

The Afterlife of an Ascetic Pseudo-Scripture

Methods and Motives for Mapping Complex Families of Manuscripts

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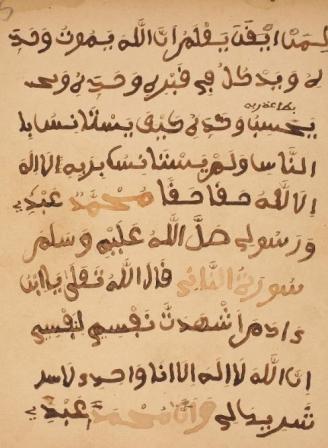
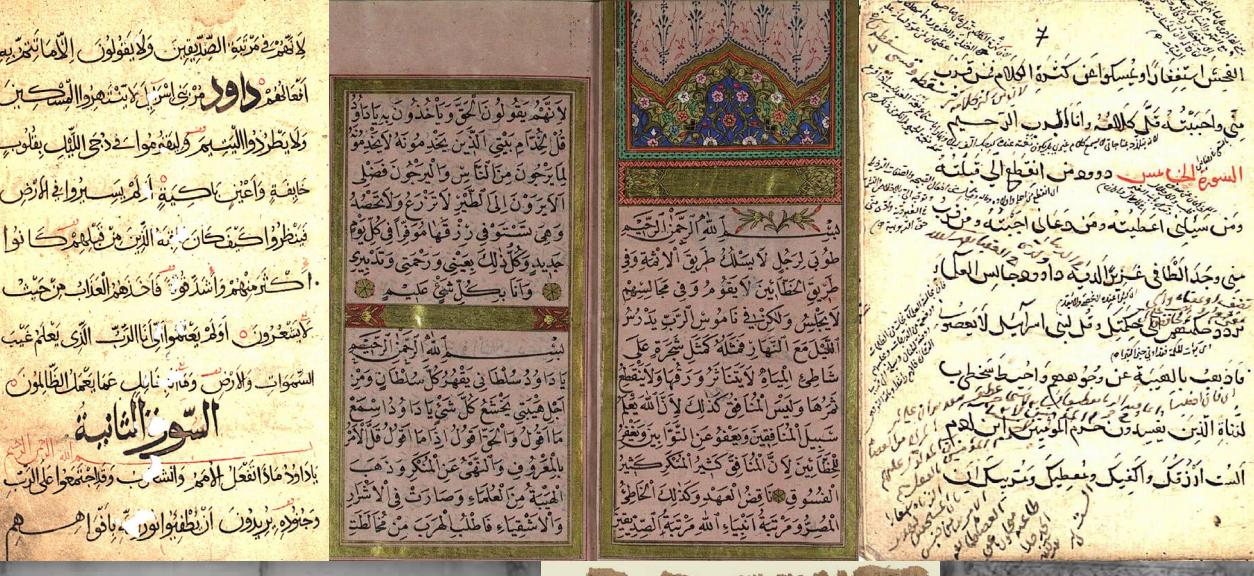
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Methods assessed

