

BAHMANYĀR, KĪĀ

BAHMANYĀR, KĪĀ RA'ĪS ABU'L-ḤASAN B. MARZBĀN A-JAMĪ ĀḌARBĀYJĀNĪ (d. 458/1066), one of Ebn Sīnā's pupils during his stay in Hamadān (405/1015-415/1024) and Isfahan (415/1024-428/1037). Very little is known about his life. Originally a Zoroastrian converted to Islam, his knowledge of Arabic was not perfect (*ġayr māher fī kalām al-arab*; see Bayhaqī, p. 97 end; K'ānsārī, II, pp. 157.18f., 160.16). Bahmanyār is known mainly as a commentator and transmitter of Ebn Sīnā's philosophy. His main work, the *Ketāb al-taḥṣīl* (see the Bibliography) was compiled in Isfahan between 415/1024 and 428/1037 for his uncle, the Zoroastrian Abū Maṣṣūr b. Bahrām b. K'oršīd b. Yazdyār. It offers the quintessence of Ebn Sīnā's logic, physics, and metaphysics according to his *Šefā*, *Najāt*, and *Ešārāt wa'l-tanbīhāt*, and also contains, as he informs us (*Ketāb al-taḥṣīl*, p. 1.7), results of his discussions with Ebn Sīnā. This book, which follows Ebn Sīnā's *Dāneš-nāma-ye alāī* in structure, is said to have been translated into Persian (K'ānsārī, II, p. 157.19f.) and summarized (Ebn Abī Ošaybe'a, II, p. 204.5f) by 'Abd-al-Laṭīf Baġdādī (d. 629/1231-32). The preserved manuscripts of the *Taḥṣīl* differ in length; see Anawati, p. 19; further mss. Raġıp Paša 880, copied 1118/1706; B.M., add. 16.659, fols. 201r(197r)-228v(224v).

The discussions between Ebn Sīnā and Bahmanyār during the time of 'Alā'-al-Dawla (cf. Neẓāmī 'Arūzī, *Čahār maqāla*, tr. Browne, pp. 126f.) also resulted in a collection of answers by Ebn Sīnā on questions by his pupils, mainly by Bahmanyār. In this collection, called *Mobāḥaṭāt* (Gohlman, pp. 100f.; Ebn Abī Ošaybe'a, II, p. 19.20), Ebn Sīnā comments on difficulties of his *Šefā*, *Ešārāt wa'l-tanbīhāt*, and *Enšāf*. The text is transmitted in different versions; the only available edition (see Bibliography) does not include all manuscripts and versions, some of which contain answers on questions by other pupils of Ebn Sīnā, namely Abū Maṣṣūr b. Zayla and Abū Ja'far Moḥammad b. Ḥosayn b. Marzbān (Mahdawī, p. 202). On the varying manuscripts see Mahdawī, pp. 202-12; Anawati, pp. 82-85; further mss.: B.M., 8069 [18th-19th cent.], fols. 17v-21); Feyzullah Efendī, 2188, fols. 211r-220r (starts with nr. 5 of Mahdawī, p. 210). Two letters by Ebn Sīnā appended to the manuscript preserved in Egypt are written to a person addressed as *Šayk al-fāẓel* which apparently means Bahmanyār (*Čahār maqāla*, ed. Qazvīnī and Mo'in, p. 446 n. 5).

Akin to the above-mentioned texts is a collection of notes (*Ta liqāt*) on fundamental terms of metaphysics, physics, and logic taken by Bahmanyār from explanations given by Ebn Sīnā. It is not yet clear whether the *Ta liqāt* are the result of Bahmanyār's discussions with Ebn Sīnā in Hamadān (Gohlman, pp. 54f.) during the reign of Šams-al-Dawla (so Badawī in his edition, p. 6) or have been compiled later in Isfahan during the reign of 'Alā'-al-Dawla. On mss. see Mahdawī, pp. 60-64; Anawati, pp. 19-21. An excerpt of the text appears under the name of Fārābī (v. Michot, *MIDEO* 15, 1982, pp. 231-50).

