The University of Chicago

[AL-GHAZALI'S AYYUHA 'L-WALAD]

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BY
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INTRODUCTION
INTRODUCTION

AL-GHAZALI'S SPIRITUAL PILGRIMAGE.

A Moslem tradition says that at the beginning of each century God sends a renewer of the religious life. While there is difference of opinion concerning the receiver of this honor in certain centuries, there is universal agreement that for the fifth century there can be only one name proposed—Abi-Hamad Mohammed b. Mohammed al-Ghazali.1 In fact, Ibn al-Sabki says: "If there had been a prophet after Mohammed, it surely would have been al-Ghazali." Another tradition related by Ibn al-Sabki is to the effect that the Shaykh Abu ‘l-Hasan al-Shiddi2 saw the Prophet, in a dream, and that he was challenging Moses and Jesus with the Imam al-Ghazali, and he asked them, "Is there among your peoples any righteous man like him?" And they replied, "No." He has been universally assigned by later Moslems first rank as interpreter of sacred law, theologian, philosopher and scientist. Although he never became a thoroughgoing mystic, yet he brought Sulfiyya3 into an accredited place in orthodox Islam. With his keenness of intellect, depth of learning, and

1 For biographical material, see the Bibliography. For a discussion of the spelling of the name, see article by Macdonald, in JRAS London, 1903, pp. 18-27, where the author advocates the spelling al-Ghazali. But in his article in the Encyclopaedia of Islam, Macdonald adopts the spelling with a single a. Cf. also Wenzel, footnote p. 64.


3 Tabaqat al-Shafi‘iyah, v. iv., p. 111.

4 Abu ‘l-Hasan al-Shiddi, a Western Moslem Mystic, called by Ibn al-Sabki "the leader of his generation and the blessing of his age," d. 1258.

5 See Appendix Note on The "Way" of the Modern Mystic. — 3 —
broadth of experience, he was never carried away by the purely speculative and theoretical; his whole purpose in life became to search out truth wherever the quest led him, to live in absolute loyalty to it himself, and then to make religion for both leaders and populace a living, vital matter of individual experience and practice. He recognized that there were whole realms of thought and fields of investigation into which only the few could penetrate, and for these he still remained a counsellor and guide. But he was essentially practical, and his constant purpose was to vitalize religion so that it should become neither formal adherence to orthodox doctrine, nor philosophical speculation suited to the learned alone, but a matter of daily devotion and life. 6 So complete was his search for truth that he even went so far as to assert that the sincere seeker of truth, even though he be a Jew or a Christian, might gain Paradise, while on the other hand the formal and orthodox Moslem, not committed to this search, might lose the coveted boon.

It is not possible here to enter into a discussion of the life of al-Ghazâli, or of his contribution to theological and philosophical thought; it must suffice to call attention briefly to his religious struggle, so that we may appreciate the uniqueness of his spiritual pilgrimage. And first, as giving a clue to his attitude throughout the whole of his life, I translate from his own spiritual autobiography, a small section:

From the days of my adolescence, before the age of twenty and until now when I am over fifty, I have dived into the tumult of this deep sea, and have plunged into its difficulties, the diving of the fearless, not the diving of the cautious coward; and I have penetrated deeply into every darkness; I have attacked every obscurity; I have plunged into every dilemma; I have examined the dogma of every party and uncovered the secrets of the way of every sect, in order to distinguish between the right and the wrong, and between the traditionalistic and the heretic. I do not meet any Bajani except I long to study his secrets, nor any Zâhiri except I desire to know the total of his

---

6 The charge that he taught secret esoteric doctrines has been ably refuted by Macdonald (JAS, pp. 125 f.). Nor do I agree with Zwemer (p. 234) that "the teaching of al-Ghazâli was intended not for the masses, but for the initiates." For his return to public life in Naujaban was inspired by his realization that the masses were accepting religion because of the indifference of their leaders, and his hope that he might reach the masses through a revitalized leadership. (See al-Munâjîd min al-Dalîl, pp. 37 f.). And he wrote Badrâyân al-Quitâyân for the masses. See the sections "The Greater Value of His Later Writings," in his Introduction.

7 Al-Munâjîd min al-Dalîl, Cairo, N. d., p. 3.
I looked at my works…… and lo I was striving after knowledge that was unimportant and useless with regard to the world to come. Then I considered my purpose in study, and lo, it was not sincerely for the face of Allah,11 but his instigator and mover was search for glory and the spread of renown. And I became convinced that I was on the brink of a crumbling bank, and that I was looking upon the fire of hell, if I did not labor to change my condition.

The struggle continued for six months,12 with al-Ghazālī saying one day that the whole matter was folly and a delusion of Satan, the next that there was no escape from putting his new conviction to the test; the conflict between the attractions of this world and the summoms of the other world was intense. Finally,

"the matter passed beyond the bound of choice to compulsion, in that God locked my tongue till it was bound, so that I could not teach."

He became severely ill, so that the doctors said,

"This is a matter arising in the mind which has come to affect the physical organism, and it can be healed only by rest of mind from the case which has befallen it."

So at last he made the surrender, and turned to God.

"and he who answers the driven when he calls."13 made it easy for me to withdraw from honor and wealth and family and friends."14

So al-Ghazālī resigned from his position as teacher and Imam, and left Baghdad, announcing his intention of making the pilgrimage to Mecca. Then follows a period of ten years of withdrawal from public life, during which time he visited Syria, Palestine, Arabia and Egypt. He began to put into practice the life of the Sufī, giving himself entirely to the thought of God. I cannot pause to describe his experiences in detail. Suffice it to say that he found peace, and came to the firm conviction that only in the path of the Mystic lay the way to God. And he says:

"And I know for a certainty, "that the Sufī alone walk in the way of God the Exalted, and that their mode of life is the best mode, their path the most sure path, and their character-

the purest of characteristics."15

Here is portrayed the struggle of a soul to find God, so real and vivid as to leave no doubt of its sincerity and depth. His conversion was real14 and its effects lasting. The impression made on one who knew him after his return to Nayṣabūr is told in the following words: 15

However much he met of contradiction and attack and slander, it made no impression on him, and he did not trouble himself to answer his assailants. I visited him many times, and it was no bare conjecture of mine that he, in spite of what I saw in him time past of maliceousness and roughness towards people, and how he looked upon them contemptuously through his being led astray by what God had granted him of ease in word and thought and expression, and through the seeking of rank and position, had come to be the very opposite and was purified of these straı̂ns. And I used to think that he was wrapping himself in the garment of pretense, but I realized after investigation that the thing was the opposite of what I had thought, and that the man had recovered after being mad.

After spending ten years in retirement, al-Ghazālī returned to public life in Nayṣabūr again for a short time, but soon retired to Tiš where he had charge of a monastery and training school for Sufīs, until his death occurred in 505 A.H. (1112 A.D.). Every moment of his life was filled with study and devotion and instructing seekers after truth in the way in which he had himself found truth and peace.

Surely even such a brief sketch as this is sufficient to justify the conclusion that anything from his pen is worthy of the study of anyone who desires to know Islam at its best. The sincerity and reality of his spiritual pilgrimage mark him as one of the saints of all time, worthy of the study of any seeker after God.

THE GREATER VALUE OF HIS LATER WRITINGS.

While any book of al-Ghazālī is worthy of study, a peculiar value attaches to those produced in his later years, for they can reasonably be supposed to represent his conclusions and reflect his spiritual experiences in his search for truth. If his earlier works are of value as summarizing the tenets and doctrines of the various theological and philosophical

11 That is, for the sake of Allah alone. The meaning of "the face of Allah" is fully discussed in Macdonald, Aspects of Islam, pp. 146 ff., p. 204 f.
12 The conflict left so deep an impression on his mind that when he wrote the Maqāūl, nearly fifteen years later, he still remembered the date when the struggle began, and dates it as the month of Rajab, 488.
13 Qur'an 27:83.
14 The story is told (al-Sabbbi, v. iv, p. 104) that while in Damascus he took upon himself the humble task of cleaning the ablution tanks in the Saffi monastery there—he who had been the great Imam behind whom thousands had ranked themselves in Baghdad to perform the daily prayers.
schools of his day, with his own judgment upon their insufficiency, his later works present the philosophy of life and the "end of the matter" after "all has been heard." 16 With reasonable certainty we can place after his flight from Baghdad the following:

al-Mustafa fi 'Uṣūl al-Fiqh, completed on 6th of Muharram 503, 17 al-Manhažīb fi 'Uṣūl al-Fiqh
Jawahir al-Qur'ān
Ihya' 'Ulam al-Din, and the books derived or abridged from it; such as, al-Arba'īn, al-Iṣal, Qawā'id al-Qādī, etc.
Khimya al-Surūdah
Najahat al-Malak
Badayyāt al-Hidāyah
Mīzān al-Amāl
Mikhtāb al-'Amār
al-'Ameed al-Farangi
Ayyuha 'l-Walad
Fāthāt al-'Ulam
Khadījah al-Taṣdrīj fi 'l-'Taqwawul, written near the end of his life al-Musnīd al-Min al-Hallī, written after he was 155
Mīhāj al-'Abīn, his last work.

A cursory glance at the above list shows them to be of two sorts. First, there are three books dealing with the Qur'ān and jurisprudence (siourced); he had written on this subject before, but his new certainty with regard to its authenticity, and his new conviction of the need of applying the teachings of the Apostle to the daily life of the Muslim impelled him to write again on this subject. Perhaps we find a clue to his reason in the Ihya', 10 where he compares the sciences of jurisprudence (siourced) and medicine (siourced):

The former (siourced) is more honorable than the latter for three reasons; first, because it is a religious science, since it is derived from prophecy in contra-distinction to that, since it is not a religious science; second, because no one who is travelling

the "way" of the future world can possibly dispense with it, neither the well nor the sick, while as to medicine, only the sick are in need of it, and they are the minority; third, because the science of jurisprudence is near to the science of future things, since it is a consideration of the deeds of the members of the body, and the source of these deeds and their origin is the qualities of the heart; and the praiseworthy deeds originate in praiseworthy character leading to safety in the future life, and blameless deeds originate in blameless character; and the connection between the members of the body and the heart is not hidden; 20 but health and sickness have their origin in the purification of the humors and the temperament, and they pertain to the qualities of the body, not to the qualities of the heart.

Second, the other books in the group treat almost entirely of Sūfism and the way of the Mystic. In order to give an idea of the practical character of these writings, I give here the Table of Contents of two of these books, and a summary of the others. 21

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Appointed for some 33
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5. The Conditions of Debate, and Its Evils 47
6. The Conduct and Obligations of Teacher and Taught 53
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Mīzān al-Amāl 24
Lukewarmness in seeking Happiness is Folly 3
Lukewarmness in seeking Faith has also in it Folly 4

16 Eccl. 13; 15.
18 See in SM v. i, p. 42, and al-Sukhī v. iii, p. 116. MacDonald (JASO p. 106) spells it Al-Manāfīl. Gurner (p. 301) Al Manāfīl 11; Al-Sukhī says this was written during the life of the Imam al-Haramayn.
19 Iyā', v. i, p. 18.
20 See Appendeed Note on The Wonders of the Heart.
21 See also Appendix on The Vitalizing of the Sciences of Religion.
22 Cairo edition, A. H. 1332.
23 For an explanation of these terms, see footnote 3, section xiv of the Translation.
The Way to Happiness is Knowledge and Work 14
About Purifying the Soul, and Its Power and Characteristics 16
The Blinding of the Powers of the Soul, part to part 25
The Relation of Work to Knowledge, and Its Leading to the Happiness upon which the true Šāfīīs agree 30
The Difference between the Way of the Šī fís, and others, in regard to Knowledge 34
The Preferable of the Two Ways 38
The Sort of Knowledge and Work leading to Paradise 41
A Parable of the Soul and Its Powers 45
The Steps of the Soul in Warring against Lust, and the difference between the Sign of Passion and the Sign of Intelligence 48
The Possibility of Changing the Character 52
The Complete Method of Changing the Character, and Curing Lust 54
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Al-Amrī al-Insān deals with the beautiful names of God (the ninety-nine traditional names of Allah), with the purpose of demonstrating that the highest happiness for the believer lies in imitating these attributes of God.

Miṣk̔āl al-'Amrī is a discussion and esoteric explanation of the Light verse in the Qurʾān, "God is the light of the heavens and the earth. The similitude of His light is as it were a niche where is a lamp, etc." Of the writings we have listed, it is the furthest removed in its bearing and application from the practical religious life.

K̔aumya al-S̔ādāh is thus summarized by Gardener: "On the nature of man; a man must know his own soul and its needs; what he was created for; wherein his true happiness consists; wherein his misery lies; in order that he may know God. Only in a true knowledge of God can he find a means of changing his evil character into a good character. The Alchemy of Happiness is to be found only in the store-house of God." I have already referred to and quoted from the Mawqīf; there remains? two other short works in which al-Ghazālī in a very definite way sets forth his views on the religious life. They are the Baddāyat al-Hādīyāh, and, Ayyan al-Wādal. Baddāyat al-Hādīyāh is a primer of religion and ethics for the populace, containing "what is essential for the masses of special care in worship and usage." Part One deals with outer obedience in matters of ethics and worship; Part Two with inner disobedience of the heart. He declares the second part to be by far the more important and valuable, for anyone can outwardly conform to what is required, but only the truly righteous can avoid lust and passion and prevent his heart from being disobedient to Allah the Exalted. He then discusses briefly the right use

25 Qurʾān 24:35.
26 Al-Ghazālī, Madras, 1919, p. 107.
27 I have not had access to the Aḥk̔āmat al-Taṣawwaf, the Nāṣṣ̔āt al-Mudb, or the Mīnāj.
28 S. M., v. i, p. 41.
of the seven members of the body—eye, ear, tongue, body, sexual parts, hand and foot. Then follows a long section on the purifying of the heart from envy, hypocrisy, and boastful pride. The last section deals with the ethics of companionship with Creator and creature. All in all it is a very simple handbook of practical ethics covering the beginning of guidance in the right path, for the ignorant and unlearned. To one familiar with the depths of the ignorance of the masses in Islam, it is remarkable to find such a learned Shaykh as al-Ghazzî interested in preparing a treatise in simple language, with the purpose of making the religious life vital and real to even the most ignorant.

THE FUGUALMA WORTH OF AYYUBA 'L-WALAD:

The second book Ayyubâ 'l-Walad was written in reply to the question of a learned Shaykh who says he has spent his life in the study of all branches of knowledge, and as he approaches the grave he does not know what pertains only to this world, and what is of value in the future life. In this treatise, in contrast with Baduyûl al-Hãdith, al-Ghazzî is dealing with an educated man, whose technical knowledge of the religious sciences of Islam is great. He therefore emphasizes the importance of work befitting his knowledge. Thus he says,

O youth . . . be assured that knowledge alone does not strengthen the hand . . . Though a man read a hundred thousand scientific questions and understood them or learned them, but did not work with them—they do not benefit him except by working. . . Knowledge is the tree, and working is its fruit; and though you studied a hundred years and assembled a thousand books, you would not be prepared for the mercy of Allah the Exalted except by working. 30

And again,

Faith is confession with the tongue and belief with the heart and work with the members of the body. 31 So long as you do not work, you do not find a reward. 32

29 The Date of Ayyubâ 'l-Walad—The following data help in fixing the date:
There are in it frequent references to the Êyûb, so that it was later than the Êyûb. It was written in reply to the request of a Shaykh who had spent his life in study. It was written in Persian, which suggests that he was a Persian, rather than an Arab. Undoubtedly this is one of al-Ghazzî's latest writings. I venture to suggest that it was probably written while al-Ghazzî was teaching in Nayabar, or even during his last years in Tin.
30 Section V, Translation.
31 Section VI, Translation.
32 Section VI, Translation.