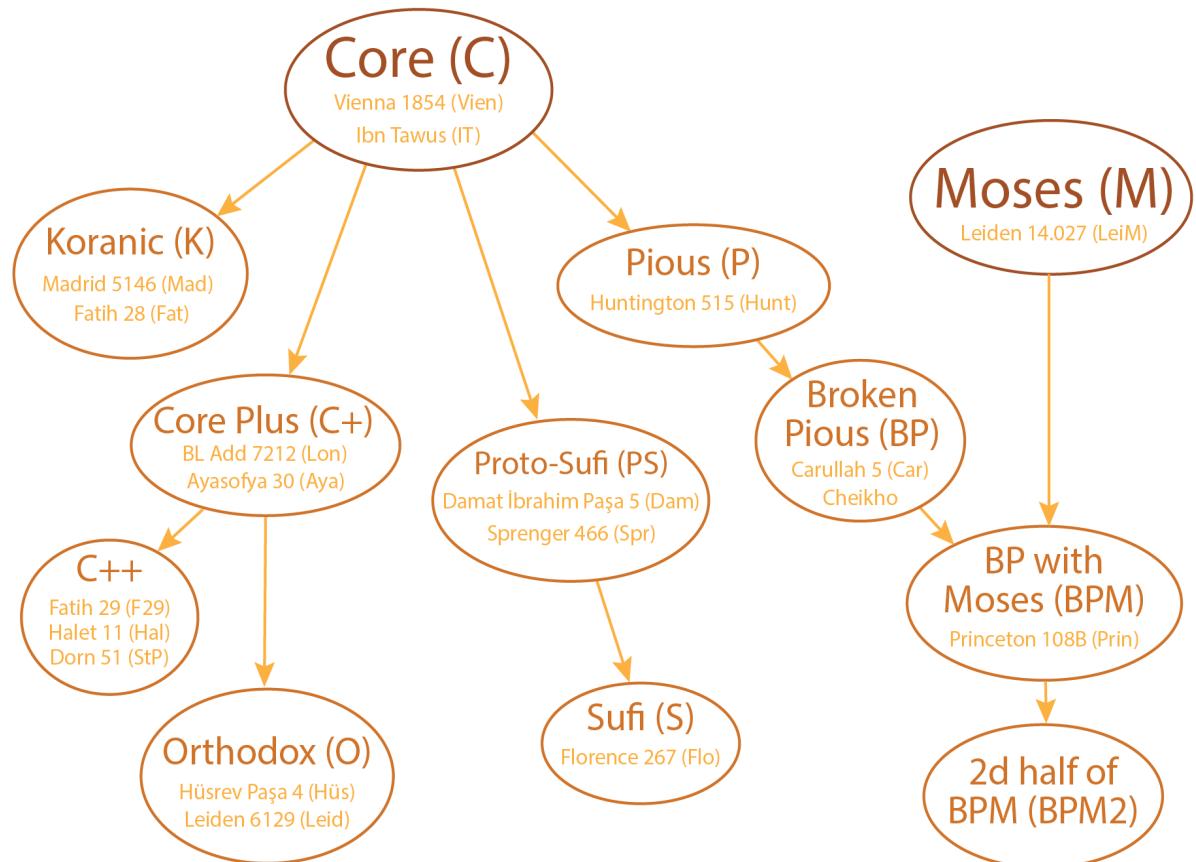
Enhanced stemmatics

Slow digital progress



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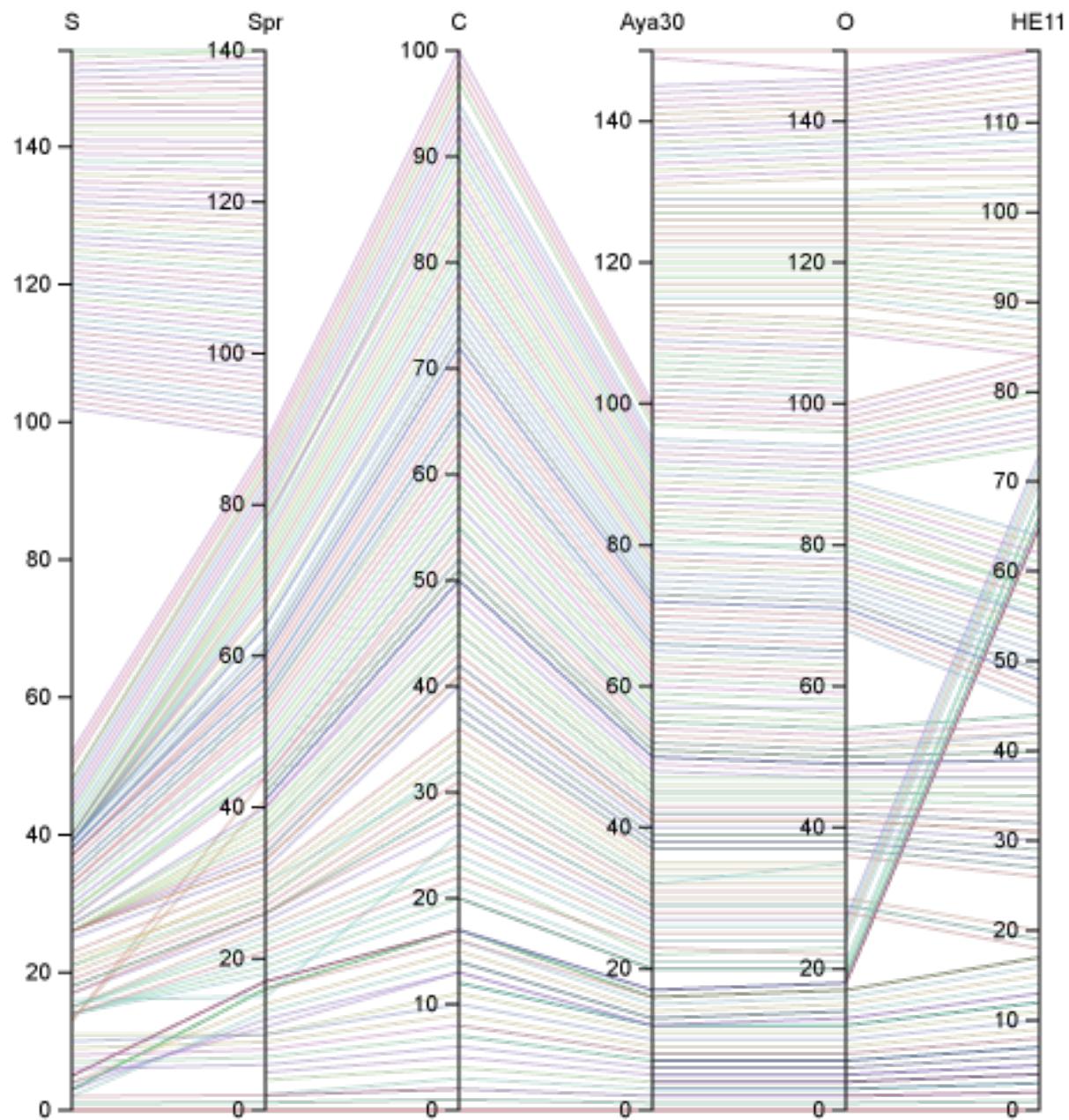
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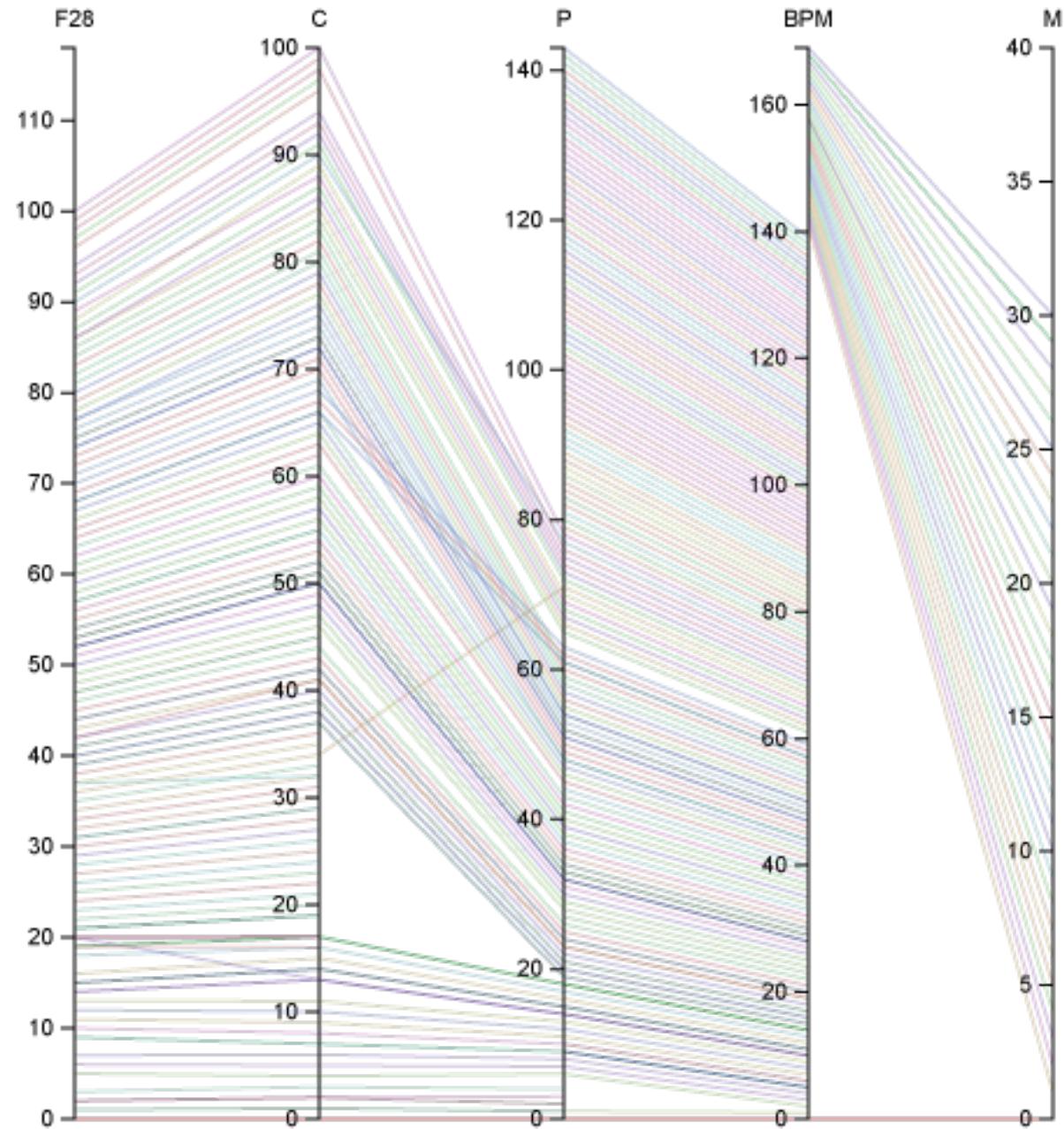
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Text	Ps	v	s	v	t	Pericope ID
+ C	14	1	2			make me your refuge
+ C	14	3	3			be devoted to me
+ C	14	4	5			those who do as they please
+ C	14	6	7			deeply moving voice
Pericope instances						
Aya30 13:6-7	Aya30	13	6	7	7 b	7 b
Pericope reference						
4219	Aya30 13:6-7					Based on
*	(New) Aya30 13:6-7					
+ BPM 11:6-7	BPM	11	6	7		
+ C 14:6-7	C	14	6	7		
+ F28 15:6-7	F28	15	6	7	16 a	8
Pericope instances						
4213	F28 15:6-7					Based on
*	(New) F28 15:6-7					
+ Fl 2:8-9	Fl	2	8	9	3 b	3 b
+ Hunt 15:6-7	Hunt	15	6	7		
+ Le 14:6-7	Le	14	6	7		
+ O 14:6-7	O	14	6	7		
+ P 15:6-7	P	15	6	7		
+ Pr 11:6-7	Pr	11	6	7	13 b	9
+ S 2:8-9	S	2	8	9		14 a
Pericope instances						
4216	S 2:8-9					Based on
4220	S 2:8-9					Ideologically mo
*	(New) S 2:8-9					C 14:6-7
+ C	15	1				Prayer of my servant in distress

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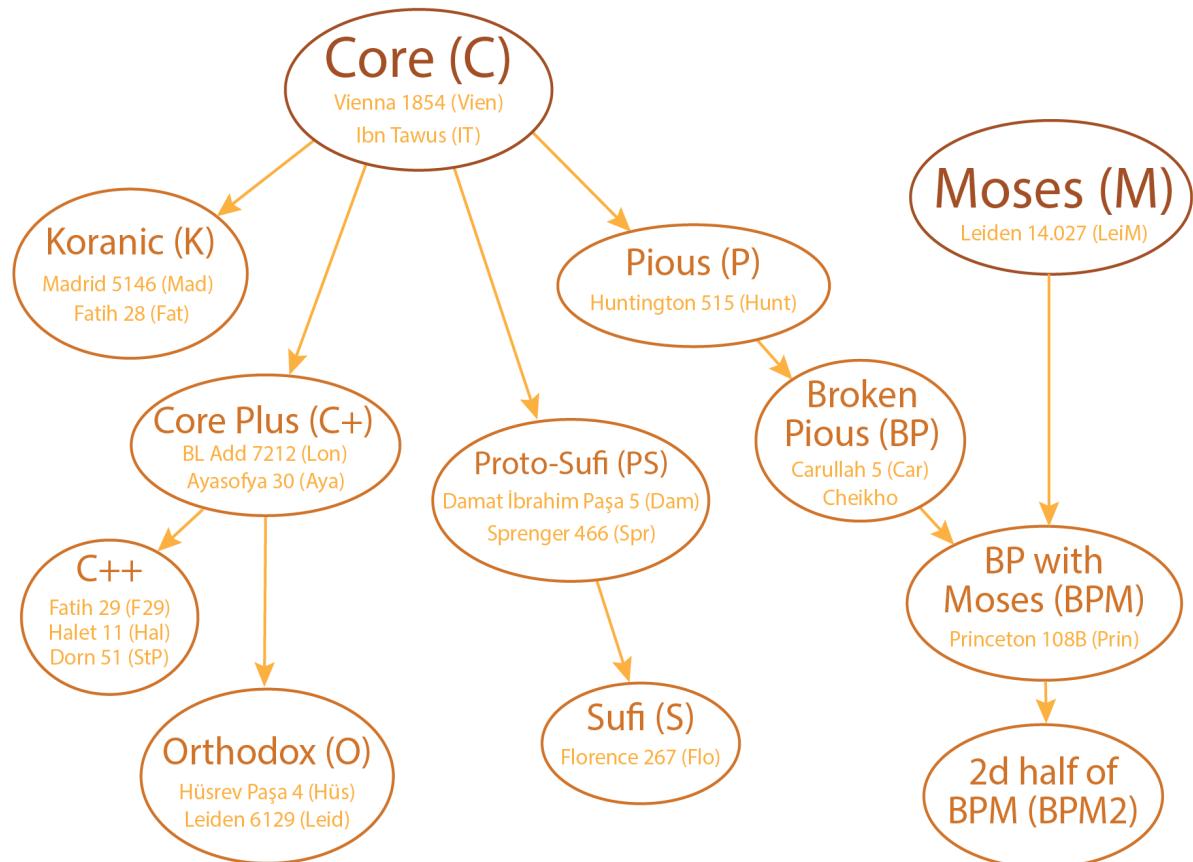


