

THE BOOK OF
DISCIPLINING THE SOUL
REFINING THE CHARACTER
& CURING THE SICKNESSES
OF THE HEART

Kitāb riyādat al-nafs
wa-tahdhīb al-akhlāq
wa-mu'ālat amrāq al-qalb

BOOK XXII OF THE REVIVAL OF THE
RELIGIOUS SCIENCES
Ihyā' 'Ulūm al-Dīn

THE BOOK OF
DISCIPLINING THE SOUL,
REFINING THE CHARACTER,
AND CURING THE SICKNESSES
OF THE HEART

Being the Second Book of the Quarter
of Mortal Vices

[PROLOGUE]

In the Name of God, Most Compassionate and Merciful

PRAISED BE GOD, Who has disposed all matters through His arrangement thereof, Who has equitably composed His creation¹ and given it excellent form, Who has adorned the aspect of man by granting him good stature and proportion, safeguarding him from increase and decline in his aspect and measurements; Who has assigned the improvement of character to the effort and labour of His bondsmen, urging them thereto by inspiring in them fear and trepidation. For the elect among them has He made this improvement easy, by His providence and facilitation, blessing them with the easing of the difficulties and hardships² which lie therein.

AND MAY BLESSINGS AND SALUTATIONS BE INVOKED upon Muhammad, the Bondsman of God, His Prophet, loved one and chosen one, who was His bearer of good tidings and His warner, from the lines of whose brow the radiance of Prophethood shone forth, through whose signs and announce-

ments the reality of the True God was discerned;³ upon him, and upon his Family and Companions, who rendered the countenance of Islam clean of the darkness and shadows of unbelief, who uprooted falsehood, and were not polluted by it in any wise or to the very smallest degree.⁴

To proceed. Goodness of character was the attribute of the Master of the Messengers, and was ever the most righteous action of the Truthful Saints [*siddiqin*]⁵, in truth, it constitutes half the Faith, and is the fruit of the austerities of the pious and the self-discipline of the people of constant worship. Bad character is a mortal poison and a sure path to perdition and humiliating disgrace, open vices and foul practices which set a

⁴ Ghazali here ends his prologue, which, in keeping with the almost universal custom of his time, he has composed in formal rhyming prose. Elsewhere in the *Ihyā'*, he alternates between two other styles: a highly rhetorical idiom designed to arouse the heedless, and a functional, unaffected prose used for the exposition of doctrine and practices.

⁵ *Ar. siddiq*: a term denoting complete sincerity, trust, and truthfulness. It is of Qur'anic ancestry (cf. Q. XII:46, where Pharaoh describes Joseph as *siddiq*, referring to his veracity), and also appears in the *Summa* in an alternate sense, as the celebrated epithet of Abū Bakr, the 'Sincere Believer'. For Ghazālī, heir to a tradition which had built on these archetypal usages, the expression is to be particularly applied to gnostic saints of the highest degree. Man's acknowledgement of God's Unity (*tauhīd*), he tells us, exists on four levels. Firstly, there is the 'outer husk': where one professes *tauhīd* with the tongue but without true faith. Above this is the 'inner husk', which is the level of faith experienced by ordinary believers. Thirdly, one may attain to the 'kernel', the illuminative apprehension of the truth of God through 'unveiling' (*mukāshafā*). And finally, a few individuals enjoy the 'oil of the kernel', and see only One in existence' (*lā yaraʿuna fī-l-wajhīd illā waḥīdun*). Such a person is a *siddiq* (*Ihyā'*, IV. 212 [K. *al-Tawhīd*, Bayān haqqat al-tawhīd]), and his genuineness in this station is confirmed by his continuing faithful attachment to the revealed law (*Ihyā'*, IV. 136 [K. *al-Khāwḍ*, Bayān haqqat al-khawḍ]). For more on this term, which we will encounter several times in the present work, see Baydāwī, 717; Massignon, *Passion*, I. 217; Jabre, *Lexique*, 138-9.