And surely here is a biographical touch:

How many nights you have remained awake repeating science and poring over books, and have denied yourself sleep! I do not know what the purpose of it was. If it was attaining worldly ends and securing its vanities, and acquiring its dignities and surpassing your contemporaries, and such like, woe to you and again woe; but if your purpose in it was the vitalizing of the Law of the Prophet, and the training of your character, and breaking the soul commanding to evil, then blessed are you and again blessed. 33

So what have you gained from the acquisition of the science of dogmatic theology and from disputations and medicine and "divinas" and poetry and astronomy and the study of medicine and etymology except squandering life? 34 His conviction that knowledge is of value only as it leads to fruitage in life may be readily seen from such statements as these:

Knowledge without work is vanity, and work without knowledge is vanity. Know that any science which does not remove you today far from apostasy, and does not carry you to obedience, will not remove you tomorrow from the fire of Hell. 35

If knowledge alone were sufficient for you and you did not need work besides, then would his summons—Is there any who asks? and is there any who seeks forgiveness? and is there any who repents?—be lost without profit. 36

The substance of knowledge is to learn what are obedience and worship. 37

He has declared in the Munjîd that he is convinced that only the Sûfis know the secret of the true way to attain verity and nearness to Allah. Yet in the Munjîd he also declares that among the four causes of the neglect of religion and a lukewarmness of faith, one arose among those specializing in the path of the Sûfi. Here, along with a constant emphasis on the indispensable character of the Sûfi way of life, he condemns the excesses into which Sûfis are led, and the vagaries of their "ecstatic utterances" and "vehement cries." For example, he says,

It is essential that you be not deceived by the ecstatic utterances and vehement cries of the Sûfis, because walking this

33 Section VII, Translation.
34 Section IX, Translation.
35 Section X, Translation.
36 Section XII, Translation.
37 Section XV, Translation.
38 p. 30.
road is by struggle and cutting off the lusts of the soul and killing its desires with the sword of discipline, not by vehement cries and idle words. 40

On the other hand, he sets forth the true nature of Sufism in these words:

Know that becoming a Sufi has two characteristics: uprightness with Allah the Exalted, and quietness with mankind; and whoever is upright with Allah and improves his character among the people, and treats them with forbearance, he is a Sufi. 41

And again, he names four necessary qualities of the Sufi:

first, a true conviction that has in it no heresy; second, a sincere repentance, after which you do not return to sin; third, the satisfaction of adversities, so that you shall remain to no one a claim against you; and fourth, the attainment of a knowledge of the laws, sufficient that you perform the commands of Allah the Exalted. 42

In later sections he discusses the various "Stages" of the Sufi, devotion, trust, sincerity, and the like. And to each of these he gives an interpretation applicable to everyday life.

Finally he admonishes the Shaykh concerning eight matters, four to avoid and four to follow. 43 The four he is to avoid are: disputation, except it be in a sincere desire to have truth uncovered whether by him or his opponent; second, preaching, unless his purpose be that for his hearers "the qualities of their inner lives shall change and the deeds of their outer lives be transformed"; third, mixing with Sultans and princes; and fourth, accepting gifts and presents from princes. The four things he is to follow are: first, "make year dealings with Allah the Exalted such that if your servant acted thus with you, you would be pleased with him"; second, "whenever you deal with people, treat them as you would be pleased to be treated by them"; third, in the study of science, "it must be a science which improves your heart and purifies your soul"; fourth, "do not gather from the world more than the sufficiency of a year." 44

Surely in this treatise al-Ghazali is revealed as a very practical Mystic. On the one hand, he has no hard-and-fast mechanically fixed path of "Stages" to be attained, and of "States" to be bestowed; on the other hand be openly and strongly condemns the exuberant vehemencies of an artificial ecstasy. He emphasizes the objectives of Sufism in the old ascetic terms of renunciation of the worldly soul and its desires, and states its ideals, and the proof of its reality and sincerity, to lie in seeking uprightness with God, and a daily life of fruitful conduct and service. But out of his experience, first his critical doubt and uncertainty, then his continued study and meditation, and finally and more especially his own practice of this Mystical way, he became convinced that he had learned the way to reality, the path to God. And his conclusions are set forth in this treatise, written near the end of his life. Ayyuha S-Walad.

SUMMARY

Perhaps I can summarize conclusions as follows: The honor and respect in which al-Ghazali is held in the whole Muslim world make any of his writings of interest to the student of Islam. The sincerity and reality of his spiritual pilgrimage in the search for truth put him among the saints of God and make a knowledge of his experiences of value to anyone who is as he a seeker after truth. Although the theological and philosophical works of his earlier years are authoritative and important, yet peculiar interest is attached to the products of his meditation and study in the years following the spiritual crisis in his life which convinced him that the way of the Sufi was the only sure approach to God. Among these, Ayyuha S-Walad is highly valuable, because: (a) it is one of his very latest books; (b) it was written to a learned Shaykh, 45 himself fully informed in the various disciplines of learning; (c) it reveals his conviction of the meaning of Sufism and his conclusions as to the superiority of the practice of the "Way", rather than indulgence in ecstasy: (e) it reveals the character of al-Ghazali in its maturity; (f) it sets forth an ideal for an inner religious life issuing in the fruitage of good works, and far removed from formalism in worship and the acceptance of a stereotyped creed. He represents religion as the expression of man's inner being, "more than Law and more than Doctrine; it is the Soul's experience. 46 — an ideal yet seldom realized in Islam.

40 See Section XVI, Translation.
41 See Section XIX, Translation.
42 See Section XVII, Translation.
43 See Section XXII, Translation.
44 See Section XXIV, Translation.
45 See Section I, footnote 6, of the Translation.
46 DeBoer, p. 168.
PART ONE

MANUSCRIPTS AND TEXT
I. LIST OF MANUSCRIPTS AND PRINTED TEXTS
CONSULTED

In determining the text of this opuscule of al-Ghazālī, I have had access to the following manuscripts and printed texts, which are referred to throughout this dissertation by the number or letter preceding each:

Manuscripts of Text 1

se Z. breit, Papier hellgelb, Naschī zu 17 Zeilen, ziemlich gefällig und schen jedem Worte sich ein rother Strich beifindet.—Cypresenband—

2. Dresden 172—Cod. mistus foll. 208, 4°, variis characteribus, sed tamen maximam partem nebst'īq scriptus, continens Collectanea et

1 In the list of MSS. I have quoted the descriptions of the various manuscripts exactly as they are described in the various official catalogues of the Libraries concerned.
2 Die Arabischen, Persischen und Türkischen Handschriften der Kaiserlichen Königlichen Hofbibliothek zu Wien. (Finley) 1867.
3 Catalogus Codicorum Manuscriptorum Orientalium Bibliothecae Regiae Dresdensis (Finley) Lipsæ MDCCCLXXI.
proslica et metrica... 7) f. 92v. — 90v. Tractatus paraeneticus Abo-ʿAmīd Muḥammad ibn Muḥammad El-Ghazzāli ad aliquem discipulorum, qui propter allocationem ab auctore frequenta tatem Eljūhāl-1-waled inscribi solet, arabice.

3. Dresden 207.—Cod. arab. f. 184, 4°, char. neschi scriptus 4) f. 128v.—152r. Tractatus Eljūhāl-waled, auctore El-Ghazzāli.


5. Berlin 3976 (1) — 8 Bl. 8vo. 152r (20 1/2 x 15 1/2) (14 1/2 x 7) Zustand, nicht ganz sauber. Papier, gelb, freilich, ausfeder, vokalos, auch ohne diakritische Punkte. — Abschrift c. 1300/1400.

6. Berlin 3976 (2) — 8vo. 152r (20 1/2 x 14) (17 1/2 x 8 cm) Zustand, nicht ganz sauber. Papier, gelb, freilich, ausfeder, vokalos, auch ohne diakritische Punkte. — Abschrift c. 1300/1400.

7. Berlin 3976 (3) — 98 Bl. 8vo. 152r (21 1/2 x 14 1/2) (15 1/2 x 8 cm) Zustand, ziemlich gut. Papier, gelb, stark, freilich, ausfeder, vokalos. — Abschrift c. 1300/1400.


4 Kat. mit der Handschriften verzeichnete der Königlichen Bibliothek zu Berlin (Abhandelt, Berlin 1892.)


13. Berlin 3976 (9) — 120 Bl. 112r (15 x 10) (10 x 6 cm) Zustand, nicht ganz sauber. Papier, weisch, auch strohgelb, ziemlich stark, etwas glatt. Einband, Pappband mit Lederrücken. Titel u. Verf. f. 1a unten: دَعُوتُهُ أَلَّا يَحْدَى حُمْدُهُ وَالْإِلَهَيْنِ رَبَّنَا وَمَلَكَ عِلْمَهُ وَتَأْتِيَهُ وَلَا يُضْلِعُ صِنْعَهُ به وَهَدَاهُ وَلَا يَذْهَبْوُانِ وَهَدَاهُ وَلَا يَذْهَبْ مِثْلَهُ وَهَدَاهُ. Von hier an so wie bei (Berlin 3975). Schrift, ziemlich gross, gefällig, vokalos. Die Stichwörter und werden roth. — Abschrift c. 1205/1205.


27. MS. in the library of the San Sophia mosque in Constantinople, catalog number 4786.

28. MS. in possession of the writer, purchased in Damascus. 20th century.  

Manuscripts of Texts with Commentary.


6 But this MS. reads at the bottom of the last page, p. 338, تراب في فراخ ثقيف شح: من فاسد سنة 995.

8 Catalogus Codicum Manuscriptorum Orientalium qui in Museo Britano—London, 1846.
9 Since writing this dissertation I have also examined cursorily (twelve MSS. in the Egyptian National Library in Cairo.


iii. München 174 Quatr. 20 c h. 15 c. br. 195 f. 23 lin. 12 b 5-162 Commentar zur ethischen Abhandlung Ghazzalis ’O Kind!’ Derselbe beginnt ohne Vorrede sogleich mit dem commentierten Texte ﺍدْخِلْ يَا ﺎﻟْوَدُ ﺍذْهَابٍ. Unvollständig; die letzten Worte des Textes sind sich: ﻭَمَنْ سَوَاءُ ﺍلْبَلَاءُ ﻟِكُنْ أَيْداً ﺍدْخِلْ يَا ﺎﻟْوَدُ ﺍذْهَابٍ. Unvollständig; die letzten Worte des Textes sind sich: ﻭَمَنْ سَوَاءُ ﺍلْبَلَاءُ ﻟِكُنْ أَيْداً.


10 Die Arabischen Handschriften der K. Hof- und Staatbibliothek in München; Joseph Auner — München 1866.
II. CHARACTERISTICS OF THE MANUSCRIPTS

This opuscule of al-Ghazâlî, *Ayyuha l-Wâlaâf*, was written by the author in Persian, and later translated into Arabic. Al-Sayyid Murtuza says, "Ayyuha l-Wâlaâf was written in Persian, and certain of the learned men translated it and called it by this famous name."¹ No Persian manuscript is known to be in existence. In addition to those to which I have had access, some thirty other manuscripts are found in various libraries in Europe—in Bologna, Florence, Madrid, Halle, Tubingen, Strassburg, Leipzig, Leiden, Cambridge, Oxford, and so forth. Some of the difficulties arising in connection with the determination of the original Arabic text, on the basis of an examination of the thirty-two manuscripts of text or commentary available to me, are these:

a. The translation was not made by al-Ghazâlî himself, and no Persian manuscript is available for comparison.

b. The earliest manuscripts date from the seventeenth century,² except for the MS. 5, dated at about 1351, and MS. 18, which bears the date 960 A.H., or about 1563 A.D. There is thus a period of nearly six centuries between the death of al-Ghazâlî, and the date of the earliest manuscript.

c. There is no evidence that any of the existing manuscripts are original translations from the Persian, nor nearly related to them.

d. Many of the manuscripts are undated, and others are dated only approximately.³ Certain of the manuscripts are signed,⁴ or dated,⁵ or both,⁶ but this gives no clue as to the date of the original manuscript from which these are copied; for a late manuscript may conceivably be tran-

¹ S.M., v, i, p. 41.
² MSS. 6, 19 (7), 20 (7), 23, and 26.
³ MSS. 1, 2, 5, 12, 14, 15, 16, 17, 19, 20, 21, 24, 25.
⁴ MSS. 16, 24.
⁵ MSS. 4, 5, 6, 9, 11, 13, 18, 23, 26.
⁶ MSS. 7, 10, 1, iv.

— 27 —
scribed from a lost copy, which is very much earlier than any existing manuscript.

e. While existing manuscripts are from the hands of Persian, Turkish, and Arabic scribes, this in itself provides no clue as to the date or character of the original manuscripts from which these are copied; for a Persian scribe may have labored in Constantinople, or a Turkish scribe in Baghdad, for instance.

The manuscripts from Persian scribes are few in number. MS. 5 is incomplete, ending in section XXIII with the account of the second group of those whose question it is not necessary to try to answer. It also omits most of the first part of Section XIX, up to the words: "Then know that becoming a Mystic has two characteristics," MS. 7, though seemingly in Arabic penmanship, is probably from a Persian scribe. He signs himself "Sayyid Mohammad b. Husayn." The use of Sayyid as a title, and the name Husayn, are both characteristic Persian usages. Manuscripts of commentaries furnish little help in determining the text. MS. 1 I have selected as the one to translate, for reasons mentioned below.

The manuscripts from Turkish hands, with the exception of MS. 4, offer a very unsatisfactory Arabic text. Quite evidently the writers possessed a very imperfect knowledge of Arabic. There is considerable evidence that the scribe copied from the dictation of a reader, and was not sure of the words he heard, so that he reproduced the sounds correctly, but not the letters nor the correct noun or verb forms. For instance, in these manuscripts, such errors as these occur:

```
Wrongly copied
|
Correct form
```

<table>
<thead>
<tr>
<th>Incorrect Form</th>
<th>Correct Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>التحليل المذهب</td>
<td>التحليل المذهب</td>
</tr>
<tr>
<td>حامل الكلمة</td>
<td>حامل الكلمة</td>
</tr>
<tr>
<td>مدة</td>
<td>مدة</td>
</tr>
<tr>
<td>سبق</td>
<td>سبق</td>
</tr>
<tr>
<td>قوات</td>
<td>قوات</td>
</tr>
<tr>
<td>نشرة</td>
<td>نشرة</td>
</tr>
<tr>
<td>صحية</td>
<td>صحية</td>
</tr>
</tbody>
</table>

7 MSS. 2, 5, 7, (17), ii.
8 MSS. 4, 6, 9, (10), (17), (16), (7), 21, 27, iv.
9 MSS. 1, 3, 8, 10 (7), 11 to 15, 10, 17 to 20, 22 to 26, 28, i (7).
10 In our MS., folio 97b., l. 14.
11 In our MS., folio 96a., l. 17; to folio 96b., l. 14. Probably a page of the original MS. was overlooked.