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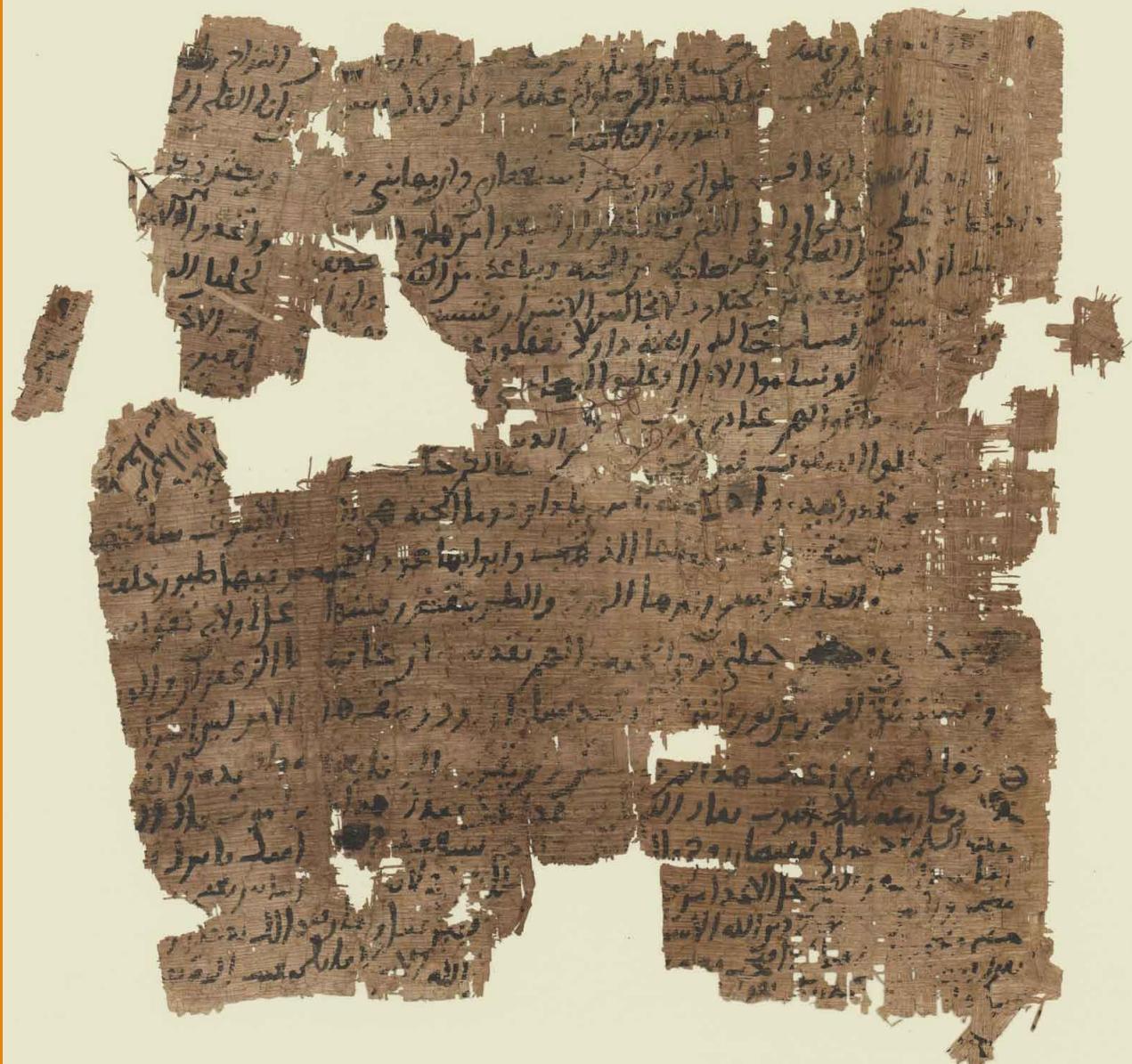
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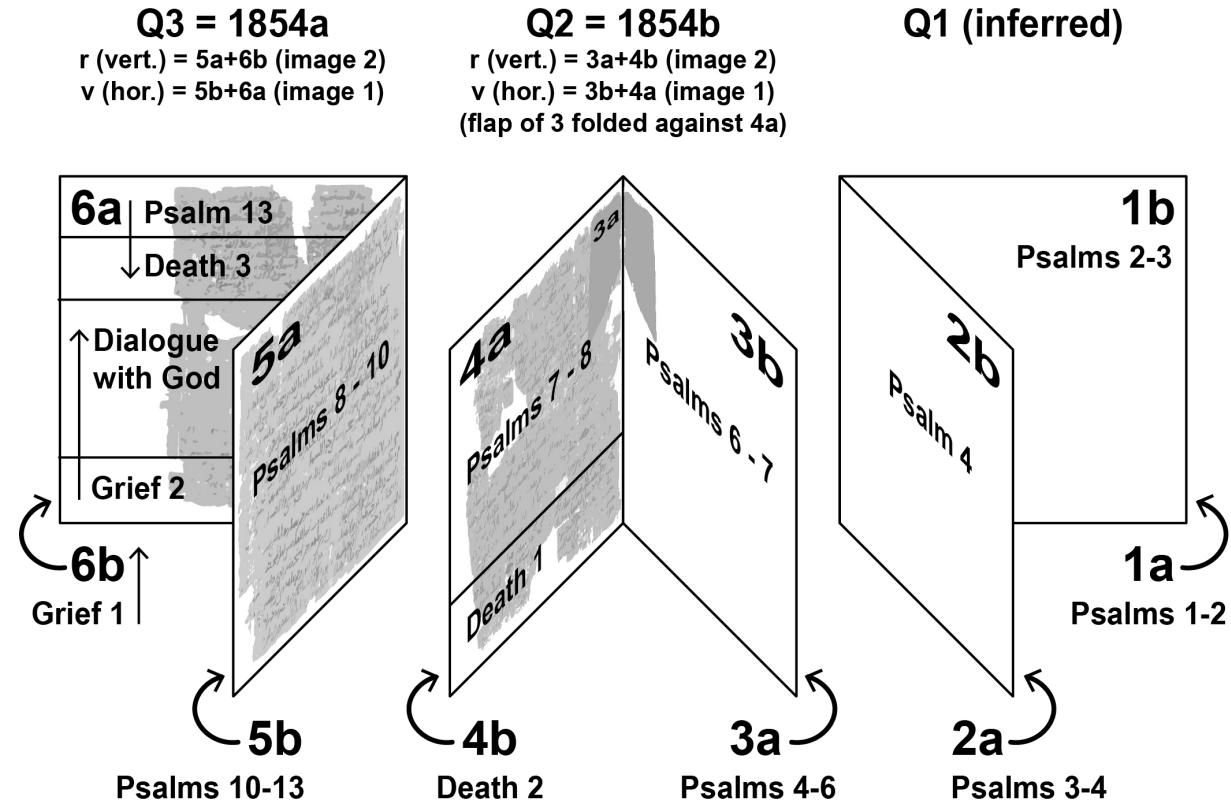
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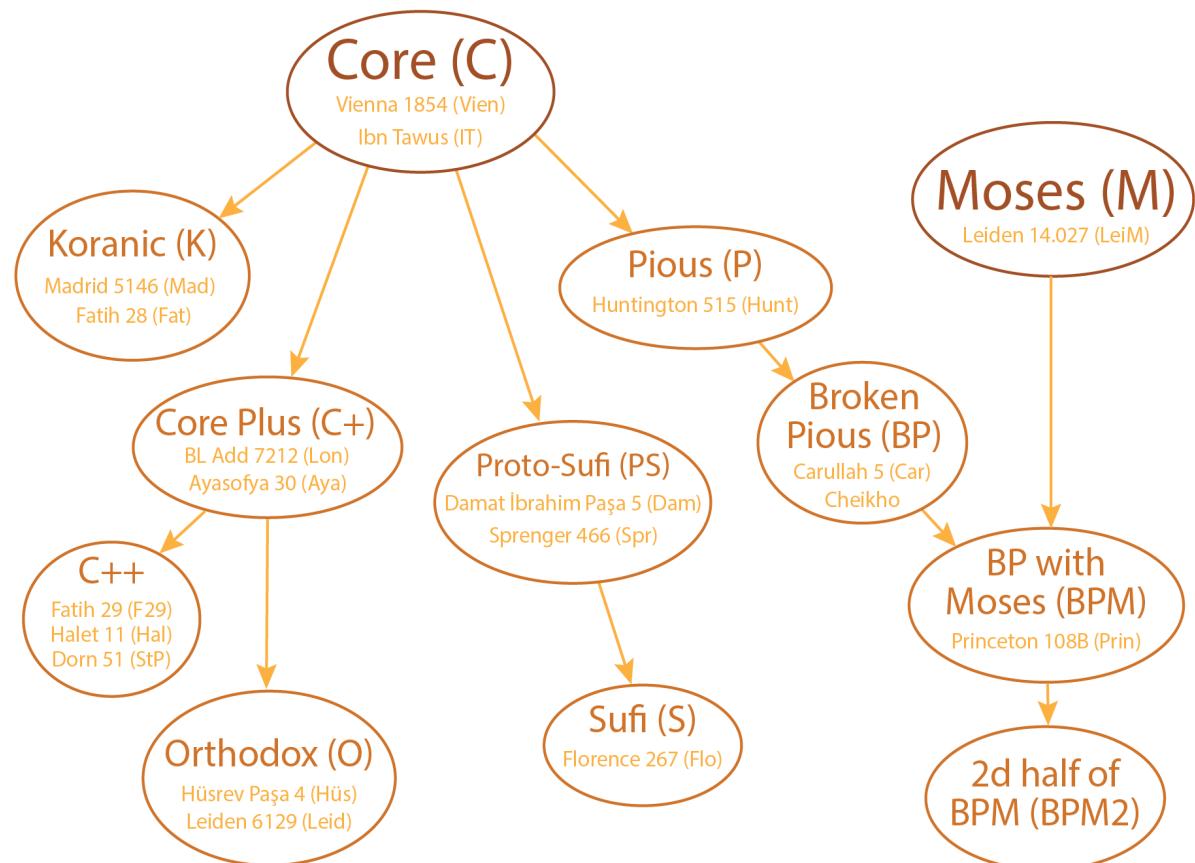
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(4.5) طوبى للخائفين^١ الوجلين^٢ الذين أطفوا اليتامى بالأطعمة والأغذية.^٣ طوبى للمنفردin^٤ عن الناس الصامتين عن عيوبهم الذين صار لهم في أنفسهم أعظم النظر. طوبى للذين قاموا طول الليل فسهروه. وويل للذين كانوا^٥ يطلبون الزنا. إنْ أدنى ما أصنع بالزاني أنْ أذهب بهجة النضارة من^٦ وجهه وأمحق عمره مع رزقه. طوبى لقوم عظموني أن ينظروا إلى فروج الحرام خوفاً متّ.