distance between man and the proximity of the Lord of the Worlds, and induce him to follow the path of Satan the accursed,⁴ which matters are the gates opening into God's *stoked-up fire*, which rises over men's hearts,⁵ just as fair characteristics form gates opening from the heart into the delights of Heaven's gardens, and the presence of the Most Compassionate. Foul characteristics are the very sicknesses of hearts and the diseases of souls, constituting an illness which deprives man of everlasting life, which thing stands no comparison with an illness which causes the loss of the corporeal life alone. For however carefully the physicians may establish the canons by which the body is cured, the ailments with which they deal lead only to the loss of this transient life: it is therefore a matter of greater priority to lay down the canons by which the illnesses of hearts are treated, such as conduce to the loss of the life eternal.⁶ To learn this form of medicine is incumbent upon all men of sense, since there is not a single heart which is free of diseases which, were they to be neglected, would redouble in strength, leading to disorders still more frequent and powerful. A bondsman⁴ thus needs to meditate in such a way as to learn the origins and causes of these sicknesses, and then to roll up his sleeves to treat them and set them aright. It is this treatment which God (Exalted is He!) indicates when He says, *Successful is he that purifies it*,⁷ and this neglect to which He refers when He says, *Thwarted is he that stunts it*.⁸

In this Book we shall indicate a number of sicknesses⁹ of the heart, and provide a general discourse on how these are to be treated, without giving details of cures for specific ailments, since these will be set forth in the remaining Books of this Quarter. Our present purpose is to review in an overall fashion how the traits of character may be refined, and to provide a preparatory method for this. In the course of this discussion we

⁴ *abd*, i.e. of God; any of His human creatures.

⁵ The pronoun refers to the soul.

shall make use of the symbol of the treatment of the body, in order to render the matter more easily understood. This shall be made clear through an Exposition of the Merit which is in having Good Character, which shall be followed by an Exposition of the True Nature of Good Character, an Exposition of the Susceptibility of the Traits of Character, an Exposition of the Discipline, an Exposition of the Means by which Good Character may be Acquired, an Exposition Detailing¹⁰ the Method used in Refining the Character and Disciplining the Soul, an Exposition of the Symptoms by which a Disease of the Heart may be Recognised, an Exposition of the Way by which a Man may Discover the Faults in his Soul, an Exposition of Textual Evidence Showing that the Sole Way to cure the Heart is by Renouncing one's Desires, an Exposition of the Signs of Good Character, an Exposition of the Way in which Young Children should be Disciplined, and an Exposition of the Requirements of Aspirancy and the Preliminaries to [Spiritual] Struggle. These constitute eleven Sections, which, God willing, shall gather together the objectives of this book.¹¹

[22.1]

An Exposition of the Merit which is in having Good Character, and a Condemnation of Bad Character

GOD (Exalted is He!) said to His Prophet and loved one, in praise of him, and in order to make manifest His blessing upon him, *Assuredly, thou art of a tremendous character.*^{12a}

And 'Ā'isha (may God be pleased with her) said, 'The character of the Emissary of God (may God bless him and grant him peace) was the Qur'ān.'^{13b}

A man once asked the Emissary of God (may God bless him and grant him peace) about good character, and he recited¹⁴ His statement (Exalted is He!): *Hold to forgiveness, and enjoy kindness, and turn aside from the ignorant ones.*¹⁵ Then he said (may God bless him and grant him peace), 'It is that you should seek reconciliation with those who avoid you, give to those who withhold from you, and forgive those who deal with you unjustly.'¹⁷

And he said (may God bless him and grant him peace), 'I was sent only¹⁸ to perfect the noble qualities of character.'¹⁹ And he said (may God bless him and grant him peace), 'The heaviest things to be placed in the Scales^c shall be the fear of God²⁰ and good character.'²¹

^a According to Baydāwī (p.751), this refers to his forbearance under the Qurayshite persecution. For various Sufi interpretations of the verse see Suhrawardī, 166-7 (r. Granlich, *Galen*, 214-5); Massignon, *Pasien*, III, 204-5.