There remain the manuscripts from Arabic hands. Of these there are first of all a small number which are of little value as aids in determining the text, because of the carelessness with which they are copied, or the incomplete nature of their contents. MS. 8 contains many errors, omissions of words, and duplications of syllables and words. MSS. 10, 11, and 16, though written in Arabic script, possess many of the characteristics of the Turkish manuscripts. MS. 17 is in two scripts, the first four sections and the conclusion being added on the margin in a different hand from the body of the treatise. MS. 19 is incomplete, closing in section XVIII with the quotation from the Qur'an, "Truly Satan is your enemy; therefore for an enemy hold him." MS. 20 is even less complete, closing with the first few lines of section X. MS. 24 is very late, is much confused, and is of little value.

The remaining manuscripts from Arabic hands are complete, and for the most part grammatically sound. They, together with MSS. 2, 4, 5, and 7, fall into two groups, the manuscripts within each group agreeing in the main, while the groups as a whole differ from each other.

Group One includes MSS. 1, 15, 2, 4, 5, 15, 18, 24, 25 and probably 13 and 26. In Group Two are MSS. 3, 7, 17, 23 and probably 8 and 12. The manuscripts of Group Two are inferior to those of Group One in many respects. They include many emendations and glosses, and a number of unusual grammatical constructions. Also in certain of the more concise and difficult passages they are frequently expanded, edited, or modified to remove the seeming difficulty in the text. A more careful study of these two groups might lead to the conclusion that each group is derived from a distinct original or prototype. On the other hand, Group Two may represent manuscripts which are derived from Group One; or both may be derived from a single original, the divergence being slight at first and gradually widening. The two Dresden MSS. (nos. 2 and 3 in my list) are excellent representatives of these two groups, and I have noted elsewhere the variations in the introduction to this treatise of al-Ghazālī, in detail.

---

12 In Arabic, folio 96a., l. 8.
13 In Arabic, folio 96a., 1. 14.
14 The manuscripts of Commentaries on this treatise are also from two sources. MSS. 1 and 3 ill are copies of the earliest commentary, that of Hasan b. Abdallah, who died in 756/1355. MSS. 11 and 12 are the commentary of al-Khālimi who died in 1160/1747. This latter has been published in Constantinople. While of some assistance in preparing the translation, they are of little value in determining the original text of the treatise.
15 This MS. was used by Hammen-Porzoll as the basis for his translation of this treatise into German, and published with the translation in Vienna in 1838.
16 See last page of this chapter.
From the manuscripts of Group One, which as a group are the best, I have selected MS. 2 to translate, for these reasons:

1. The manuscript is written in excellent Arabic, terse, concise, and grammatically sound.  

2. The penmanship gives evidence that it is from the hand of an educated man; there are also few errors of copying, erasures, repetition of syllables, or omissions of essential words or phrases.

3. An examination of the supralinear, sublinear and intralinear glosses show them to be for the most part not corrections of errors, but written by the hand of another than the original scribe, and added to simplify difficult constructions, to complete partial quotations, or to make elliptical phrases less concise.

4. Marginal emendations, written by a different hand, in many cases supply phrases or sentences included in the text in certain other manuscripts, especially MS. 1. One can infer that the emendator had access to this MS. or a copy of it, and sought to bring the text of MS. 2 into agreement with MS. 1.

5. This manuscript is written in the nestha’iq script of Persia. Following the end of the text on ff. 99b. and 100a there is copied in the same hand an extract from a Persian Shahi writing, entitled آلریاودیغة which I have not succeeded in ascribing to a Persian writer. 18 Since Arabic was the universal language of religion and literature in the Islamic world, while the use of Persian was never widespread, and since this document is written in Persian script, it seems almost certain that the writer of this manuscript was a Persian. Unfortunately there is no indication as to his identity nor when he lived. We have no clue in any source concerning the date when Ayyuha ‘l-‘Walad was translated from Persian into Arabic, beyond the simple statement of the Sayyid Murtada. 19 It is possible that the scribe who copied this manuscript had access to the original translation, or at least a very accurate copy of it. At any rate it seems certain that in the text of this manuscript, without the glosses and marginal emendations we have a very early and accurate Arabic text of this treatise. 20

Since the text of Ayyuha ‘l-‘Walad is already available in printed form, 21 perhaps a word should be said concerning their characteristics and accuracy. Text A (Cairo) is far superior to the other texts. On the whole it is grammatically sound, and it is free from many of the additions and emendations appearing in many of the manuscripts, though there are occasional evident errors. But it shows little evidence of having been based on a careful comparison of various MSS. nor is it as sound nor concise as the text of our MS.

Text B is very imperfect, containing many unsound grammatical constructions, reduplications of words or phrases, inclusion of undoubted marginal emendations and glosses.

Text C contains the text and the commentary of Khaledi, but there is no statement as to the manuscript on which it is based. The text without commentary printed as an appendix is also unsatisfactory and imperfect.

Text D is based on MS. 1 in our list but it does not follow that MS. in all points. It contains both grammatical and typographical errors on nearly every page. Moreover none of these printed texts claims to be selected after a comparative study of various manuscripts, nor to be an attempt to regain the original text of this work.

On the page immediately following I present a comparison of the variations in the Introduction to Ayyuha ‘l-‘Walad, between MSS. 2 and 3. It is impossible to note all the variant readings among the manuscripts, but in the following section, opposite each folio of the manuscript I note a few of the more typical ones.

--- 31 ---

17 The errors are negligible: f. 91b, l. 17, w. 5, مالکی; f. 91a, l. 9, w. 12, مالکی حفصیا for مالکی حفصی; f. 97a, l. 1, إمداد مرحوم for إمداد مریم; f. 97a, l. 1, إمداد مرحوم for إمداد مریم; f. 97b, l. 1, إمداد مرحوم for إمداد مریم; f. 97b, l. 1, إمداد مرحوم for إمداد مریم.

18 On the margins of f. 93b, 93a, and 95a there are written definitions of various terms, in Turkish. But these are only a different hand than that of the scribe who wrote the Arabic text and the appended Persian note.

19 Quoted in first paragraph of this section about the Manuscripts.

20 This conclusion is further strengthened by the close agreement in text between this MS. and MS. 1a, which is, if its own claim as to date is accepted, our oldest dated MS. and MS. 1, the next oldest MS.

21 See List of Manuscripts and Texts. It has also appeared from a press in Kazan, Russia, in 1902.
Variations in the Readings of MSS. 2 and 3, as they occur in the Introduction.

1. 2. a.w. 7, MS. 3 ins.
2. a.w. 11, MS. 3 ins.
3. 2. a.w. 8, MS. 3 om.
4. a.w. 2, MS. 3 ins.
5. w. 2, MS. 3 lps.
6. w. 9, MS. 3 rd.
7. w. 8, MS. 3 rd.
8. w. 11, MS. 3 rd.
9. w. 2, MS. 3 ins.
10. w. 13, MS. 3 ins.
11. w. 9, MS. 3 rd.
12. w. 8, MS. 3 rd.
13. w. 8, MS. 3 rd.
14. w. 4, MS. 3 ins.
15. w. 5, MS. 3 rd.
16. w. 2, MS. 3 rd.
17. w. 5, MS. 3 rd.
18. w. 1, MS. 3 om.

Note: The text contains corrections and abbreviations typical of medieval manuscripts, such as 'w.' for 'word' and 'a.w.' for 'a wie ('as.' for 'as').
III. THE ARABIC TEXT
with Collation of Typical Variant Readings

[Folio 52b]

1. 2. a.w. MSS. 22, 23 ins. وَءَاكَانُوا
وعلى دوسه محمد وعبدو
و على آل وصالحاء وأزرايعه وأولادهم

1. 3. w. 6. MS. 22 rd.

1. 7. w. 1, 2. MS. 19 rd.

وصلت دوا من هذه
وصلت دوا من هذه
MS. 21 rd.

1. 7. last w. MS. 3 ins.

لا يسمع وعد، لا يسمع وعد

1. 12 w. 8 MS. 12 ins.

رقب لا يسمع وعد، لا يسمع وعد لا يسمع وعد

1. 13. w. 10 MSS. 3, 7, 18, rd. 13, 10, 11
MS. 1 rd.

1. 15, w. 5 MS. 18 rd.

1. 16. w. 2 MSS. 1, 24, w. 1; a.o.

--- 33 ---
l. 14. w. 1. MSS. 18, 19, 20, 23, rd.; 22 rd. أ"ما".

l. 14. w. 15. MS i w. t.; a.o. rd. حسنته.

l. 5. w. 6. MS. 1 rds.; 3 ins. القارئ متعلِّص a. منذ مدة من MS. 18, 22 rd. من السِّر for السِّر

l. 5. w. 13. MS. 1, 3, 18 w.t; a.o. rd. فيلم.

l. 6. w. 8. MS. 3 rd. نادي qaddi.; MS. 23, obr.

l. 7. w. 5. MS. 22 rds. طالع many MSS. ins. ونقلته.

l. 9. w. 6. MS. 25 ins. عن

l. 15. w. 1 ff. Many var. which do not alter meaning.

l. 16, w. 10 ff. بلا استثناء ولا خصِّص.

l. 17, w. 13, 14. MS. 18 rd. عليها وعليها.
MS. 1 w.t.; MS. 18 rd.

2. w. 8.
MS. 25 ins. a long explanatory gloss

2. w. 10.
Many MSS. ins. a long explanatory gloss

5. w. 8.
MSS. 1, 19, 20, 21, ins. mg. 91; a.o. om.

6. w. 18, 19.
MSS. 1, 4, 21, 24, 25, w.t.; a.o. om.

7. w. 8.
MS. 18 om. w.w. f. مـُـر و حـُـر, and rd. simply مـُـر

8. w. 1.
MS. 18 rd.

10. w. 3-6.
البد بن يبلغ و بيل بيل
MS. 18 rd. مـُـر

11. w. 1.
MSS. 1, 2, ins. ابتداء; other var. مـُـر

11. w. 16.
MSS. 1, 3, 18, 19, 22 rd. MS. 21 rd.
MS. 23 rd.

12. w. 11.
مـُـر و بيل;
MS. 22 rd. مـُـر

14. w. 1.
MS. 18 rd.; a.o. إِِر مـُـر
MS. 22 rd.

17. w. 5.
MSS. 22 ins. ابتداء; MS. 24 ins.

18. w. 5.
MSS. 3, 18, 20, 22, 23, 24 w.t.
MS. 19 rd. مـُـر
MS. 21 rd.
MS. 1 rd.

18. w. 11.
مـُـر
MSS. 3, 18, 20, 24 rd.
MS. 19 w.t. MS. 21, 23, div.
MS. 22 rd. مـُـر
MS. 1 rd.

19. w. 3.
رتب الشاهدي بن يبلغ مـُـر
MS. 25 ins.

19. w. 5.
MS. 3, 18, 19, 20, 22 rd.
IS. 2, 3. MSS. 1, 24, ins. شمس الأفراح

1. 3, w. 9 MS. 18 rd. يد ملك (mg). MS. 19 rd. يد ملك
MS. 20 rd. تل غزير
MS. 51, 21, 23 rd. تل غزير
MS. 22 rd. تل غزير

1. 9. MSS. much confused; MSS. 19, 20, 22, cm. وعلى ليناها
MS. 18 rd. م isi; MS. 21, 24 very obs.

1. 12, w. 6 MS. 22 inserts here a verse of poetry not found elsewhere.
1. 14. MS. 20 ends with last w. in this line
1. 15, w. 5. Most MSS. om. غير الذي كنا نصل
1. 17, w. 1 mg. MS. 18 ins. mg. rd. for تصل لصل
1. 18, w. 3. MS 18 rd. الأرسل
1. 19, w. 7. MS. 21 rd. سيد, a.o.
MSS. divided here between the upper and lower; also in l. 3, w. 1; l. 4, w. 14; and l. 5, w. 6.

MS. 18 rd.

MS. 18 rd.

Mg. reading ins. in t, a.o. om.

MS. i rds. inst. instead of MS. 18 w.t; other MSS. dist. and obs.

MS. 1. 2d ins. mg. rdig. MSS. 3, 11 w.t.

MS. 18 rd. 18, w. 14. l. 15, w. 10. л. 8, w. 14. l. 16, 2, mg. l. 7, w. 8.
فهذا يراد ان نسب موالك تاكابل لا يد

1. 4, w. 3 from left, MSS. 18, 22, ins.

1. 5, w. w. 2, 3. Preferred reading is هذا

1. 10, w. 8. line of text omitted through homooteleuton; see translation in loco.

1. 14, w. 2 from left, MS. 3 rd; MS. 18 om., MSS. 21 w.d; other MSS. obs.

1. 19, w. 11. MS. 3 rd, مسيرة
MS. 18 rd. فكثراً
MS. 22 rd. في كثرة الامل وquarters.
Folio 96a

l. 6, w. 9. Mg. reading, pr. correct, our MS. om. through homooteleuton. See translation in loco.

l. 8, w. 5. MS. om. ends at this point.

l. 12, w. 2 from left. Several MSS. misread دنا as دنار.

l. 13, a. w. 3. MS. 18 ins. ٢ الل در in text.

l. 17, last w. from left. MS. 5 om. from this word to folio 97a, l. 14, w. 11, pr. a misplaced page.

l. 18, w. 6. MS. 14 om. from this point to l. 20, w. 1.

l. 20, a.w. 3. MS. 18 ins. ٢ هل in text.

l. 20, w. 6. MS. 4, 17, 18, 22 rd. يلم for يلم

l. 20, w. 1 from left. MS. 18 ins. ٢ خيتها in text

w. 2 from left. MSS. 4, 24, rd. خيتها.
Folio 96b

1. 1, w. 3.
Mg. gloss included in MSS. 1, 22, i. iii, iv.
See footnote 2, sec. XIX. Translation.

1. 2, w. 2ff.
Much confusion among other MSS.

1. 3, w. 7ff.
Much confusion among other MSS.

1. 4, w. 9.
Should rd. ـ See 1. 6, w. 1.

1. 4, w. 3. from left. MS. 18, rd.

1. 7, a.w. 5.
Several MSS. ins. المائع

1. 10, w. 10.
MSS. 1, 3, 4, 12, 18, 21, 23, 24 ins. mg. rd.

1. 11, w. 14.
MSS. divide bl. ـ and ـ نس

1. 13, w. 6.
Liçam. MS. 22 rd.
w. 2 from left.
MS. 21 rd.

1. 14, w. 11.
فهده الأوردة التي كنت قد ذكرتها في السبعة (MSS. 22, 24 om. السبعة) (MS. 18 rd).

1. 16, w. 16, 17.
MS. 18 rd.
- 42 -

Folio 97a

l. 2, w. 2 from left. MS. 1 rd. ل(?) cor. mg.
MS. 3 rd.
MS. 4 rd.
MS. 13 rd.
MS. 18 rd.
MS. 21 rd.
MS. 22 rd.

l. 7, w. 13. Most MSS. omit ان
l. 7, ww. 16, 17. MS. 1 w.t. MS. 18 rd. خروش MS. 3, 21, 22, 23 om.

l. 10, w. 2 from left. Many MSS. rd. متر
l. 4, last w.
The mg. gl. appears in MS. r at this point and also in l. 17; a.o. om. at this point.

l. 5 to 7.
Many minor variations in MSS.

l. 6, w.r. 7 to 24.
MS. r, w.t.; a.o. om.

l. 14, w. 7.
MS. 5 ends at this point.

l. 15, w. 10.
MS. ill ends at this point.

l. 17, w. 2.
See above, l. 4.
I. 8, w. 1. Most MSS. read or for.