^١ ف ر: للمتّقين. م: للمتخوّفين. يا: للوجلين.

^٢ م: المخلصين. يا: الخائفين.

^٣ د خس أ++ هن جابر: والأغذية.

^٤ د يا هن جا شح: المتفرّدين.

^٥ ساقطة في دسر رأ++.

^٦ سر يا رت: عن.

(4.5) Blessed are the anxious, those stricken with fear, who comfort orphans with food and nourishment. Blessed are those who withdraw in silence from society and its vices, whose souls are afforded the most sublime insight. Blessed are those who stay up all night keeping vigil. But woe to those who go looking for adultery! The least that I will do to adulterers is to blot out the glow of health from their faces and wipe away both their lifespan and their livelihood. Blessed are those who think too highly of me to gaze on the private parts of those forbidden to them, fearing my punishment.¹

¹ Punishment is implied here, and made explicit in P.

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Saying attributed to al-Fuḍayl ibn ‘Iyād
in al-Sulamī, *Tabaqāt al-Ṣūfiyya*, 12.

Blessed is he who recoils from society, is drawn to his Lord, and weeps over his offenses.

Saying related by Ibrāhīm ibn Adham in al-Sulamī, *Tabaqāt al-Ṣūfiyya*, 20.

Do not hope to spend the night in vigil while having eaten your fill; do not hope to achieve sadness while getting plenty of sleep; do not hope to attain the fear of God while craving this world.