Three more treatises are attributed to Bahmanyār. They too follow Ebn Sīnā and contain short descriptions of metaphysics (*Resāla fī mawzū‘ elm mā ba d al-ṭabī*), of the degrees of beings (*Resāla fī marāteb al-mawjūdāt*), and of the perceiving powers of the soul according to Peripatetic philosophy (*Maqāla fī ārā‘ al-maššā‘īn fī omūr al-nafs wa qowāhā*). The fact that Bahmanyār’s books in the first place aim at explicating and summarizing ideas of his teacher Ebn Sīnā and that they to some extent may be based on notes taken from his master’s lectures makes it difficult to differentiate between the writings of Ebn Sīnā and those of his pupils, and explains why the above-mentioned summary of metaphysics (following the *Šefā*) has often been attributed in manuscripts to Ebn Sīnā (also called *Eṭbāt al-mabda‘ al-awwal*; cf. Mahdawī, pp. 259f.; Anawati, pp. 235f.). In an analogous manner we can explain why the above-mentioned *Resāla fī marāteb al-mawjūdāt* has also been attributed at least in one case (ms. Berlin 3058), under the title of *Resāla fī eṭbāt al-mofāraqāt*, to another pupil of Ebn Sīnā, namely to Abū ‘Abd-Allāh Mašūmī. Two manuscripts have ascribed the text to Bahmanyār (Anawati, p. 19), as well as a third, incomplete manuscript (Köprülü, Istanbul 1604; see Anawati, p. 19) which has the title *Faṣl men Ketāb fī eṭbāt al-oqūl al-fa‘āla wa’l-dalāla alā adadehā wa eṭbāt al-nofūs al-samāwīya*. However, to make matters more complicated, the *Resāla fī eṭbāt al-mofāraqāt*, which is identical with the *Resāla fī marāteb al-mawjūdāt* is ascribed to Fārābī in numerous manuscripts and publications (Ḥosayn-‘Alī Maḥfūz and Ja‘far Āl-Yāsīn, *Mo‘allafāt al-Fārābī*, Baghdad, 1395/1975, p. 309).

A more autonomous treatise is Bahmanyār’s *Maqāla fī ārā‘ al-maššā‘īn fī omūr al-nafs wa qowāhā* (ms. Nafiz Paşa, Istanbul, 1350, fols. 54v-57r). It is a supplementary treatise on what has been said by Ebn Sīnā in his *Šefā‘ (Ṭabī‘iyāt, Naḥs*; ed. Anawati and Sa‘īd Zāyed, Cairo, 1395/1975, pp. 27ff., esp. 50ff.) and deals mainly with the perception (*edrāk*) of the souls of man and stars.

Further writings by Bahmanyār which seem to be lost include: *Ketāb al-bahja fī manṭeq wa’l-ṭabī‘ī wa’l-elāhī* (Baġdādī, I, p. 244; K̲v̲ānsārī, II, p. 157) = (?) *Ketāb al-rotba fī’l-manṭeq* (Bayhaqī, p. 98.3) = *Ketāb al-zīna fī’l-manṭeq* (Šahrazūrī, II, p. 38, 11); a fragment of the *Ketāb al-bahja* on God’s (*al-wājeb*) knowledge of himself has been preserved by K̲v̲ānsārī, II, p. 158.15-18); *Ketāb al-sa‘āda* (K̲v̲ānsārī, II, p. 157 end; Baġdādī, I, p. 244); *Ketāb fī’l-mūsīqā* (Bayhaqī, p. 98.4 = Šahrazūrī, II, p. 38.11). Several gnomological sayings are ascribed to Bahmanyār in Bayhaqī, pp. 98.5-99.2 (taken over, with omissions, by Šahrazūrī, II, pp. 38.12-39.2 and K̲v̲ānsārī, II, p. 158.19-21).

Bahmanyār’s extant works give the impression that he was very much interested in Ebn Sīnā’s Neoplatonic teaching of the divine uncaused, self-sufficing, and necessary first cause and the creation caused by it through emanations (*fayz*). Moreover, he paid much attention to the soul of man and stars, its perceiving powers and afterlife. According to one report (K̲v̲ānsārī II, p. 158) Bahmanyār differed from Ebn Sīnā in his teaching of the soul; contrary to Ebn Sīnā he maintains that the soul is not unchanged in its afterlife—as plants and living beings change in the course of time—but is similar (*šebh, naẓīr*) to what it has been before. This difference between Bahmanyār and Ebn Sīnā can not modify our view that Bahmanyār stands in the shadow of his great master.

He has become known to posterity as commentator of Ebn Sīnā, but seems not to have had much influence; we only hear that Bahmanyār's pupil Abu'l-Abbās Lawkarī has taken care for the propagation of his ideas and thus of Ebn Sīnā's philosophy in Khorasan (Bayhaqī, p. 126.10f.; K̅vānsārī, VI, p. 314.12).

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