I. 14, w. 6. Phrase ins. mg. appears in text of MSS. 1, 23, 24.

I. 14, w. 12. MS. 23 w.t., other var. are.

I. 15, w. 10. l. omitted through homoeoteleuton ins. mg.
L. 8, w. 7 and 9. MS. 21 ins. bt. these two words 4 pp. (fals. 355a to 356b) of matter from some other source than Ayyub b-Walad.

L. 10, w. 9. MSS. 3, 19, rd. امثرا
MS. 22, rd. اسماء
MSS. 21, 23 w.t.

J. 15, w. 1. MS. 1 ins. mg. ruling of MS. 2 into text; a.o. om.
لا يمكنني قراءة النص العربي من الصورة المقدمة.
PART TWO

THE TRANSLATION
THE TRANSLATION

1. In the name of Allah, the Compassionate, the Merciful:

Praise unto Allah the Lord of the worlds and the good issue to the pious and blessings upon his prophet Mohammed and his family all of them. Know that a certain advanced student attended zealously to the service of the shaykh, the Imam, the ornament of religion, the proof of Islam, Al-Talib al-Hamid Mohammed ibn Mohammed al-Ghazalli, the mercy of Allah upon him, and labored in the acquisition and reading of science, until he had assembled the minutiae of the sciences and had per-

1. Instead of translating the Arabic word by the English term 'God', I have preferred to retain the Arabic word 'Allah', and have done so through the translation.

2. Lane, TON, vol. I, p. 15 says that 'the Compassionate' expresses an accidental or occasional passion, while 'the Merciful' denotes a constant quality. The 'Ulama' say that the first means 'Merciful in great things', and the second 'Merciful in small things'. Another explanation is that the first term denotes that active quality from which the evidence of mercy comes, while the second denotes the permanent inherent quality which originates that mercy.

3. The first Surah of the Qur'an opens with this phrase. Sale translates 'all creatures', Rodwell by 'the worlds'; it is used for the three worlds of rational creatures recognized by Islam—angels, men, and jinn.

4. This phrase occurs in the Qur'an, Surah 11:51.

5. Calverley, pp. 3-6, discusses at length the derivation and meaning of the word salah.

6. No clue is afforded as to the identity of this advanced student, except that the colophon at the head of MS. 23 reads 'The advice of the Shaykh al-Ghazalli to the son trusting firmly in the glorious King, 'Abdallah ibn al-Haj Khalil'. I am unable to identify this name. The tradition quoted in section III below seems to imply that he was at least 40 years of age.
fected the virtues of the soul; then on a certain day he considered the condition of his soul and it occurred to him and he said, "'Oriy I have read varieties of sciences, and have spent my life in learning and assembling them, and now I ought to know which kind will benefit me tomorrow and cheer me in my grave, and which will not benefit me, so that I abandon it, as the Apostle of Allah, Allah bless and give him peace, said, 'O Allah, I seek refuge in thee from knowledge which does not benefit.'"

And this idea persisted with him until he wrote to the honorable, the proof of Islam, Mohammed al-Ghazali, the mercy of Allah upon him, seeking a 'ifetwa' and asked him questions and desired from him advice and a supplication [to read in its appointed time]. And he

8 Abdurrahman is quoted in Mizkat al-Masihib (v. 1, p. 69) as follows; The Prophet said, "that knowledge from which no benefit is derived, is like a treasure from which no charity is bestowed in the road of God."

9 Lane TOE, D. 16 says "An apostle is distinguished from a mere Prophet by his having a book revealed to him." Mizkat, v. 6, p. 651 says, "There is no true difference between Nabi and Rasul; a Nabi is he who receives instruction from above to deliver to man, and a Rasul has those instructions and a book also.—'Abd-al-Ilah': Mizkat in this same place quotes the traditional saying of Mohammed that there have been 24,000 prophets, and 350 (Hughes D. 1, article Prophet, says 315) apostles. Another tradition (Mizak al-Masihib p. 55) says the number of books delivered was 104, of which 103 are lost. There remain only the Taurat of Moses, the Zabur of David, the Injil of Jesus, and the Qur'an of Mohammed.

10 al-Ghazali says, in the Ilyad al-tiblin: "Satan laughs at such pious ejaculations. Those who utter them are like a man who should meet a lion in a desert, while there is a fort at no great distance, and, when he sees the evil heart, should stand exclaiming, 'I take refuge in God,' without moving a step towards it. What will such an ejaculation profit him? In the same way, the mere exclamation, 'I take refuge in Him,' will not protect thee from the terror of His judgment unless thou really take refuge in Him." Quoted in Claude Pahl Alchemy of Happiness p. 10. I cannot locate the source of this quotation.

11 A 'ifetwa' is a formal legal opinion given by an official interpreter of the law in answer to a question laid before him.

12 The worshipper in Islam after completing the prescribed prayers may make any special supplication he will. Sayyid Murjada says the best supplication is: "O Allah! I seek refuge in Thee from the punishment of the grave! I seek refuge in Thee from the testing of the Anti-Christ! I seek refuge in Thee from the testing of the time of life and death! O Allah! I seek refuge in Thee from sin and obligation!

13 See Appendeed Note on The Wonders of the Heart. 14 See Appendix Note on The Vitalizing of the Sciences of Religion.

said, "Even though the writings of the shaykh like Ilyad Is and other works contain the answer to my questions, yet my purpose is that the shaykh should write my requirement in a leaflet to remain with me the length of my life, and I will do according to what is in them all my days, if Allah the Exalted wills." So the shaykh, the mercy of Allah the Exalted (upon him), wrote in this epistle:

II. In the name of Allah the Compassionate the Merciful:

Know, O Youth, beloved and precious,—(Allah) prolong thy days in his obedience, and lead thee in the path of his loved ones—that the open letter of advice is written from the mine of the Message (of the apostle), Allah bless him and give him peace; if there has reached you advice from it, what need have you of my advice? and if not, then tell me what you have attained in these past yeas.

III. O youth, from all that the Apostle of Allah, blessings and peace upon him, has advised his Congregation, is his saying, Allah bless him and give him peace: 'The sign of Allah's withdrawal from His worshipper is his burying himself in what does not concern him; and if a man has passed an hour of his life in other than that for which he was created, it is certainly fitting that his grief should be prolonged [in the day of resurrection], and whoever has reached (the age of) forty, and his good does not surpass his evil, let him prepare for the fire'; and in this advice there is a sufficiency for the people of the world [knowledge].

13 See Appendeed Note on The Wonders of the Heart. 14 See Appendix Note on The Vitalizing of the Sciences of Religion.
IV. O youth, the advice is easy, the difficulty is accepting it, since it is bitter in the taste of the follower of passionate desire, because prohibited things are cherished in their hearts; especially whoever is seeking formal knowledge, and is buoying himself about excellence of [science and] the improvement of the soul [and jurisprudence] and the praises of the present world, for he accounts that knowledge alone is a means in which will be his safety and his salvation, and that he can get along without work; and this is the belief of the philosophers. Praise the Great God! he does not know this much, that when he acquires knowledge, if he does not work according to it, the indictment against him is certain. As the Apostle of Allah, Allah bless him and give him peace, said: "The person most severely punished in the day of resurrection is the learned one whom Allah the Exalted does not benefit by reason of his knowledge." It is told that Junayd, the mercy of Allah (upon him), appeared in a dream after his death, and it was said to him, "What is the recompense of Abu Qisim?" He replied, "Perishing are the explanations and vanished are the allusions, nothing benefited us except the proscriptions which we made in the middle of the night."

V. O youth, do not be bankrupt of works, nor empty of states; be assured that knowledge alone does not strengthen the hand; a parable of this is, if a man in the wilderness wore ten Indian swords and other weapons, and the man were brave and a warrior, and a terrifying lion attacked him, what do you think? would the weapons ward off the evil from him without his using them and thrusting with them? it is perfectly obvious that they would not ward (k) off, except by activity. Just so, though a man read a hundred thousand scientific questions and understood them or learned them, they do not benefit him except by working. And similarly, if a man had fever and jaundice, his cure is in osymol and barley broth, and he will not regain his health except in their use.

IV. 1 The confusion between the singular number (the follower) and the plural number (their hearts) exists in the text.
2 I do not find the source of this traditional saying.
3 Abuharrirah is quoted as saying: "That knowledge from which no benefit is derived, is like a treasure from which no charity is bestowed in the road of God." Quoted in Mishkat al-Masabih, v. l. p. 69.
4 Junayd b. Mohammad, Abu Qisim, was born and lived in 616. In later years he gave himself entirely to Mysticism and gathered a large circle of followers. He died in 979/980.
5 The "explanations" and "allusions" doubts refer to the practices of speculative theology, which are contrasted with the prayerful attitude of mind which leads to night watches and prayers.

V. 1 See Appended Note on The "Way" of the Modern Mystic.
2 Variant reading: understood them and taught them. See folio 93a, 1. 17.

Though thou measure two thousand riddles of wine, Unless thou drink, no thrill is thine.5

Knowledge is the tree, and working is its fruit; and though you studied a hundred years and collected a thousand books, you would not be prepared for the mercy of Allah the Exalted, except by working, as Allah the Exalted said,

"And verily nothing (shall be reckoned) to man but that for which he made effort."6

And "whoever hopes to meet his Lord let him work a righteous work,"7 "a recompense according to what they have done?"8 "a recompense according to what they have earned."9

"As for those who believed and do right things, there was for them the gardens of Paradise as an abode."10

["but others have come after them, they have neglected prayer and have followed lusts; and they shall find evil], except whoever turns and believes and does a good work; [these shall enter the garden and be wronged in nothing]."11

And what do you say as to this tradition: Islam is built upon five (pillars): the witness that there is no God but Allah, and Mohammed is the Apostle of Allah; and the instituting of prayers; and the giving of alms; and the fast of Ramadan; and the pilgrimage to Mecca (سورة البقرة) for everyone who is able to make the journey. And faith is confession with the tongue and belief with the heart and working with the members of the body; and the value of works is greater than can be reckoned; and if the workaholic attains the Garden by the favor of Allah the Exalted

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3 This verse appears in Persian in all MSS.
4 This figure is used also in Ghaabi's Minhaj, except that there he states that worship (فريضة) is the fruit rather than work ( activités) and the figure is further developed.
5 Qur'an 55:60.
6 Qur'an 18:110.
7 Qur'an 32:17
8 Qur'an 9:38, 66
9 Qur'an 18:107
10 Qur'an 19:60, 61.
11 Compare the saying of the Qur'an, "God imposteth not on a person save what he is able to accomplish." (2:286).
said, "Whoever thinks that without exertion he shall reach the garden he is a (vain) desirer; and whoever thinks that by great exertion he shall arrive, he is an acquirer." And Hasan said, the mercy of Allah upon him, "Seeking the garden without working is a serious fault." He also said, "The sign of the real thing is in giving up regard for the work, not in giving up the work." And the Prophet said, upon him be his blessing and peace, "The shrewd man is whoever judges himself, and works for what is after death, and the stupid man is the one whose soul follows its passionate desires, and (vainly) longs for Allah the Exalted."4

VI. O youth, how many hours you have remained awake repeating science and poring over books and have denied yourself sleep! I do not know what the purpose of it was. If it was attaining worldly ends and securing its vanities and acquiring its dignities and surpassing your contemporaries, and such like, I weep to you, and again woe; but if your purpose in it was the vitalizing of the Law of the Prophet, Allah bless him and grant him peace, and the training of your character, and breaking the soul commanding to evil,2 then blessed are you and again blessed. and so he spoke truly who said:

Wakefulness of eyes for other than thine own face is no gain And weeping of eyes for other than thine own loss is all vain.

3 See Collation of Variant Readings, fol. 93b, l. 18. The contrast is between the attitude of the man who trusts in his faith alone and fairly feels secure and at ease, and the man who seeks to show his faith by his works (cf. James 2:18) and does thus actually receive God's approval.

4 In the Ibhid, v. 10, 11, the same saying is quoted, but the last phrase reads:

VI. 1 Abu Hurairah says, "The second (person to receive sentence on the day of the resurrection), a man who shall have obtained knowledge and instructed others, and read the Koran. He will be brought into the presence of God, and will be given to understand the benefits he had received, which he will be sensible of and content; and God will say, 'What did these do in gratitude therefore?.' He will reply, 'I learned knowledge and taught others, and I read the Koran to please thee.' Then God will say, 'Then lend, but thou studiest that people might call thee learned, and thou didst read the Koran for the name of the thing.' Then God will order him to be dragged upon his face, and precipitated into hell.' Quoted in Miskit, v. 4, p. 36. Cabbín Málá is quoted also as follows: "The Prophet said, 'he who despises knowledge in order to be honored in the world or to dispute with the ignorant, and to attract the notice of mankind, God will throw him into hell fire.'" Miskit, v. 6, p. 60.

2 See Appendix Note on The Wonders of the Heart.
VIII. O youth, live as you will, you are mortal 11 and love what you will, you will leave it and do what you will, you will be rewarded accordingly 12

IX. O youth, so what have you gained from the acquisition of the science of dogmatic theology and from disputat ion and medicine and "divans" and poetry and astronomy and prosody and syntax and morphology except squandering life? By the splendor of the Possessor of splendor, I assuredly I saw in the gospel of 'Isa, 2 upon oer prophet and upon him be peace, (that) he said: "From the moment in which the dead is placed on the bier until he is placed on the edge of the tomb Allah the Exalted in His majesty will ask him forty questions; the first is, he will say: 'O my servant, you have purified (yourself in) the sight of mankind for years and not for one hour have you purified (yourself in) my sight, while every day I look in your heart. so I say, as for what you do for another, while you are encompassed by my good gifts, are you not dead, unheeding?" 3

X. O youth, knowledge without work is insanity and work without knowledge is vanity. (lit., cannot be). Know that any science which does not remove you today far from apostasy, and does not carry you to obedience, will not remove you tomorrow from the fire of Hell, and if you do not work today and do not amend the past days, you will say tomorrow in the day of resurrection, "Send us back; we will do good work other than what we were accustomed to do"; and it will be said to you, O thou stupid one, thence thou comest! 4

XI. O youth, let energy be in the spirit, 5 defeat in the soul and 6

11 See Appendixed Note on The Wonder of the Heart. Cf. this with Paul's discussion of flesh, mind, and spirit, in Rom. 7 and 8.

12 Abú-Bakr was the father of 'Abba, whom Mohammed married when she was nine. He was one of Mohammed's first followers among the Quraysh, and is called 'Abba, son of Makhāmah, and the Mustah. He is also described as the Word of God (9:40), a Spirit of God (14:10); 19:33), Prophet (19:18), Illustrious in this World and the Next (5:40), and One of those who have near access to God (5:40).