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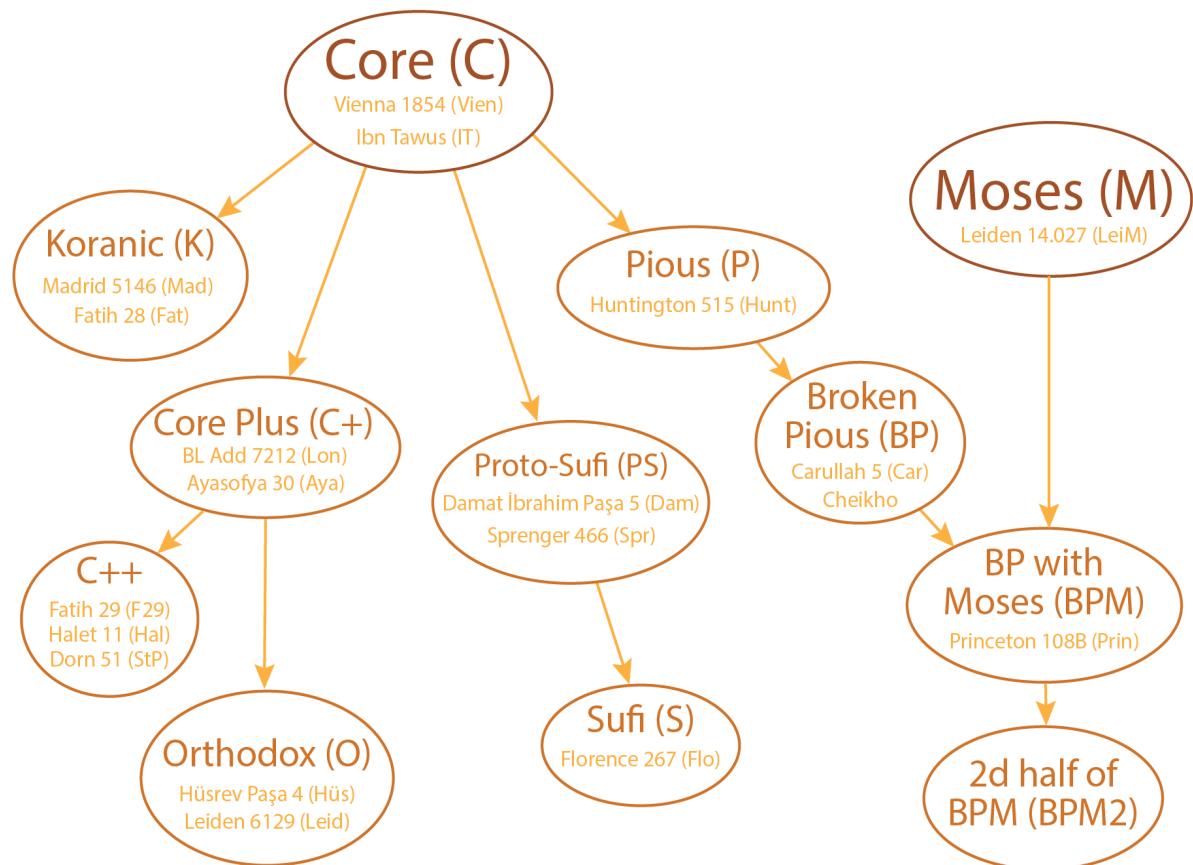
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+ P 15:6-7	P	15	6	7								
+ Pr 11:6-7	Pr	11	6	7	13 b		9	14 a		3		
+ S 2:8-9	S	2	8	9								
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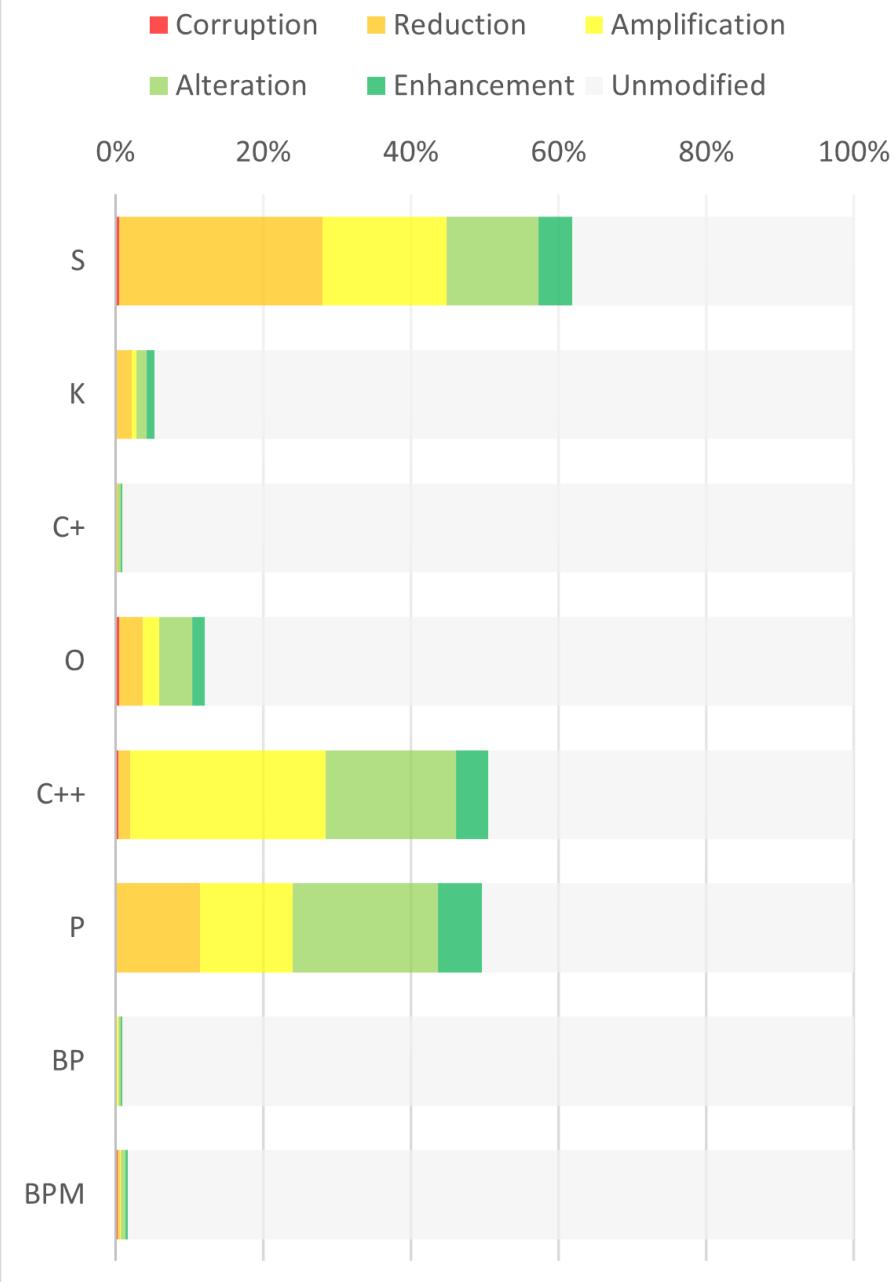
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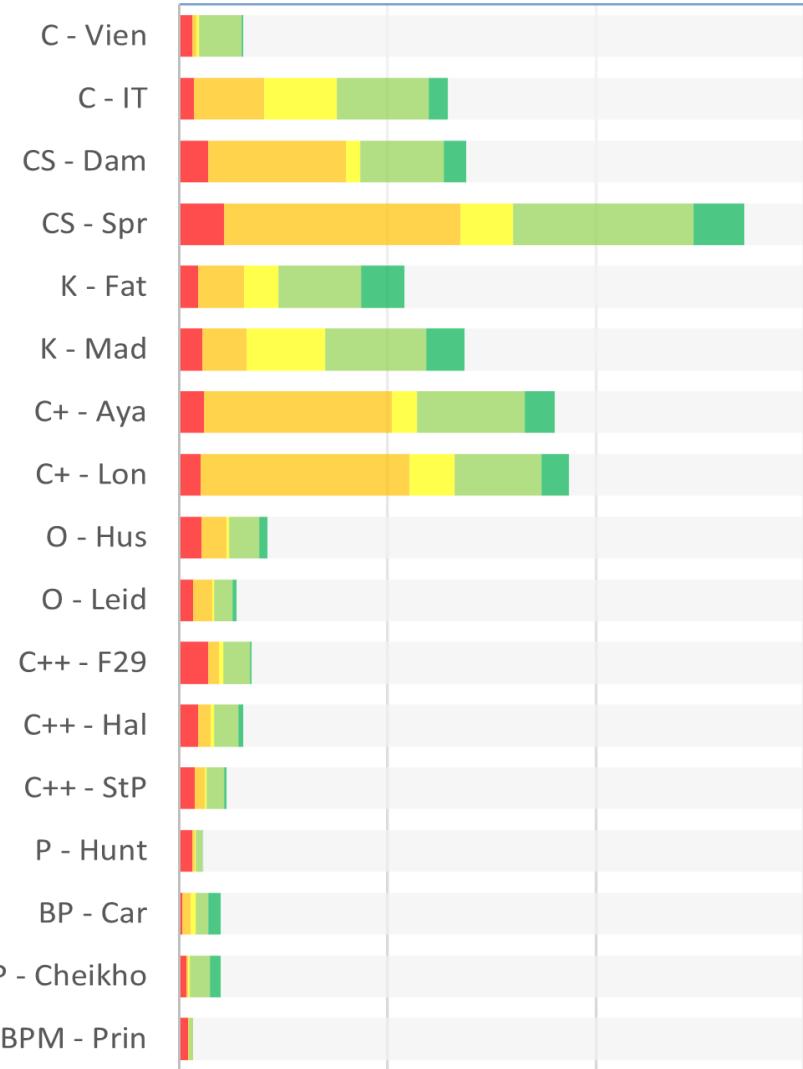
Scribal tendencies

