ʿilm al-tabīʿī*). T: Teoloji (*al-ʿilm al-ilāhī*). The references starts from the works which its name written openly to the works whose codes are written. The top side of the table usually gives forward references, while the bottom side usually gives backward references.