Arabic Text

মুর্তীর (Omar) বা সম্মিলন যিনি আল্লাহের মাঝে প্রতিভার দিয়েছিলেন, তিনি তাঁর বালক ডাক্তার মুহাম্মদকে বললেন, "তুমি আমার মাতৃভাষায় উক্তি কর। কেননা সে আমার কাছে আমার দিলের মাঝে একটি দৃষ্টি দিয়েছে।"
‘Abdallah bin ‘Umar, the pleasure of Allah upon him, before the Apostle of Allah, upon whom be blessing and peace. He said, “An excellent man he, if only he would pray at night.” And he said, upon him blessing and peace, to a man from his Companions, “Oh N. N., do not increase sleep at night, for much sleep leaves its owner poor in the day of resurrection.”

XIII. O youth; “and awake at night to pray; [as a supererogatory service] for you” is a command; “and at dawn they were seeking pardon” — a prayer; “and they who seek pardon at daybreak”— a remembrance. The Prophet, Allah Exalted bless him and give him peace, said, “Three voices Allah Exalted loves: the voice of the cock and the voice of one who reads the Qur’an, and the voice of those seeking forgiveness in the early morning.” And Sufyân al-Thawrî said:

2 ‘Abd Allah b. ‘Umar b. al-Khattab, eldest son of the Caliph ‘Umar, one of the most respected of the Companions, born before the Hijrah, d. A. H. 689. Through his intimate intercourse with Mohammed he acquired an exact knowledge of the early period of Islam, and he is the author of many traditions.
3 The tradition is related by Ibn Mas‘îd (Munawwir, v. ii, p. 146). The story concludes, “And (after that) ‘Abd Allah slept very little at night.”

XIII. 1 Worship is of two classes—prescribed or obligatory and supererogatory. Special virtue is supposed to attach to the performance of the supererogatory prayers, since they show excessive zeal. Their performance secures reward although the omission of them is allowable and not punished.

2 Qur’an 28. 75. 3 Qur’an 52. 18.
4 Book II of Quarter IV of Iyyâ, deals with the subjects of Patience and Praise
5 Qur’an 5. 15.
6 In Iyyâ, Book IV of Quarter I, chapter 7 dealing with Supererogatory Worship, Ghazali says: “During the time between the morning worship and the appearance of the sun the most like thing is the remembrance (لمضجوع) — also translated invocation) and meditation (لمضجوع) and confusion one’s self to the two preparations of the dawn and the prescribed worship.” He also devotes Book IX of Quarter I of the Iyyâ to Remembrances (لمضجوع) and Invocations (لمضجوع). For a brief discussion of لمضجوع see Calverly, pp. 31-32.
7 I fail to find the source of this traditional saying.
8 Because of its coming it awakens sleepers to pray.
9 Abu ‘Abd Allah Sufyân b. Sa‘îd b. Manîkî al-Thawrî al-Kâbi, a celebrated theologian, traditionalist and ascetic of the second century A.H. He was one of the old school of pious men who showed their dislike of the new regime by refusing to accept offices in the government service. Because of the wrath thus aroused he had to flee from Kûfa to Yaman, and finally to Bagh, where he died in 161/778. He was one of the first to put into writing the traditions current in his time.
10 Lane in AEL explains لمضجوع as applied to God to mean “The Compeller of his creatures to do whatsoever he wills” or “The Compeller of his creatures to obey the commands and prohibitions which He pleases to impose upon them ... it is also explained as meaning the Supremo; the High above His creatures; or the Unattainable.”

11 The two days of ‘Adha’ were the days of marks and the days of ‘Ashurah”.

XIV. 1 Muqaddas was a legendary figure of pre-Islamic Panjshir, famous for his wise sayings and fables. He is referred to in the Qur’an, Sûrah 33.

XV. 1 لمضجوع This phrase refers to the 10th, 11th, and 12th days of Dhu-l- Hiljâh, following the day of sacrifice, because the flesh of the victim was cut into strips and spread in the sun to dry; or because the victims were not sacrificed until the sun rose; or from the prayer of the day of sacrifice, which they follow. It is said in a tradition that those are days of eating and drinking and celebrating the praises of Allah. (See Lane A E L).
violence, though it has the form of worship, yet you sin.

XVI. O youth, so it is essential that your word and deed be in agreement with the law, since knowledge and work without emulation of the law-giver is a delusion. And it is essential that you be not deceived by the ecstatic utterances and vehement cries of the Sufis,1 because walking this road is by struggle2 and cutting off the lusts of the soul and killing its desires with the sword of discipline,3 not by vehement cries and idle words. And know that the lowered tongue4 and the veiled heart filled with negligence and lust, is the sign of misery, so that if you do not kill the fleshly soul with sincere struggle, you will not quicken your heart by the lights of knowledge.5

And know that certain of your questions which you asked me cannot be answered in writing and in speech; if you attain that state you will know what they are; and if not, knowing them is impossible; for they are known by experience,6 and whatever is known by experience cannot be described in words, as the sweetness of the sweet or the bitterness of the bitter cannot be known except by experience. As it is said that an impotent man wrote to a friend, "Tell me about the delight of sexual intercourse, how it is."7 And he wrote in answer, "Oh N. N., I have accounted to you only

XVI. 1 See Appended Note on The "Way" of the Modern Mystic.

2 God has said (Those who strive to the utmost (jihads) for Our sake, we will guide them into our ways). (Qur'an 29:29). And the Prophet said: "Nothing like the jihads (struggle) for God's sake. And he also said: "We have returned from the inner war (al-dhish al-qabristan) to the greater war (al-dhish al-akhzar)." On this, God's Messenger (saw) said: "What is the greater war?" He replied, It is the struggle against being asked." (Quoted in Hadith al-Kafi, vol. 1, pp. 106, 107). 3 Book II of Quarter III of Ilyās1 treats of the Discipline of the Soul, the Nurtures of the Character and the Cure for the Sicknesses of the Heart. 4 Ghazali, in Ilyās1, Book VII, Quarter I, c. 3, says, "... the moving of the tongue in nonsense is easy for the negligent... The object is uttering lies so far as they are intelligent, and they do not become intelligent unless they express what is in the consciousness, and an expression except the heart be present. And what supplication is there in saying, 'Guide me in the straight road,' if the heart is negligent... For what blemish is there in moving the tongue with it, if the heart be negligent." Book 4 of Quarter III treats of the Evils of the Tongue. 5 The Arabic word is ُلا. See Appended Note on The "Way" of the Modern Mystic. 6 The Arabic word is ُلا. See Appended Note on The "Way" of the Modern Mystic.
distributed them among the poor to be a treasure for me with Allah the Exalted.

"The fourth benefit is that I saw that certain of mankind thought their honor and their glory to be in the multitude of their family and their kinfolk and they were beguiled by them, while others considered this to be in their wealth of riches and the multitude of children [and property] and they boasted [of this]; and a portion reckoned glory [and honor] to consist in seizing the riches of people by violence and oppressing them and shedding their blood; and a section believed that it lay in squandering riches and in dissipating them and in prodigality. And I meditated upon the saying of the Exalted: "The most worthy of you in the sight of Allah is he who fears him most." So I chose reverent fear and was convinced that the Qur'an is sincere truth and their thoughts and reckonings were empty and fleeting.

"The fifth benefit is that I saw that certain of the people censured one another and slandered one another and I saw that this arose from envy in the matter of riches and rank and knowledge, and I meditated upon the saying of the Exalted: "It is we who divide their substance among them in this world's life." And I knew that the division was from Allah the Exalted [in eternity], so I did not envy anyone and I was satisfied with the distribution of Allah the Exalted.

"The sixth benefit is that I saw the people treat one another with enmity for a motive or purpose; and so I meditated upon the saying of the Exalted: "Truly Satan is your enemy; for an enemy then hold him." And so I knew that enmity was not permissible to any other than Satan.

"The seventh benefit is that I saw that everyone struggled energetically and endeavored excessively to seek provisions and a means of living, from which he fell into doubt and forbidden things and debased himself and diminished his worth. And I meditated upon the saying of the Exalted: "There is no moving thing on earth whose nourishment dependeth not upon Allah." And so I knew that my provision depended on Allah and he had guaranteed it, so I busied myself in worshipping him, and cut off my covetousness of all else than He.

7 Qur'an 49:13.  8 Qur'an 43:31.  9 This line is omitted in our text, evidently also an error of homoeoteleuton.  
“The eighth benefit is that I saw that everyone relied on some created thing, some on the dinár12 and dirhém, some on [wealth and] property, some on trade and craft, and some on a similar created thing. And I meditated upon the saying of the Exalted: “Truly whoever puteth his trust in Allah, He will be sufficient. Truly Allah will attain his purpose. He has made for everything a fixed period.” So I relied upon Allah and he is my sufficiency and an excellent guardian.14

And Shaqīq said, “Allah grant you success!15 [O Ḥātim verily I have considered the Taurah and the Evangeli and the PA and the Qurān and I have found that the four books turn upon these eight benefits, and whoever works according to them is working according to these four books.]”

XIX. O youth, you have perceived from these two words16 that you are not in need of multiplying knowledge, and now I will show you what is obligatory for the traveller in the path of truth. Know that it is indispensable for the traveller to have a shaykh as guide and tutor, to expel from him the evil qualities by his training and to replace them with an excellent character; and the meaning of training resembles {the act of} the plowman who digs out the thorns and removes the wild plants [from among the sown] to stimulate its growth and make it thrive perfectly. [for Allah the Exalted sent to his worshipper his Apostle for guidance to his path and when he, upon him peace, departed from the world he left behind him the Califs in his place, in order that they should guide mankind to Allah, because of this function.] And it is

12 The dinár was the standard gold coin and the dirhém the standard silver coin of the Arabs, whose value varied from time to time. The use of the two together is roughly the equivalent of the modern American expression “the Almighty Dollar,” or the more classical expression “gold and silver.”

13 Qurān 65:3.

14 The word ḍālī signify a steward or trustee or deputy. But as applied to Allah, it is in the sense of protector or guarialis. Cf. Qurān 3:167; 6:202; 11:151; 12:56.

15 Hammer-Purgstall translates these words “Gott hat dich mit Seiner Vorsicht geleitet.” But the Arabic  al-ṣawād is the regular use of the perfect tense to express wishes, prayers or curses.

XIX. 1 MSS. 1 and 2 read  a.n.  a.n.  a.n.  a.n.

16 This section, 1 seems to be required by the reference to the “substitute for the Prophet,” four lines below. It is omitted by MSS 3, 4, 12, 14, 21, 23, 24, 25. If it belongs to the original text, I venture to suggest that it is misplaced in MSS. 1 and 2 margin, and should be inserted after the sentence immediately following.

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necessary for the traveller to have a shaykh to train him and guide him to the path of Allah. And the sign of the shaykh who is fitted to be the substitute for the Prophet, upon him be blessing and peace, is that he be learned—not that every learned one is fitted for it; and I will show you certain indications in a general way so that not every one shall pretend he is a learned guide. And we say, one who removes himself far from love of the world and love of rank, and has succeeded a discerning person who traces his successionship to the Lord of the apostles, and has excelled in disciplining himself in scarcity of food and sleep and speech and in abundance of prayer and alms and fasting, and who, in following the discerning shaykh, is making the good qualities of character his way of life, such as endurance and thanksgiving and truthfulness and conviction and generosity and contentment and tranquility of soul and moderation and humility and knowledge and veracity and modesty and trustworthiness and gravity and quietness and staidness and similar traits; and then he is light from the lights of the Prophet, upon him be blessing and peace, and he is worthy to be imitated; but the presence of such as he is rare, more precious than red sulphur. And whenever fortune aids to find a shaykh such as we have mentioned, and the shaykh accepts him, he must honor him outwardly and inwardly.

Now outward honor is that he should not dispute with him and not labor in argumentation with him [(in every question even if he knows his (the shaykh’s) mistake, and should not put down his prayer carpet before him except at the time of the instituting of prayer, and when he finishes he should lift it up)], and should not multiply the supererogatory prayers in his presence, and should do what the shaykh commands him according to his capacity and his ability.

But inner honor is that all be hears and accepts from him outwardly he should not deny inwardly, neither in deed nor in word, lest he be branded? with hypocrisy; and if this be not possible, that he should

3 Reading  instead of  4

The Commentary of Khûthiyya says, “This is said to be stone which shines by night. It is said that Solomon placed a piece in the dome of the temple and it gave light for a distance of a mile so that the women could spin wool by its light.”

5 Al-Chadabí discusses the duties of teacher and taught at length in the Ilahi, Quarter I, Book I, c. 5; also in the Ma’lak al-‘Amal and in the Bâkâr al-Hikâyah.

6 See Section XIII, note 1.

7 Hammer-Purgstall translates the verb  as though it were  ‘vergiffet werde’, deriving it from  instead of from  juste.
desert his companionship until his inner life agrees with his outer; and he should guard against association with the evil man so that he may curtail the province of the Satan of the “jinn” and mankind from the court of His heart, and may be purified from the stain of Satanic filth; and at all events he will prefer poverty more than wealth.

Then know that becoming a Sâlih has two characteristics: uprightness with Allah the Exalted, and quietness with mankind; and whoever is upright, and improves his character among the people, and treats them with forbearance, he is a Sâlih. And uprightness is that he offers the pleasures of his soul as a ransom for the sake of his soul; and goodness of conduct among men is that you do not burden people according to your own desire, but burden yourself according to their desire so long as they do not violate the sacred law.

Then you asked me about devotion; it comprises three things: first, the careful observance of the command of the sacred law; second, satisfaction with decree and fate and the lot of Allah the Exalted; and third, forsaking pleasing yourself in order to seek the pleasure of Allah the Exalted.

And you asked me about trust: it is that you seek to fortify your belief in Allah the Exalted as to what he has promised; that is, that you believe that what he has fated for you will come to you without fail, although anyone in the world endeavors to prevent it; and what is not written for you, you shall not attain, though all the world help you.

And you asked me about sincerity: it is that all your works be done for Allah the Exalted, your heart not resting content with the praise of people nor despairing with their censure. Know that hypocrisy is born from enlisting mankind and the cure is that you see them forced to labor under the decree of Allah and reckon them like transmigrating beings.

8 This phrase is difficult to translate concisely and accurately. The point is that he should deny the lusts and desires of his family soul, in order to redeem his higher soul for Allah.
9 There is a traditional saying to the effect that when a man is satisfied with Allah's decrees, it is a sign that Allah is satisfied with him.
10 Book V and IV of the Iyyâ' treats of the Unity of God and Trust.
11 Book VII of Quarter IV of the Iyyâ' treats of Sincerity and Trust.
12 Two interpretations are possible here, either, see them forced to labor under the decree of Allah; or, see them laughing-stocks under the decree of Allah. Hammer-Purgtatt takes this latter meaning, and translates the phrase, 'das du sie betatzen als Fratzen der Macht.' But this translation requires the Arabic word سفرن which the MSS. give سفرن which is the regularly employed word for forced labor.

XX. 1 When Dawud Tâ'î had acquired learning and become a famous auditor, he went to Abu Hamsha and said to him: 'What shall I do now?' Abu Hamsha replied: 'Practice what you have learned, for theory without practice is like a body without a spirit.'—Hujwirî's Kashîf al-Mahjûb, p. 95.