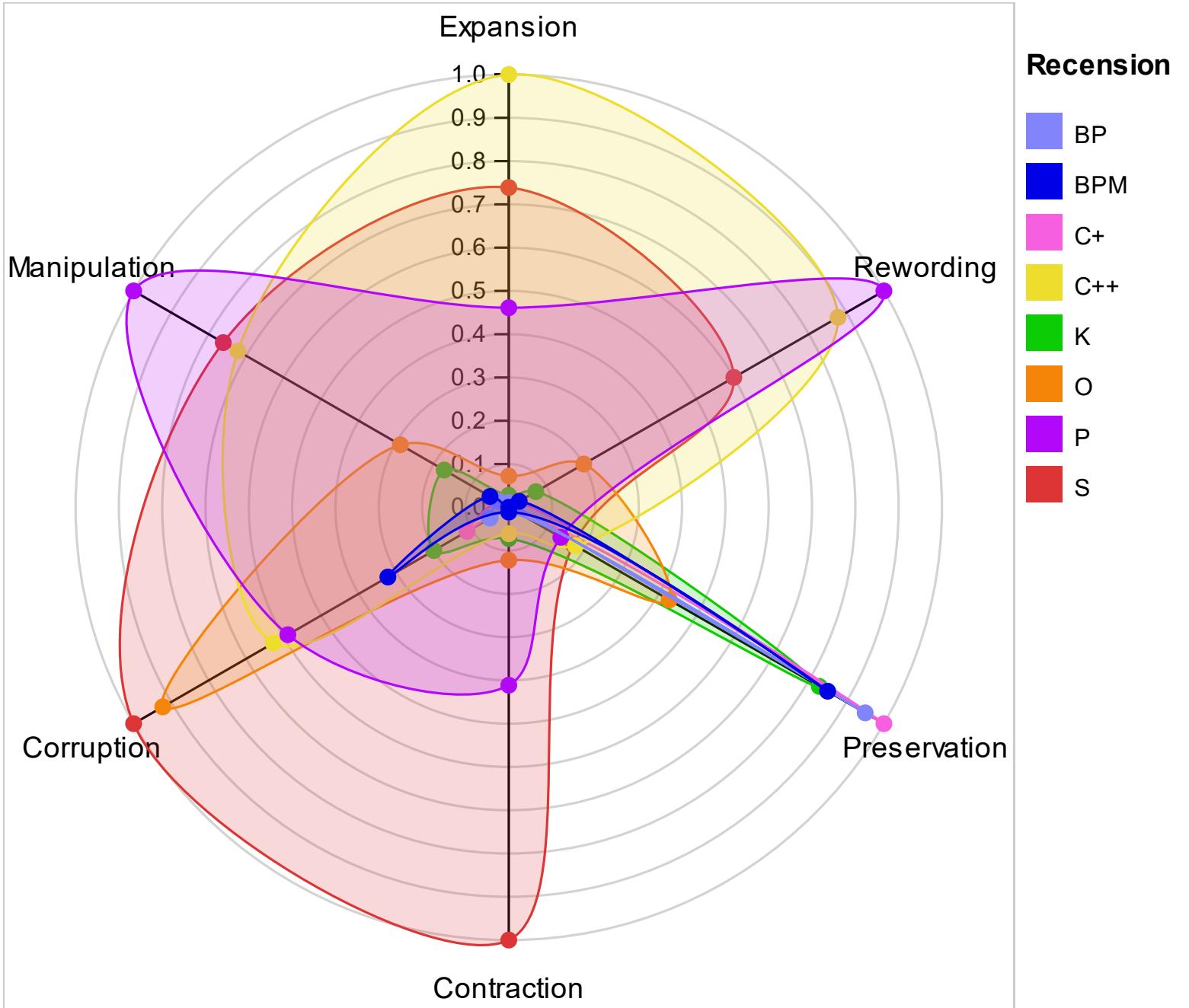
Copyist tendencies

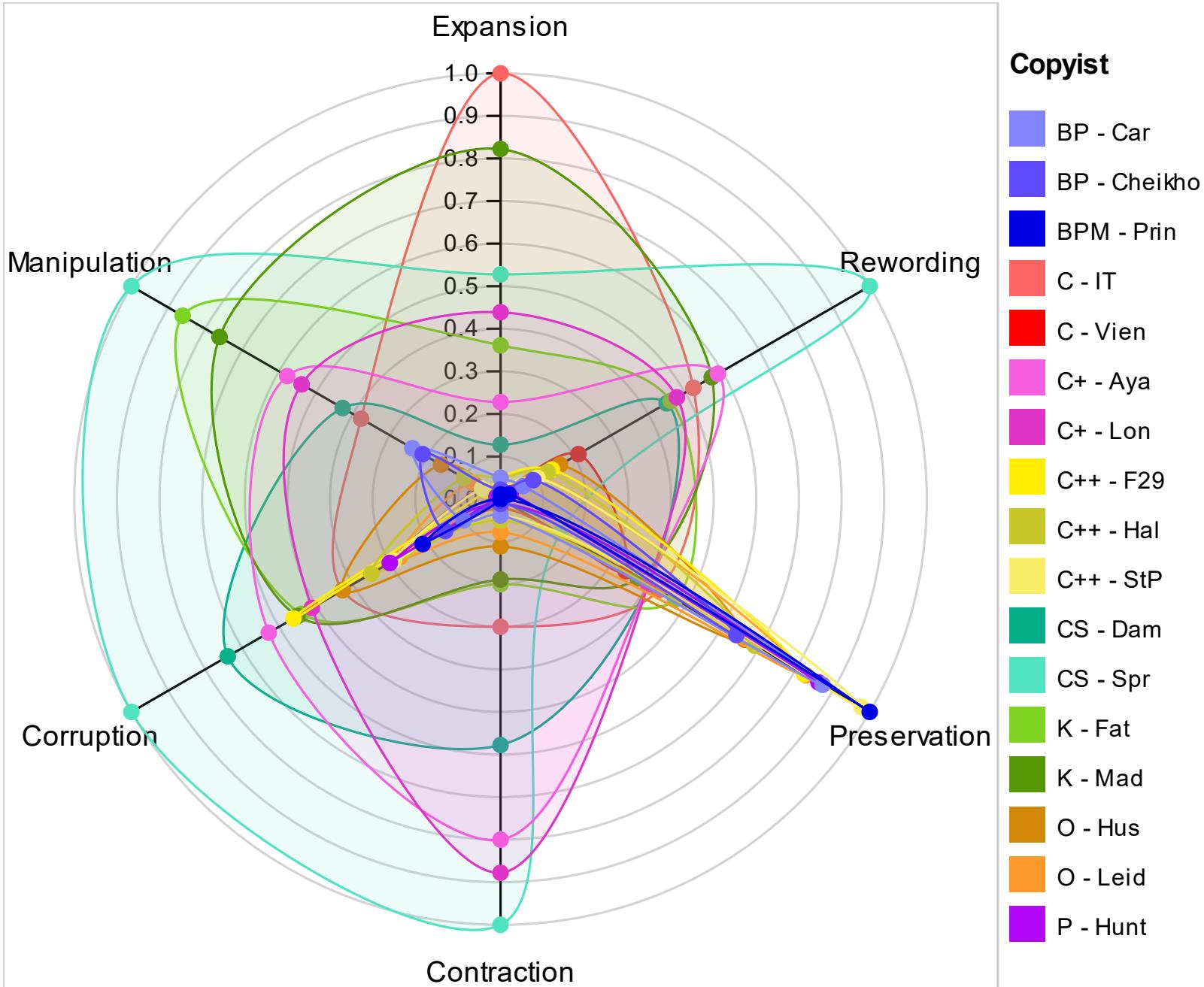
■ Corruption ■ Reduction ■ Amplification

■ Alteration ■ Enhancement ■ Unmodified

0% 10% 20% 30%







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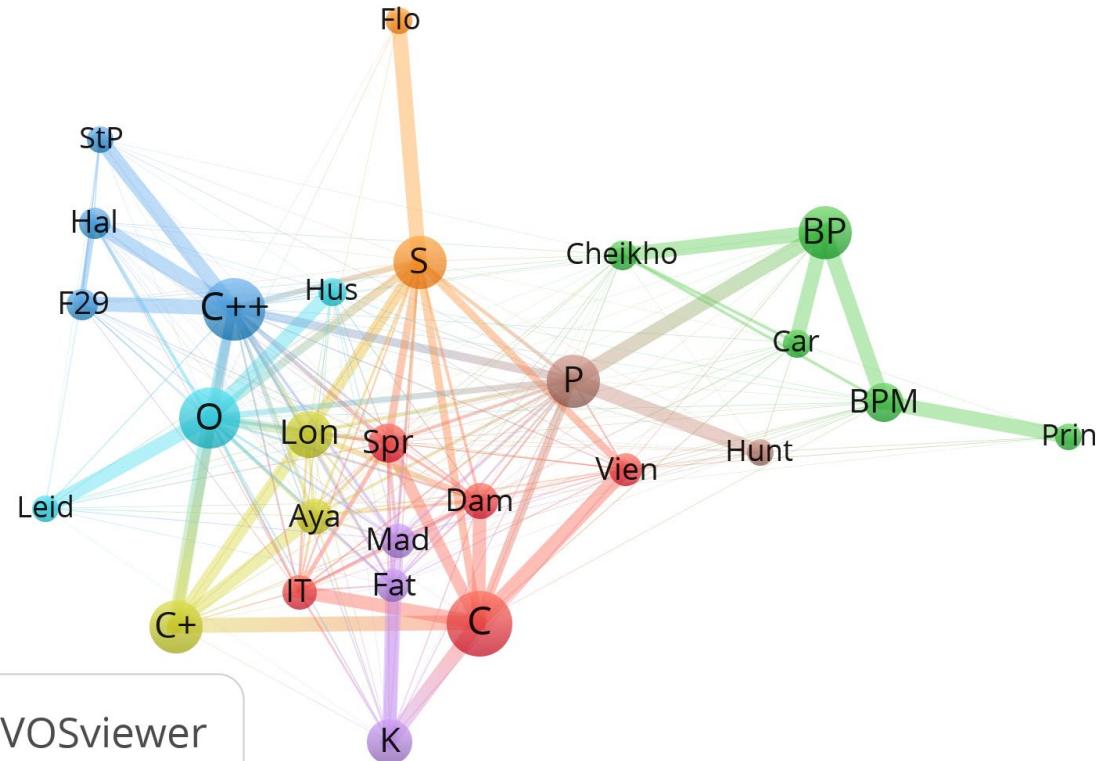
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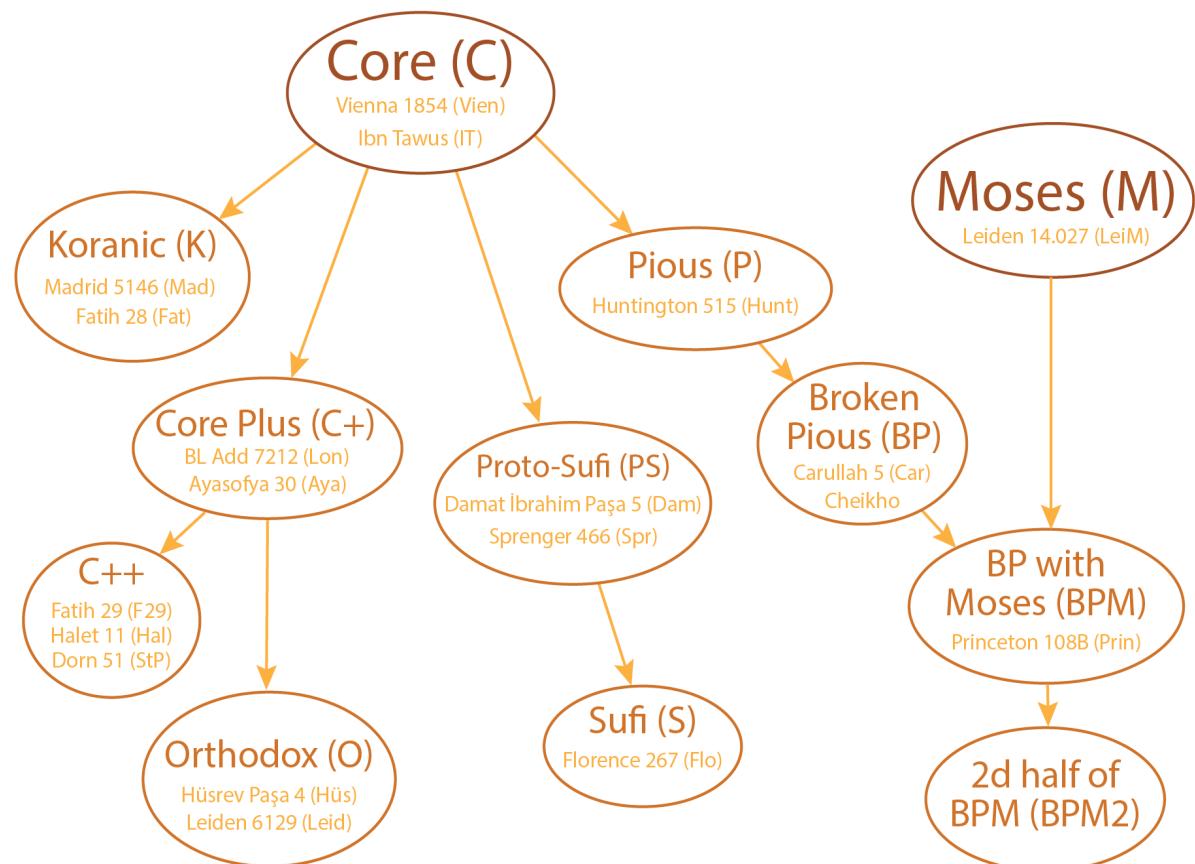
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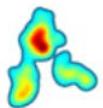
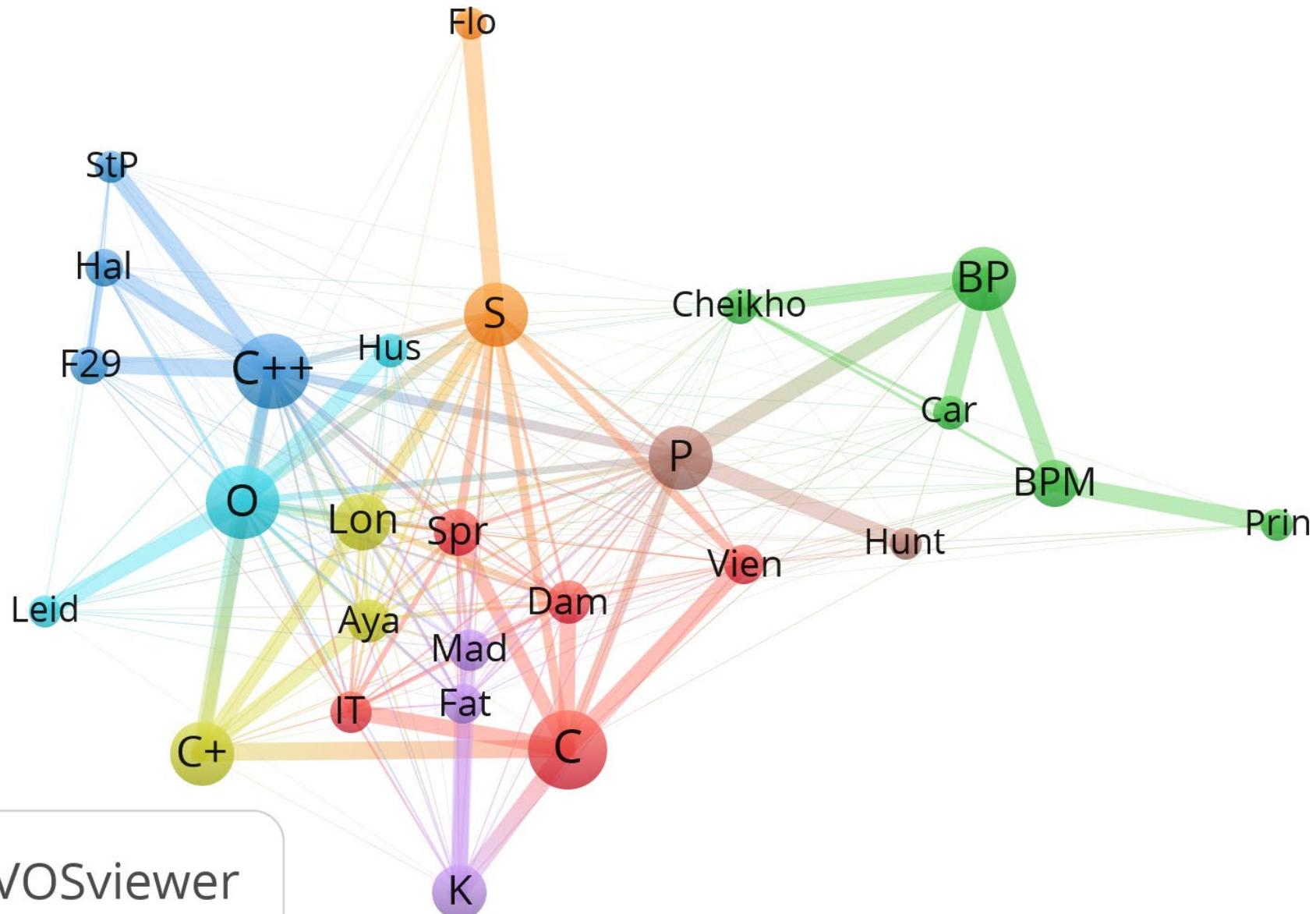
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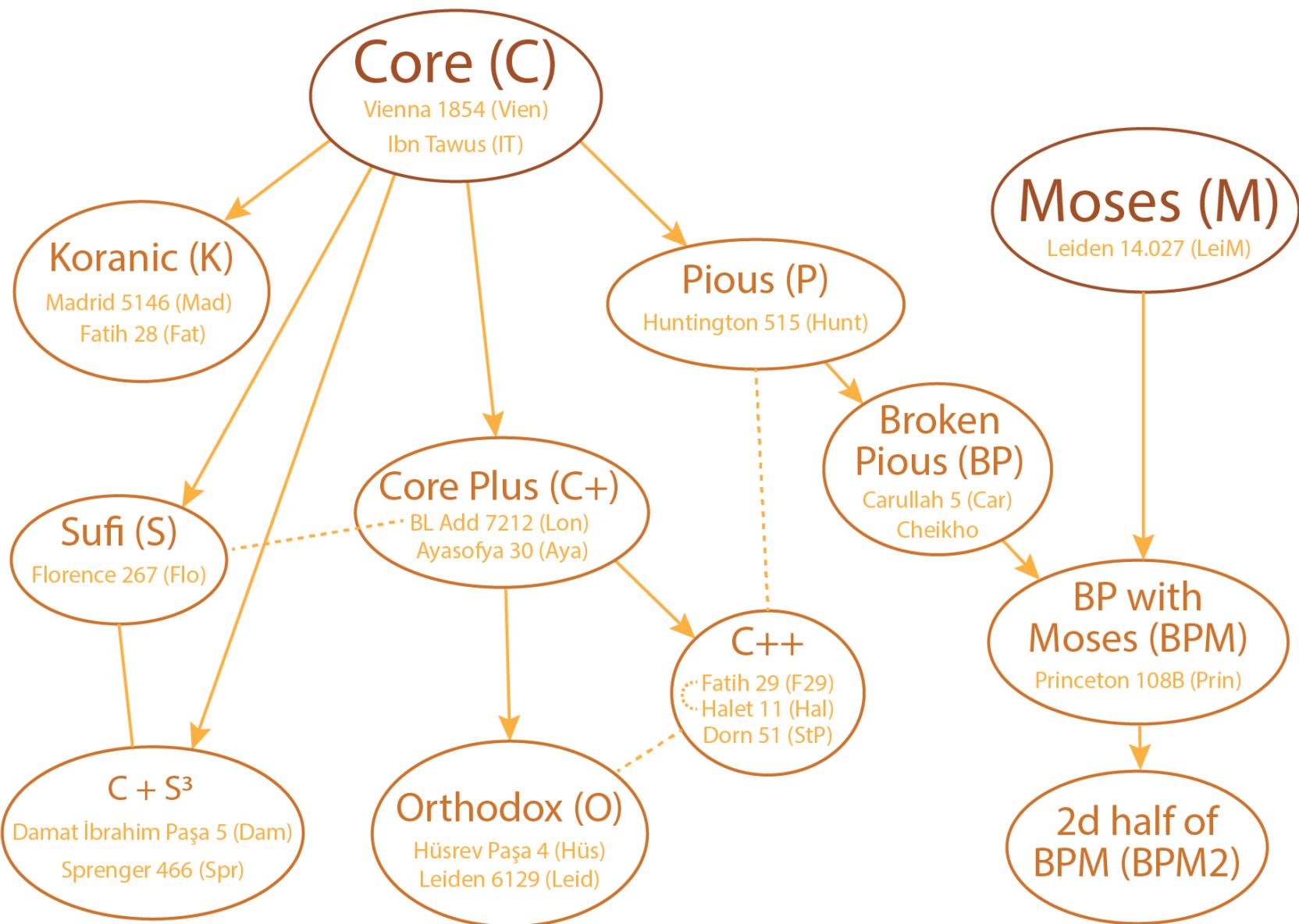
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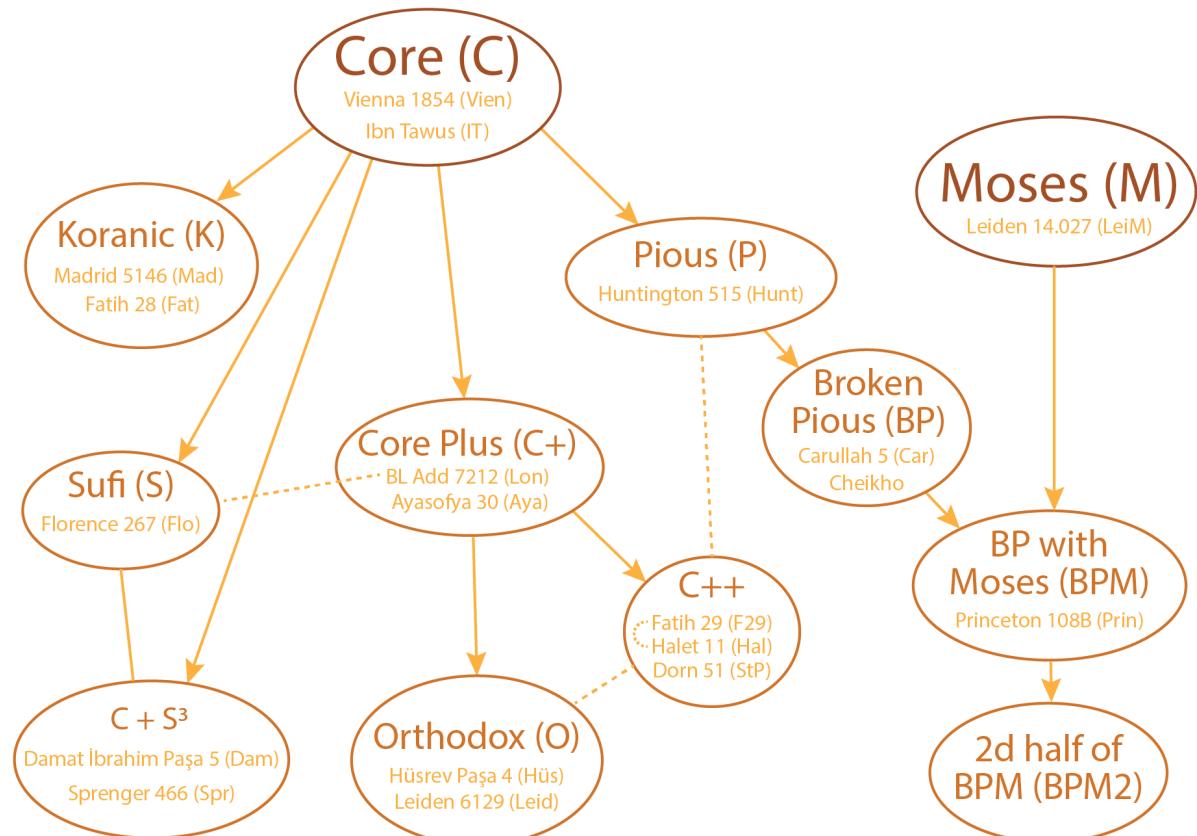
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لَا يَعْلَمُ مِنْهُمْ الصَّرِيفُونَ وَلَا يَعْلَمُونَ الْأَمَانَةَ فِي
الْأَعْلَافِ دَادِرٌ مِنْ إِسْرَارِ كِتَابِ هُرُولِ الْمُكَبِّرِ
وَلَا يَعْلَمُ بِإِذْنِ اللَّهِ مَا كَانُوا مَعْنَى ذِيَّ اللَّهِ بَطَّافَ
خَلِيلَةً وَأَعْيُنَ كَاسِيَةً أَمْ لَمْسَ إِرْوَانَ الْأَدْرَسِ
فَيَظْهَرُوا كَمَنَّ حَكَانَ لِلَّهِ الْمُنْزَلُ فِي هُمْ كَانُوا
أَكْرَمَ عِنْدِهِ وَأَشَدُّهُ فَاحْتَفَلُوا عَلَيْهِ هُنْ حَيْثُ
كَلِّيَّوْنَ أَوْ فَعُومَارَنَ الْأَلْلَاتِ الَّتِي يَعْلَمُ غَيْرُ
السَّمَوَاتِ وَالْأَرْضِ وَقَدْ تَلَكَ عَنَّا بَعْدَ الظَّالِمِينَ
السُّورَ النَّاشِيَةُ
يَا أَدَمُ مَا أَعْلَمُ الْمُهَمَّ وَالشَّنَبَ وَقَمَّ حَمَّا عَلَى الْبَتَبِ
وَجَاهُونَ بِرِبِّوْنَ اِنْطَهُوْرَوْنَ وَأَفَإِنْ