XXI. 1 The Arabic phrase is بثأر Clerk or (2) the tongue of the heart, or or the veil دلأ I have accepted the latter, following the two vowelless MSS. 18 and 22, and the Commentary of Kâdhîmi, which explains this as the 'tongue of a State.'
2 Qur'ân 49:5.
3 A mysterious person, identified by Elijah, or St. George, supposed to have drunk from the fountain of life, located in the S. W. quarter of the earth, in the Zulmeut or darkness of the Multip, the region surrounding the known day of judgment. But tradition makes him originally a just man and saint, the waste and conqueror of the first Dîr-al-Qurain, a universal conqueror, contemporary of Abraham. He appears to Muslims in perpetuity, usually clad in green. In the day time, he wanders sea and directs travellers who go astray; Elijah does the same for travellers in mountains or deserts, for those lost away by the Gâlîl. See Lane T.GN v. l., p. 21.
4 Qur'ân 18:16.
5 Qur'ân 21:18.
6 The verse in full reads: 'Have they not travelled through the earth, and seen the end of those who were before them?' Qur'ân 26:9.
is in applying your spirit abundantly; as said Dhu 'l-Nun al Mudiri, the mercy of Allah, to one of the students, "If you are able to give your spirit without reserve, come; and if not, then do not busy yourself with the idle practices of Mysticism."}

XXIII. O youth, verily I admonish you in eight things; receive from me lest your knowledge become your adversary in the day of resurrection. Perform four of them and avoid four of them. These you are to avoid are, first, do not argue with any one in any matter, as far as you are able, for in this is great mischief, and its evil is greater than its benefit, since it is the source of every blameworthy quality: such as hypocrisy and envy and pride and malice and enmity and boasting and all such. Of course, if there arises a question between you and an individual or group is your purpose in it that the truth should appear and not be lost, discussion is permissible. But there are two signs of such a desire, first that it makes no difference whether the truth is revealed by your tongue or the tongue of another; and second, that discussion in private is preferred by you rather than in public.

And listen, for here I call your attention to a helpful point: know that the question about obscure points is the presenting of the disease of the heart to a physician, and its answer is the attempt to cure its disease. And know that the ignorant are diseased in their hearts and the learned are the doctors, and the partially learned cannot perfect the treatment; and the perfectly learned does not treat every sick person, but every one who will, he hopes, accepts the treatment and the cure. And if the weakness is chronic or fatal, (and incurable), then he will not labor to give medicine, for this is a waste of time.

XXIII. 1 Abu Zayd Thawbi, to whom the sobriquet Dhu 'l-Nun (the Possessor of the Fish) was given because of one of his miracles, was of Nubian extraction. He is considered by the Mystics to be the primary author of their formulated doctrines. He died in Baghdad in 746/850.

XXIII. 1 Hammer-Purgstall translates this phrase very freely in the opposite sense, "vielleicht hat die Wissenschaft am Tage des Gerichts." 2 The Imâm al-Shâfi'î (d 208/820) is quoted in Alî Layhah wa-Layhah, night 84, as saying, "I never disputed with anyone but the showing forth of the truth, and I care not whether Allah manifest it by my tongue or by his." 3 Book 1 of Quarter III of Ibyk's treat of the wonders of the heart, and one section of Book II of this Quarter discusses the signs of sickness of the heart. See the Appendix Notes.

The text is grammatically unsound and should read as do other MSS.

The insertion of ḥ as an error; the text should read "لا للكابح" as do other MSS.

6 The marginal gloss at this point (I. 97b., l. 4) is plainly out of place; it appears in the text, I. 97b., ll. 17-19.

8 Qur'ân 53:30.

9 I do not find the source of this traditional saying.

10 This saying is also ascribed to 'Abî Tâlib in the Life of al-Chârî, in JATS, v. xx, p. 132.

Then know that the sickness of ignorance is of four sorts, one curable and the others incurable. Of these which cannot be cured, [the first] is one whose question or objection arises from envy and hate, [and envy cannot be cured for it is a chronic weakness] and every time you answer him with the best or clearest or plainest answer, that only increases his rage and envy. And the way is not to attempt an answer.

One hopes for the removal of every enmity Except enmity arising from envy.

So you must depart from him and leave him with his disease. Allah the Exalted said, "Withdraw from whoever turns away from our warning and desires nothing except the present life." And the envious, both in all he says and in all he does, kindles [a fire] in the sowing of his deed: as the Prophet said, Allah bless him and grant him peace, "Envy eats up excellences as fire eats up wood." 78 The second, whose weakness arises from stupidity, and he also is incurable. As 'Isa said, upon him be peace, "If I did not fall in bringing the dead to life, but I failed in curing the stupid." 9 And he is the man who has busied himself in seeking knowledge a short time and has learned something of the sciences of the intellect and of the sacred law, and he asks questions and raises objections in his stupidity before the very learned one who has spent his life in the sciences of the intellect and the sacred law, and so this very stupid fellow does not know, and thinks that what is obscure to him is also obscure to the highly learned; and since he does not think this much, his question arises from stupidity, and you must not attempt to answer him.

And the third is one who is seeking guidance and whatever he does not understand of the speech of the great ones, he lays to the defects of his own understanding and his question is in order to seek benefit; but he is dull and cannot arrive at the truth. You must not attempt to answer him also, as the Prophet, Allah bless him and give him peace, said, "We, the company of the prophets have been commanded that we speak to the people according to their understanding." 70
But the sickness which is curable is that of the intelligent and understanding seeker of guidance, who is not overcome with envy and anger and the love of worldly vanities and wealth and honor, but is seeking the straight road; and his questions and objections do not arise from envy and a desire to cause trouble and to make trial. And he is curable, and it is permitted to attempt to answer him—nay, it is necessary.

And the second thing to avoid is to guard against and shun becoming a preacher and warners, since its mischief is much unless you practice what you preach first and then preach it to the people; and consider what was said to 'Isa, upon him be peace, "O Son of Miriam, preach to yourself, and when you have preached to yourself, then preach to others; and otherwise, be ashamed before your Lord."

And if you are impelled to try this work, then guard against two conditions: the first is affectation in speech in explanations and allusions, and vehement cries of clarification and poetry because Allah the Exalted hates pretension, and the person pretentious beyond bounds gives evidence of inner confusion and a heedless heart. And the significance of warning is that the worshipper remember the fire of the future (world) so that he confine himself to the service of the Creator, and that he consider his past life which he dissipated in what did not concern him, and that he consider what is before him of obstacles to the security of faith at the end of life and what will be his condition in the grasp of the angels of death and will he be able to reply to Munkar and Nākrī and that he be concerned with his condition in the resurrection and its stations, and will he pass across the bridge safely or fall into the pit; and (the memory of) these things will remain in his heart and disturb his tranquility; and stirring up these fires and lamenting over these afflictions is called "warning"; and giving notice to mankind and calling their attention to these things and warning them about shortcomings and omissions and causing them to see the defects of their souls, so that the heat of these fires touch the people of the assembly, and these afflictions make them impatient to rectify the past years according to their ability, and they feel regret over the days passed in other than obedience to Allah the Exalted—all this carried out in this way is called "preaching".

It is as though you saw that a torrent was rushing suddenly upon the house of someone and he and his family were in it and you cried, "Danger, danger, flee from the flood!"—And would your heart in such circumstances crave to give your message to the master of the house with pretentious explanations and Witticisms and allusions? Certainly not at all. And so is the condition of the preacher and he must avoid such things.

And the second condition (to avoid) is that your concern in preaching be not that mankind become wroght up in your assembly and show excitement and tear their clothes, so that it be said "What an assembly this was": for all this is an inclination to the things of the world, and is born from heedlessness; but your purpose and concern must be to call the people from this world] to the future world and from apostasy to obedience, and from cildiity to absainence, and from stinginess to generosity, and from vanities to the fear of God, and to cause them to love the future life and to hate the world, and to teach them knowledge of worship and asceticism; because the predominating tendency in their nature is deviation from the plain road of the law and exhortation in that in which Allah the Exalted does not take pleasure, and buoying themselves with their evil characteristics. Cast fear into their hearts and frighten them and warn them about what they will meet of terrifying things; if perchance the qualities of their inner lives shall be changed and the deeds

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11 "I do not think myself worthy to preach; for preaching is like a tax, and the property on which it is imposed is the acceptance of preaching to one's self. Ife, then, who has no property, how shall he pay the tax? And he who lacks a garment, how shall he cover another? And "When is the shadow straight and the wood cool?" And God revealed to 'Isa (upon him be peace!) "Preach to thyself; then, if thou acceptest the preaching, preach to mankind, and if not, be ashamed before me."—An extract from a letter said by al-Sum'ani to have been written by al-Ghaṣṣālī, quoted in S M v. i. p. 12.

12 I do not find the source from which this traditional saying is quoted. Al-Ghaṣṣālī quotes it also in the Íyık' v. i. p. 47, and elsewhere. See also preceding note. Cf. also with Is. 4:21.

13 See Translation Section iv, footnote 5.

14 These are two angels who examine all the dead, and torture the wicked in their graves. The body of the deceased is placed on his right side so that his face is turned toward Mecca. At the grave, some one is appointed to dictate to the deceased the answers he is to make to these two angels. Book IX of Quarter IV of Íyık' is devoted to the subject of Meditation and one section deals with the questions of Munkar and Nākrī.

15 The bridge extending over the midst of Hell, finer than a hair, sharper than the edge of a sword. All creatures must pass over it on the day of judgment, the people of Paradise "passing over it with their works, some like the blinding lightning, and some like the wind swept forth, and some like couriers, and some running, and some walking, and some dragging themselves along; ... and the fire will say to the believer, "Pass thou over, O believer, for thy light hath extinguished my flame", and thereafter, the feet of the people of the fire will slip."—Lane in A E L, quoting from Tāj-al-'Arus. See also Íyık', Book X, Quarter IV, a section near the close of c. 8.

16 Here also a line is omitted in the text, through homoeoteleuton.
of their outer lives shall be transformed and there appear a craving and desire for obedience and a return from apostasy. And this is the method of preaching and of admonition, and all preaching which is not of this sort is a pest for both him who speaks and him who hears; say, it is even said to be a guidel[17] and a satan, which carries off mankind on the road, and destroys them; and they must flee from it, because what this speaker corrupts of their religion, Satan himself is not able to do; and whoever has power and authority must bring him down from the pulpits of the Muslims and forbid him from what he has proclaimed,—on account of the word "enjoying fairness and forbidding evil."[18]

And the third thing to avoid is not to mix with the princes and Sultans[19] and not to see them; for seeing them and sitting with them and mixing with them is great mischief; and if you are impelled to do this, avoid praising them and commending them, for Allah the Exalted is angered when an oppressor and an impious man is praised and whoever has called for the lengthening of their lives has delighted that Allah be disobeyed in his land.

And the fourth thing to avoid is not to accept anything of the gifts and presents of princes,[20] though you know it is permissible, because overtaking things from them corrupts religion, since there is born from it flattery and "kotowing" to them and approving of their oppression, and all this is corruption of religion; and the least of its evils is that if you accept their gifts and benefit from their world, you become fond of them; and whoever loves one necessarily loves the prolonging of his life and presence, and in loving the continuance of the life of the oppressor there is a willingness for the oppression of the worshippers of Allah the Exalted and a willingness for the ruination of the learned man. And what is more injurious than this to religion, and the future life? Have a care—have a care—lest the fascination of the Satan prove deceptive. Or some one will say to you that it is better and preferable to take the gold and silver from them and distribute it among the poor and needy; for they are disbursing it in profligacy and apostacy, and your spending it upon the weak among the people is better than their spending it; and verify the Cursed One has cut off the hands of many people by this evil whispering;[21] and its mischief is excessive. We have mentioned this in the Vitalizing of the Sciences of Religion, so seek it there.

Now the four things you must do are first: that you make your dealings with Allah the Exalted such that, if your servant acted thus with you, you would be pleased with him and you would not withdraw your good will from him nor become angry; and what you are not pleased with for yourself in your paid servant, Allah the Exalted is not pleased with in you, and He is your true Lord; second, in all your dealings with people, treat them as you would be pleased to be treated by them, because the faith of a worshipper is not complete until he loves for other people what he loves for himself; third, if you read or study science, it must be a science which corrects your heart and purifies your soul; as if you knew that your life would not be prolonged more than a week, necessarily you would not busy yourself in it in the science of jurisprudence and argumentation and rudimentary principles and scholastic theology and such like, because you know these sciences would not enrich you, but you would busy yourself in guarding your heart and in apprehending the attribute of the soul, and removal from the entanglements of the world, and the purification of your soul from the blameworthy moral qualities, and you would busy yourself in the love of Allah the Exalted and his worship, and in being distinguished with good qualities; and not a single day or night passes upon the worshipper but that it is possible his death may occur in it.[22]

XXIV. O youth, hear from me another word and consider it, that you may find salvation. If you were informed that within a week the

[17] Ghind—one of the inferior order of evil jinn, that eats men; described as some an enchancer who assumes various forms—animals, human beings, monstrous shapes; haunts burial grounds; kills and devours any human creature that falls in its way; appears to travellers at night in lonely places in guise of a fellow-traveller. An authority says, "Ghind is any Jinni that is opposed to travellers, and assumes various forms and appearances." Properly speaking, it is applied only to a female demon; the male is called queshb. See Lane TON, i, p. 32.
[18] This phrase occurs frequently in the Qur'an; cf. e.g. 3:100, 106, 110; 7:156, etc. Ghazali in Iyyâk Book IX, Quarter II, discusses this subject fully.
[19] A Sultan is higher than king or viceroy, and has kings and viceroys under him. Chapter 6 of Book IV and chapter 5 of Book IX, of Quarter II of the Iyyâk, deal with intercourse with Sultans.
[20] Abdullah Ibn 'Abbas d. 68/687, one of the Companions of the Prophet, relates that the Prophet said, "Verify some of the people of my sect learn the knowledge of religion and read the Qur'an; and say, we will go to the great, and take nothing of the world from them, and retire from them with our own religion. But such things cannot be; like as the tree of thorns from which nothing can be gathered but thorns, in such manner nothing can be gathered from the society of the great but sin and vice." Mirkati al-Majdûdî, vol. i, p. 66. Similarly it is reported (Al 'Uyayn wa-Lallah, night 84) that Abu Usâlla (d. 150/767) refused a salary from the Caliph, "lest the love of tyrants get a hold on my heart."
[21] One chapter of Book I, Quarter III of the Iyyâk discusses the Rule of Satan over the heart by whisperings; their meaning; and how to overcome them.
[22] Cf. Translation Section viii.
Sultan would come to visit you, I know that in that time you would
bus yourself only in the rectification of what you knew the sight of the
Sultan would fall upon, in the matter of the clothing and the body and
the house and the furnishings and other things. And now consider to
what I refer, for you have understanding and a single word suffices the
clever. The Apostle of Allah, Allah bless him and grant him peace, said:
"Verily Allah the Exalted does not look upon your form nor upon your
deeds, but he looks upon your hearts and your intentions."2 And if you
desire knowledge of the states of the heart, look in the Vitalizing of the
Sciences of Religion3 and other of my writings. This knowledge is
required of all, and other knowledge is required of some, except what
fulfills the ordinances of Allah the Exalted; Allah grant you success that
you attain it.

And the fourth (thing to do) is that you do not gather from the
world more than the sufficiency of a year, as the Apostle of Allah, Allah
bless him and give him peace, prepared for certain of his rooms;4 and
he said: "O Allah, make the provision of the family of Mohammed
sufficient." And he did not prepare it for every room, but he would
prepare it for her in whose heart he knew there was weakness (of faith),
but for her who was a steadfast companion, he would not prepare for her
(except) the necessities of a day and a half.

XXV. O youth, truly I have written in this treatise what you have
requested, and you must do what is in it; and do not forget to mention
me in your righteous petitions; but the supplication you ask from me!

XXIV. 1 I fail to find the source of this traditional saying. It is very reminiscent of
the word of 1Smat. 18:7.
2 Bkh, Book I of Quarter III.
3 It is impossible to translate the two Arabic expressions قَرِضُ النَّاسِ and
قرَضَ كِلاَمًا with two equivalent phrases. The first is explained as "that
whereas the observance is obligatory on every one, and does not become
of no force in respect of some in consequence of the observance of some;" the
latter is that "whereas the observance is obligatory on the collective
body of the Muslims, and in consequence of the observance by one, be-
comes of no force in respect of the rest." Lane in AET, quoting from
Tah. el-Aaraa.
4 The reference is evidently to the time when Mohammd lived in Medina and
his residence consisted of rooms built along the inside of the walls
surrounding the whole enclosure. In each room or "house" dwelt different
ones of his wives or relatives.
5 I do not find the source of this traditional saying.
XXV. 1 See Translation Section I, footnote 12.

seek in the supplications of the perfect. And recite this supplication in
its times, especially at the conclusion of your prayers:

O Allah, truly I seek from thee of grace the most perfect, and of
protection the most abiding, and of mercy the most encompassing, and of
forgiveness its attainment, and of living the most comforting, and of life
the happiest, and of beneficence the most perfect, and of blessing the
most general, and of favor the sweetest, and of kindliness the most bene-
ficial. O Allah, be for us and be not against us. O Allah, seal with
happiness our appointed time and confirm in excess our hopes, and unite
in forgiveness our mornings and our evenings, and bring to thy mercy our
final state and what is for us, and pour out the gift of thy pardon upon
our transgressions, and bestow upon us the correction of our blemishes,
and make pious our provision for the journey; in thy religion is our
endeavor, and upon thee is our trust and our confidence. Fix us firmly
upon the path of uprightness and protect us in this world from acts
necessitating regrets on the day of judgment and lighten on us the burden
of the sins and bestow upon us the life of the righteous, and avert and
dispel from us the evils and set free our necks and the necks of our fathers
and our mothers from the fire in thy mercy, O thou Illustrious One, thou
Coverer of sins, thou Gracious One, thou Forgiving One, thou Benevolent
One, thou Mighty One, O Allah, O Allah, thou Most Compassionate of
the Compassionate, and in Him we trust.
1. APPENDED NOTES

A. AL GHAZALI'S "THE VITALIZING OF THE SCIENCES OF RELIGION".

Al-Ghazali's best known work is entitled *Ihyā' Ulūm al-Dīn*, that is, *The Vitalizing of the Sciences of Religion*. It was written at some time during his period of retirement from public life, in Syria or in Palestine. The first period of his retirement was spent in Damascus, and perhaps also a later period, after his pilgrimage to Mecca; tradition says that in Damascus he composed the *Ihyā'*, and also taught it in the school attached to the Umawi mosque. Al-Suyyūṭī Murtafaī mentions this work first in the list of al-Ghazali's writings for the following reasons: first, because its name heads the alphabetical list of works; second, because of its honor over other books for what it contains of the knowledge of future things; third, its world-wide fame, like the journey of the sun in its passage; so that it is said, "Though all other Muslim books should vanish and the *Ihyā'*, remained, there would be no need of what had disappeared."

The edition of the *Ihyā'*, published in Cairo, consists of four large volumes, and contains more than 1,000 closely printed pages. The first two volumes deal with the Outer Practices of Religion, acts of devotion and religious usage; the latter two with the Inner Nature of the Religious Life, the heart and its workings, good and evil. It is note-worthy that of the forty books comprising this work, thirty-seven deal with matters of experience and practice; of the others, Book One treats of Knowledge in general, Book Two treats of Dogma, and Book Forty deals with...
Eschatology. Inasmuch as there are frequent references in *Ayyuha 'Illate the *Bayt*, I give herewith the Table of Contents:

I. Things that Pertain to Worship
1. The Book of Knowledge
2. The Book of the Articles of Dogma
3. The Book of the Mysteries of Purity
4. The Book of the Mysteries of Prayer
5. The Book of the Mysteries of Almsgiving
6. The Book of the Mysteries of Fasting
7. The Book of the Mysteries of the Pilgrimage
8. The Book of the Ethics of Reading the Qur'an
9. The Book of Remembrances (*ṣūrah*) and Invocations
10. The Book of the Night Watches

II. Things that Pertain to Practice
1. The Book of the Ethics of Eating
2. The Book of the Ethics of Marriage
3. The Book of the Ethics of Earnings and Livelihood
4. The Book of Things Allowed and Things Forbidden
5. The Book of the Ethics of Friendship and Brotherhood and Companionship and Social Intercourse with Various Sorts of Mankind.
6. The Book of the Ethics of the Life of Seclusion
7. The Book of the Ethics of Travel
8. The Book of the Ethics of Music and Ectasy
9. The Book c. Enjoining Fairness and Forbidding Evil
10. The Book of the Ethics of Living as Exemplified in the Virtues of the Prophet

III. Things that Destroy the Soul
1. The Book of the Wonders of the Heart
2. The Book of the Discipline of the Soul and the Culture of Character and Treatment of the Sickness of the Heart
3. The Book of Breaking the Two Desires: Appetite and Carnal Lust
4. The Book of the Evils of the Tongue
5. The Book of the Blameworthiness of Anger, Hatred and Envy
6. The Book of the Blameworthiness of the World
7. The Book of the Blameworthiness of Greed and the Love of Wealth

IV. Things that Deliver the Soul
1. The Book of Repentance
2. The Book of Patience and Praise
3. The Book of Fear and Hope
4. The Book of Poverty and Austerity
5. The Book of the Unity of God and of Trust
6. The Book of Love and Longing and Affability and Contentment
7. The Book of Good Intent and Sincerity and Veracity
8. The Book of Self-Examination and Self-Accounting
9. The Book of Meditation
10. The Book of the Remembrance of Death and What Follows
B. THE WONDERS OF THE HEART

In the name of Allah the Compassionate, the Merciful—Praise be unto Allah,—without reaching comprehension of Whose majesty hearts and thoughts are perplexed, and at the beginning of the shedding of Whose light eyes and sight are confused—the subject of the secrets of the hearts and the knower of the things hidden in the conciousness, the one who in ordering his kingdom dispenses with advisers and assistants, the overturner of hearts, the forgiver of sins, the veiler of faults, and the disperser of griefs; and blessing and abundant peace upon the lord of the Apostles, the unifier of the affairs of religion, and the destroyer of the circles of the apostates; and upon his family the good and pure.

The honor of man and his excellency in which he surpasses all varieties of created things consists in his aptitude for knowing Allah, praise be to Him, directly through personal experience, which in this world is his beauty and distinction and glory, and in the future is his equipment and his provision. And verily he prepares for this knowledge in his heart, not in any other of his members; and it is the heart which knows Allah and draws near to Allah and works for Allah, and strives towards Allah, and reveals what is with Allah and before Him; and verily the members are followers and servants and instruments which the heart employs and uses as a master uses his slave, and as a shepherd makes use of his sheep, and a workman his tool. The heart is the one received by Allah if it is made free from other than Allah, and it is the one curtained off by Allah if it becomes immersed in other than Allah;

1 Quater Three of the Ryad, devoted to a consideration of things that Destroy the Soul, is introduced by a consideration of The Wonders of the Heart. I translate the Introduction and the first section of this book, because of the frequent references in Ayyashah-Wadid, to the heart, the soul, the spirit and the intelligence, following the text printed in Bulaq (Cairo) 1872, and comparing it with the text in the Ryad of al-Suyyid Musta'ja, Cairo 133/1846.

2 It is the heart which rejoices in nearness to Allah, and prospers if man purifies it, and it is the heart which is disappointed and miserable if he soils it and corrupts it. And when the heart is submissive in reality to Allah the Exalted, verily what acts of piety appear externally is due to its light; and when the heart is disobedient and rebels against Allah the Exalted, verily what evil deeds darken the members is due to its effect; and by its darkening and by its lightening there appear the virtues of the outer appearance, and its vices, since every vessel drips what is in it. It is the heart, which if a man knows, he knows himself; and if he knows himself, he knows his Lord; and it is the heart, of which if a man is ignorant, he is ignorant of himself and if he is ignorant of himself he is ignorant of his Lord. And whoever is ignorant of his heart is even more ignorant of all else; since most of mankind are ignorant of their hearts and their souls, there is a device between them and their souls. Thus "Allah intervenes between a man and his heart," in such a way that He prevents him from seeing His and considering Him and from the knowledge of His attributes and from perceiving how he is turned between two paths, and how at one time he falls to the lowest of vile things and he is degraded to the region of the devils, and how at another he is lifted up to the noblest of noble things and is raised to the world of the angels nearest (to Allah). And whoever does not know his heart so that he watch it and rule it and observe what shines upon it and in it from the treasuries of the kingdom, then he is among those of whom Allah the Exalted said, "They have forgotten Allah, so I will cause them to forget themselves; they are the evil doers." And knowing the heart and the real nature of its qualities is the root of religion and the foundation of the way of the travelers.

And since we have completed the first part of this book, in the consideration of what happens externally in the way of pious acts and customs,—and this is the outer knowledge,—and since we promised in the second part to explain what comes upon the heart of the qualities destructive and redeeming,—and this is the inner knowledge—it is unavoidable to offer on this matter two books: a book in explanation of the wonders of the qualities of the heart, and its innate dispositions, and a book on the way of disciplining the heart and training its innate dispositions; then after that we shall proceed to the analysis of the destruct—

3 Qur'an 8:24.
4 Qur'an 59:19.
ive agencies and the redeeming agencies. And now we shall explain the wonders of the heart by way of comparisons, mentioning what will come close to causing understanding; for truly the clear explanation of the wonders of the heart and its secrets, which enter into the world of the kingdom, will weary the most understanding!

The Meaning of Soul and Spirit and Heart and Intelligence, and what is intended by these names

Know that these four names are used in these chapters, and there are few of the Savants in science who are fully masters of these words and the differences in their meanings, and their limitations and determinations; and the source of most of the mistakes is ignorance of the meaning of these names and of their sharing in a variety of meanings; so we shall explain concerning the meaning of these names whatever is connected with our purpose.

The first word, "heart", has two meanings: The first refers to the cone-shaped flesh placed in the left side of the chest; it is a special object with an interior cavity in which is dark blood and it is the fountain-head of the spirit and its source. But we do not intend now to explain its kind and condition since the purpose of the physician is connected with it, and not religious purposes. This heart is found in animals and even in the dead; and if we use the word "heart" in this book we do not mean by it that organ for it is a piece of flesh of no value and it is of the world of force and sensual perception, since the animals comprehend it through the sense of sight, let alone mankind. The second refers to the transcendental heart; and this subtlety is the essence of man and what comprehends and learns and knows; and this it is which speaks and opposes, censures and holds to account. It has a relationship with the physical heart; and the intelligences of most of mankind are puzzled in comprehending this relationship, since its relationship resembles the relationship of accidents to substances, and qualities to what they qualify, or the user of a tool to the tool or the thing placed to its position. And the explanation of this we guard against for two reasons: first, since it is connected with the speculative sciences and our purpose in this book is only the practical sciences; second, its demonstration demands the disclosing of the secret of the spirit, which is something concerning which the Apostle of Allah, Allah bless him and grant him peace, did not speak, and so no other should speak about it. And our purpose is, if we use the word "heart" in this book, to refer by it to this subtlety; and our object is to mention its qualities and states, not its reality in itself; and knowledge of the practical requires a knowledge of its qualities and states, and does not require a consideration of its reality.

The second word, "spirit", also, in what is connected with our purposes, is used in two senses: the first, a subtle substance whose source is the cavity of the physical heart and it spreads by means of the veins leading to all parts of the body; and its course in the body, and the spreading of the lights of life and touch and sight and hearing and smelling, from it to its members, resembles the spreading of the light of a lamp which is carried through the house, so that it does not reach any part of the house without that part being lighted by it. And the life is like the light spread within the walls; and the spirit is like the lamp; and the extending of the spirit and its movement within (the body) is like the movement of the lamp carried about inside the house. And when physicians use the word "spirit", they use it in this sense; it is a subtle vapour which the heat of the heart matures. And the explanation of this is not our purpose, since what is connected with it is the field of the physicians who treat the bodies; but the purpose of physicians of religion who treat the heart is to lead it to the vicinity of the Lord of the worlds, and their purpose is not connected with the explanation of this spirit, fundamentally. The second meaning is the knowing, perceiving subtlety in man, which we explained in one of the meanings of the heart, and this is what Allah the Exalted means in the saying, "Saiy, the spirit is my Lord's affair", and it is a miraculous transcendental affair, whose real nature most of the intelligent and understanding are unable to comprehend.

The third word, "soul", also has various meanings, of which two concern our purpose. The first is that it indicates the combination of the forces of anger and of fleshly appetite in man, as we shall explain; and this is the usage employed by the Sūfis, since they mean by "soul", the innate combination of the blameworthy qualities in man; and they say there is no escape from combating the soul and breaking it. And pointing to this is the saying (of the Prophet), upon him be peace, "Thy greatest enemy is thy soul which is between thy two sides." The
second meaning is the subtlety which we have mentioned, which is the man in reality, and it is the soul of man and his essence, but it is described in various ways according to the differences in its states. Thus if it becomes quiet and under control, and agitation vanishes from it by reason of opposition to the lusts, it is called "the tranquil soul"; Allah the Exalted said of such, "O thou tranquil soul, return unto thy Lord, well pleased, accepted." And the soul in the first meaning cannot be pictured as returning to Allah the Exalted, for it is far removed from Allah and is of the party of Satan. And if its tranquility is not complete, but it is struggling with the lustful soul, and opposing it, it is called "the upbraiding soul", for it upbraids its possessor for his shortcoming in worshipping its lord. Allah the Exalted said, "I will not swear by the upbraiding soul." But if it comes to oppose and submits to and obeys the enticements of the lusts and the invitations of the Satan, it is called "the soul commanding to evil." Allah the Exalted reported concerning Joseph, upon whom be peace, and the wife of the Prince, "And I do not hold myself clear; verily the soul commands to evil." But it is possible that "the soul commanding to evil" refers to the soul in the first meaning. And thus the soul in the first sense is altogether blameworthy, and the soul in the second sense is praiseworthy, since it is the very man himself, or his essence and reality, which knows Allah the Exalted and all knowable things.

The fourth word, "intelligence", similarly has various meanings which we have mentioned in the book on "Knowledge"; and in connection with our purpose it has two meanings. First, it is used in the meaning of the knowledge of the true nature of things, and is an expression to describe knowledge, whose seat is the heart. Second, it is used in the meaning of that which apprehends knowledge, and that is the heart, I mean that subtlety (of which I have spoken). And we know that every learned man has in himself an existence, a fundamental element standing by itself, and knowledge is the quality found in it; and the quality is other than the thing qualified. And the intelligence means the quality of the learned one, and also the place of apprehension, I mean, the apprehending mind. This latter is meant in the saying of the Apostle, Allah bless him and grant him peace, "The first thing God created was the intelligence." Knowledge is accidental; it is not conceivable it should be first of its creation; but it is necessary that the seat of knowledge (the intelligence) be created before it (knowledge) or with it, for converse with it (knowledge) is not possible. And it is reported that the Exalted said to it (the intelligence), "Draw near," and it drew near; and again, "Turn aside," and it turned aside—a tradition.