البيهقي في حدائق الأنبياء
طريق العصبة والعنبرية
بيان ملوك كذا كان عاصي الدين بن قتيبة
كان أباً لشمس الدين وآغاً وكريمة العلامة
العلامة مركب العلوم، وتحف العالمة باراد
حرب أو سلطان إلى ما ثبت في العصر الذهبي
أكيد في العصبة وأسماها بـ العصبة
العصبة والأعنبرية وبيان ما دعا به عاصي الدين
لهم لهم لهم لهم
لهم لهم لهم لهم
لهم لهم لهم لهم
لهم لهم لهم لهم
لهم لهم لهم لهم

لأنهم يغلو في المحبة ويلحدون بهمَا فـ
فـلـلـذـنـمـ بـيـنـ الـدـنـ بـهـمـ مـوـهـلـ لـأـيـمـ مـوـهـلـ
يـارـجـونـ مـنـ الـنـاسـ بـالـحـسـنـ وـالـجـوـنـ كـمـ كـلـيـلـ
الـكـرـبـلـاـيـنـ إـلـىـ الـعـزـرـ لـأـرـثـ زـلـاحـصـهـ
وـهـيـ مـسـتـسـفـيـ دـرـقـهـ مـوـقـعـهـ فـلـكـلـيـلـ
جـهـيـدـ وـكـلـلـ إـلـىـ بـعـيـنـ وـبـعـيـنـ وـتـنـيـدـ
وـقـاتـلـ بـكـلـ شـيـعـيـ عـلـمـ

الله رب العالمين

الله ارحمهم
المغارب او المهاطوا بالحلق
يسلك طرقه الاصغر و طوبى اسر
شبحرة في المدن وتخلص في مجالس
المسنونه زير ياده و طوبى الجليد
رس في ایاد الله بالليل والنهار
يعمل على مطلع يمسي فتشد هنال بخل
على سنشط الملاقوه و كلهم لا يحيي و قضا
بهارل بهاما ضر او ارق او هو سامعه
مطعده دعم ضللهيا او داعي للتفاني
تنسفه الرحاح با داود او سبييل المذاقين

لَمْنَا إِيْفَةٌ يَقْلُمُ إِنَّ اللَّهَ بِمُوْتٍ وَدِجَةٍ
لَهُ وَيَدْعُلُ لِبِيْ فَبِرِّهِ وَدِجَةٌ لِرَوْحَةٍ
يَخْسِبُ وَتَوْكِيْنَ كَيْنَ يَسْلَلُ اسْنَابِهِ
النَّاسُ اسْأَلُوكَمْ مِنْتَانِسْكَبِرِيْهِ إِلَاهٌ
إِنَّ اللَّهَ حَفَاحَةٌ حَمَدٌ عَنْهُ
وَرَسُولِيْهِ حَلَّ اللَّهُ عَلَيْهِ وَسَلَّمَ
شَوَّرَتِ الْمَلَائِكَةِ فَالَّلَّهُ قَلِيلٌ بِإِلَيْهِ
كَادَهُ شَهَدَتْ نَفْسِي لِنَفْسِي
إِنَّ اللَّهَ لَا إِلَهَ إِلَّا هُوَ وَأَصْدُوْلَسِرَ
شَهَدَ بِالْمَلَائِكَةِ حَمَدٌ عَنْهُ