Thus there is revealed to you that the meaning of these four words is known; that is, the physical heart, the physical spirit, the lustful soul, and knowledge of science; and these four expressions are used in these four meanings; and a fifth meaning is the knowing, comprehending this subtlety in man, and the four expressions in their totality come to this meaning. So there are five meanings and four expressions, and each expression has two meanings.

And most of the 'Ulema have become confused as to the differences between these expressions and the meaning common to them all; so you see them speaking about the thoughts and they say, This is the thought of the intelligence; and, This is the thought of the heart; and, This is the thought of the heart; and the looker-on does not understand the difference in the meaning of these names. And in order to remove the cover we have offered the explanation of these names. And when there occurs in the Qur'an and in the Sunnah the expression "the heart", the meaning is: that in man which possesses intelligence and knows the true nature of things; and it is alluded to as "the heart" which is in the chest, because between that subtlety and that organ the heart, there is a special connection; and so, even if it (this subtlety) is connected with the other parts of the body, and used for them, yet it is connected with the body by means of the heart. So its first connection is with the heart; and it is as if the heart were its seat and its kingdom and its world and its riding animal. For this reason Sahl al-Tustari likened the heart to a throne and the chest to a seat and said, "The heart is a throne and the chest is a seat." And it is not meant by this that it is the throne of Allah and His seat, because that is absurd; but the meaning is that the heart is its (the subtlety's) kingdom and the first channel for its management and its free activity, and its relation to this subtlety is like the relation of the throne and seat to Allah the Exalted. And this comparison applies only in certain respects, and its explanation is not suitable for our purpose, so we pass it by.


15 S. M., vol. VII, p. 209, quotes the tradition in full: When Allah created the intelligence, He said to it, "Draw near," and it drew near; then He said, "Turn aside;" and it turned aside; He said, "I have created nothing I love more than aside;" and it turned aside; He said, "I have created nothing I love more than thee; with thee I take, and with thee I give."

16 Sahl b. 'Abdallah al-Tustari, a prominent Sufi, d. 896.
C. THE "WAY" OF THE MOSLEM MYSTIC

Mysticism in Islam is known best today in the practices of the Dervish orders. As a matter of fact, while these are in truth the logical fruitage of the mystical way carried to an extreme, they no more display the essence and true nature of Moslem Mysticism than did the ecstatic utterances of the companies of the prophets manifest the true meaning of prophecy.1 nor do the extravagancies of Christian Holy Rollers or Speakers with Tongues reveal the inner verities of Christian mysticism.2 In fact, the Dervish orders arose in the years following the death of al-Ghazālī, and are no part of the life of the Moslem mystic of the early twelfth century.3 Here I can only briefly outline the rise of Mysticism in Islam sufficiently to form a background for an appreciation of the attitude of al-Ghazālī.

The stream of Mysticism has its springs in the ascetic movement which arose in Islam before the close of the second century of Moslem history. Ibn Khaldūn describes its origin as follows:

The Way of the Sūfis was regarded by the ancient Moslems and their illustrious men—the Companions of the Prophet, the

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Successors, and the generation which came from them—as the way of Truth and Salvation. To be assiduous in piety, to give up all ease for God's sake, to turn away from worldly goods and vanities, to renounce pleasure, wealth, and power, which are the general objects of human ambition, to abandon society and to lead in seclusion a life devoted solely to the service of God—these were the fundamental principles of Sūfism which prevailed among the Companions and the Moslems of old time. When, however, in the second generation and afterward worldly tastes became widely spread, and men no longer shrank from contamination, those who made piety their aim were distinguished by the title of Sūfis or Mutazawwifs (aspirants to Sūfism).4

Al-Hujwirī in his Kashf al-Mahjūb, mentions among the Sūfis of the second century A. H., Abu Ḥāshim, who is almost universally accounted the first of the Sūfis after the Companions, Followers, and succeeding generation, and who founded the first monastery for Sūfis, in Ramleh, Palestine; Ibrahim b. Ahmad, Da'ud al-Tā'ī, Fudjārī b. 'Iyād, Shāfiq, and Rabī'ā the first woman saint of Islam, who died in Jerusalem. Hasan al-Muṣṭirī (d. 718), who is quoted by al-Ghazālī in Ayyuha 'l-Walad, is an even earlier ascetic, and considered by many to be the founder of the movement from which Sūfism developed.

In the third century A. H., there are four names which stand high among the Sūfis. There are Dīb b. Ḥanīf al-Muṣrī (d. 860), who is by many Sūfis considered the primary author of their formulated doctrines; and al-Junayd (d. 910), who said, "We derived Sūfism from fasting and taking leave of the world and breaking familiar ties and renouncing what men deem good";5 al-Hubbārī (d. 923); and al-Shibli (d. 945). To show the spread of Mysticism in the Moslem world, it is interesting to note that of these four men, the first was an Egyptian, the second was from Baghdad, the third was of Zoroastrian descent, and the fourth from Khorasan.

The Mystic life in Islam as in other religions is described as a journey. The Mystic is a traveller ( ـل) journeying along a path

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1 Cf. I Sam. 19:18 f.
2 But for an opposite opinion, see Nicholson, The Mystics of Islam, p. 27.
3 Ibn Khaldūn, the great Arabic historian (d. 1406), in his discussion of the Sūfis, does not mention these orders at all, or even in his day they must have been comparatively unimportant.
4 The Arabic word used to designate the Mystic is ـ (ممج) probably derived from the word ـ (ممج) meaning wool, and referring to the woolen garments worn by the early ascetics. The derivation preferred by most Moslems is from ـ (ممج) etymology is unsound.
before God in proportion to his merit, the term “state” denotes the favour and grace which God bestows upon the heart of His servant, and which are not connected with any mortification on the latter’s part. “Station” belongs to the category of acts, “state” to the category of gifts. Hence the man that has a “station” stands by his own self-mortification, whereas the man that has a “state” is dead to “self” and stands by a “state” which God creates in him.

Since the Way of the Mystic is personal and individual, it follows that no two Sufis ever travel through identical experiences. For this reason various Sufis, in mentioning the stages and states through which the soul passes, disagree widely in detail. As an example of one of the best known systems, I mention that of al-Sarrāj9 who in his Kitāb al-
Lumas' discusses the following seven stages:

1. repentance
2. abstinence
3. renunciation
4. poverty
5. patience
6. trust in God
7. satisfaction

He also lists ten states which fall upon the traveller:

1. meditation
2. nearness to God
3. love
4. fear
5. hope
6. longing
7. intimacy
8. tranquility
9. contemplation
10. certainty

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Gaëtjens mentions seven stages in terms of the condition of the soul in each, as follows:

1. The Soul Depraved
2. The Soul Accusatory
3. The Soul Inspired
4. The Soul Tranquil
5. The Soul God-satisfied
6. The Soul God-satisfying
7. The Soul Clarified and Pure.

Since the states come as the direct gift of God, they are more highly prized, and accounted more noble than either knowledge or attaining the stages. Thus al-Ghazālī writes of the Sūfis:

It became plain to me that it was impossible to arrive at the most important of their special qualities through instruction, but only through experience, and state, and change in personal qualities; and what a difference there is between one's knowing the definition of health and its causes and conditions, and his being in health and satisfied . . . . and the physician when he is ill knows the definition of health and its causes and its remedies, although he is lacking in health. And so also is the distinction between your knowing the fact of self-restraint and its conditions and causes, and being yourself self-controlled, and cutting off your soul from the world! And I knew right well that they were lords of states, not masters of words, and that one could not attain this by the method of knowledge, or I would have attained it; and that there remained nothing except what could not be secured through hearing and knowledge, but (only) through experience and practice.

Similarly Ibn al-'Arabī said, in discussing knowledge:

Knowledge is of three grades: first, rational, any knowledge axiomatic or as a consequence of consideration of a proof . . . .; second, knowledge of States, to which there is no access except by experience, and the intellectual man cannot find it nor establish a proof of his cognizance (marʾīfah مرنى) of it; like

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the sweetness of honey and the bitterness of aloe and the enjoyment of sexual intercourse and emotion and longing—these are demonstrations which no one can know unless he has qualified in them and experienced them.

He then adds as the third degree of knowledge, knowledge of the secrets, which is above the realm of intelligence and the peculiar property of prophets and saints.

The ideal before the traveller, in completely organized Sūfism, is to accomplish the various Stages of the Mystic way and to taste and experience the various states until he attain the highest condition of all, described variously as vanishing away (بُوْد ) , estacy (حَجَّة ), hearing (حَنْفَة ), passion (حَدَيْشَة ), union (حَجَّة وحَدَيْشَة ), and so forth, in which the traveller ceases to be a seeker (بَحْث ) and becomes a knower or gnostic (عِلْمَة ). In this state the Sūfī has cast off all worldly limitations and loses himself completely in contemplation of God, the ultimate verity. It is when this State is experienced that many Sūfīs feel that ceremonial requirements, prayers and worship, and so forth, are no longer binding on them, and there occur those "ecstatic utterances" and "vehement cries" and "idle sayings" which al-Ghazālī condemns.13

Among Sūfīs themselves there is difference of opinion as to whether this condition is to be considered also a transitory state, or a permanent attainment, the majority holding the former view. The nature of these utterances may be known from the following more famous sayings:

al-Bistānī (d. 855): Praise be to me!
al-Ḥallī (d. 922): I am the Truth!
al-Shībī (d. 945): I am the diacritical point under the letter bā' Khoragūnī (d. 1034): I am only two years younger than God!
Ibn abi T-Khayr (d. 1048): Under my robe there is only God!

Often, however, these cries were utterly unintelligible sounds and exclamations, which were considered by the orthodox theologians and traditionalists as even more scandalous than intelligible, though blasphemous, sayings. Ibn-Khaldūn14 suggests four criteria for judging them: First, if uttered by people of known goodness, they should not be

12 Maḥṣūr 'l-Dīn Muḥammad b. 'Ali Ibn al-'Arabī, born in Spain, died in Damascus in 1240, called "al-Shaykh al-Akbar" (the Grand Old Man), one of the greatest of all Muslim philosophers and Mystics. The quotation is made by the Sāyyid Muṭṭaḥ, in his Ifrīj, v. III, p. 245.

13 Section XVI Translation.

14 See footnote 3.
blamed for uttering when in ecstasy what in others would be unsuitable. Second, if they are not people of known goodness, their utterances are subject to doubt. Third, if they are people who use such language when not in ecstasy, they are certainly to be held to account. And finally, he asserts that all such utterances are on the whole undesirable and should be suppressed.

It is a long journey which Mysticism in Islam has travelled. When carried to the extreme, it leads to extravagancies and vagaries in both life and doctrine. But the early Mystics were men of ascetic piety who sought, through fasting, prayer, and renouncing what men thought good, to take leave of the world and attain to a nearness to God—the goal of the sincerely religious man in every land and nation.

II. CHRONOLOGICAL TABLE

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450/1058 Born in Tûs

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455/1066

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Ghazālī

465/

at Tūs, studied under al-Rādiḳhānī

at Turjān, studied under the Imam Abu Naṣr al-Isaḵārī

returned to Tūs

at Naysābur, under Imam al-Harāmānī, broke with taqīd

period of critical uncertainty

475/

went to court of Niẓām al-Mulk, after death of Imam al-Harāmānī

Battle of al-Zalūq, 1087

Malta taken by Normans, 1090

teacher in Baghdād, 483-487

studied theology

studied philosophy

Europe

Malik Shāh, Great Seljūk; al-Qushārī d.

Submission of pope at Canossa, 1076

al-Furāndī, pupil of uncle of Ghazālī and his teacher, d. 477

Hildebrand d. 1085

Capture of Toledo, 1086

Imam al-Harāmānī d. 471

al-Ḥasan b. Sāḥbān captures Alamūt, 485

al-Ḳiyā died 504

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Islām

studied Bāṭiniyyaḥ sects

studied Ṣūfīsm

left Baghdad 488/1096

ten years retreat in Syria two years
taught in Damascus

visited Alexandria, Cairo, etc.

returned to Baghdad

returned to active life, taught in Naysābur 499

Anselm d. 1109

Tripoli captured by Crusaders

al-Amr in Egypt, 495

Barqiyaruq d. 498, Sinjar Great Seljūk, Fakhr al-Mulk Wazir, in Nasyābur

Fakhr al-Mulk assassinated, 500

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Europe

Bargiyaruq, Great Seljūk; al-Must[a]'ir Khādiya

al-Musta'ī in Egypt 487

al-Bakrī d. 487

Fakhr al-Mulk, Wazir

Sinjar governor of Khurasan for Bargiyaruq

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Islamic

studied Bāṭiniyyaḥ sects

studied Ṣūfīsm

left Baghdad 488/1096

ten years retreat in Syria two years
taught in Damascus

visited Alexandria, Cairo, etc.

returned to Baghdad

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Europe

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al-Bakrī d. 487

Fakhr al-Mulk, Wazir

Sinjar governor of Khurasan for Bargiyaruq
### III. TABLE OF ABBREVIATIONS

- **a.o.** all others
- **a.** after
- **A. D.** Anno Domini, Christian era
- **A. H.** Anno Hijra, Moslem era
- **b.** before
- **c., cc.** chapter, chapters
- **cf.** compare
- **corr'd.** corrected
- **corr'n.** correction
- **d.** died
- **dist.** text disturbed, blurred, or indistinct
- **f., ff.** following
- **gl.** gloss
- **JAOS** Journal of the American Oriental Society
- **JRAS** Journal of the Royal Asiatic Society
- **hom.** homoeoteleuton
- **ins.** insert(s)
- **intra.** inlinear, intraleanally
- **l., ll.** line, lines
- **lit.** literally
- **mg.** margin, marginal(ly)

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IV. CROSS-REFERENCE KEY TO THE ARABIC TEXT AND THE TRANSLATION

The Translation | The Arabic Text
---|---
Section I | f. 92b. l. 1
II | f. 92b. l. 15
III | f. 93a. l. 1
IV | f. 93a. l. 5
V | f. 93a. l. 13
VI | f. 93b. l. 12
VII | f. 94a. l. 2
VIII | f. 94a. l. 6
IX | f. 94a. l. 7
X | f. 94a. l. 13
XI | f. 94a. l. 15
XII | f. 94b. l. 4
XIII | f. 94b. l. 8
XIV | f. 94b. l. 15
XV | f. 94b. l. 19
XVI | f. 95a. l. 4
XVII | f. 95a. l. 14
XVIII | f. 95b. l. 4
XIX | f. 96a. l. 17
XX | f. 97a. l. 5
XXI | f. 97a. l. 6
XXII | f. 97a. l. 10
XXIII | f. 97a. l. 12
XXIV | f. 99a. l. 3
XXV | f. 99a. l. 12

Dates are frequently referred to in both the Moslem and Christian eras, thus: 505/1111, in which the date in the Moslem era is given first.

Books listed in the Bibliography are referred to by the name of the author, or the name of the author and letters indicating a particular work of several by him, thus: Macdonald, JAOS.
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