^b This simply means that 'the medium was the message', to borrow a modern proverb: he was the perfect exemplar of the virtues expounded in the Book.

^c *al-Mīzān*, the scales in which good and evil deeds will be weighed against each other on the Day of Judgement. See *Ihyā'*, IV, 444; r. Winter, *Remembrance of Death*, 195-7.

A man once came to the Emissary of God (may God bless him and grant him peace) from before him, and asked, 'O Emissary of God! What is religion?' 'Good character', he replied. Then he came to him from his right hand side, and asked, 'What is religion?' 'Good character', he replied again. Then the man approached from his left, and asked, 'What is religion?' to be told, 'Good character'. He then came to him from behind, and asked, 'What is religion?' 'Have you not grasped it?' the Prophet replied. 'It is that you do not become angry'.^{22 A}

It was once asked, 'O Emissary of God! What is inauspiciousness [*shu'ml*]?' And he replied, 'Bad character'.²³

A man said to the Emissary of God (may God bless him and grant him peace), 'Give me some advice'. 'Fear God', he replied, 'wherever you may be.' 'Give me more', he said. 'Follow a sim with a good deed', he replied, 'and you will erase it'. 'Give me more', the man said, and he replied, 'When you deal with people, do so with goodness of character'.²⁴

He was asked (may God bless him and grant him peace) which was the best of deeds, and replied, 'To have a good character'.²⁵

He said (may God bless him and grant him peace), 'Never shall God make good the character [*khuluq*] and created form [*khalaq*]^B of a man and then allow him to be devoured by Hell'.²⁶

Said al-Fudayl, 'The Emissary of God (may God bless him and grant him peace) was once told that a certain woman fasted all day and prayed all night, but was possessed of a bad character, so that she injured her neighbours with her words. 'There is no good in her,' he said, 'she is of Hell's people'.²⁷

Said Abu'l-Dardā, 'I once heard God's Emissary (may God bless him and grant him peace) say, "The very first thing to be

^A The point of the anecdote, somewhat obscured in translation, is to demonstrate the importance of good character, and its complete exemption by the Prophet.

^B This common juxtaposition is explored below, p.16.

weighed in the Scales shall be good character and generosity. When God created faith, it said, 'O Lord God! Strengthen me!' and He strengthened it with good character and generosity. And when He created disbelief, it said, 'O Lord God! Strengthen me!' and He strengthened it with avarice and bad character'.²⁸

And he said (may God bless him and grant him peace), 'Verily, God has chosen this religion for Himself. Thus nothing is appropriate for your religion except generosity and good character. Ornament, therefore, your religion with them'.²⁹

He said (may God bless him and grant him peace), 'Goodness of character is God's greatest creation'.³⁰

He was once asked, 'O Emissary of God! Which believer is the best in faith?' and he replied, 'He who is best in character'.³¹

And he said (may God bless him and grant him peace), 'You will not be able to suffice all people with your wealth; suffice them therefore with a cheerful face and a goodly character'.³²

He also said (may God bless him and grant him peace), 'Bad character corrupts one's works just as vinegar corrupts honey'.³³

It is related on the authority of Jarir ibn 'Abd Allāh that he said (may God bless him and grant him peace), 'You are a man whose form God has made excellent; therefore make excellent your character also'.³⁴

Said al-Barā' ibn 'Azib, 'The Emissary of God (may God bless him and grant him peace) was of all men the most beautiful of face and the most noble of character'.³⁵

Said Abū Mas'ūd al-Badī, 'The Emissary of God (may God bless him and grant him peace) used to say during his prayers, "O Lord God! Thou hast made good my creation [*khalaqī*], therefore make good my character [*khuluqī*]!"'³⁷

Said 'Abd Allāh ibn 'Umar³⁸, 'The Emissary of God (may God bless him and grant him peace) used frequently to pray: "O Lord God! I ask Thee for health, contentment with my lot, and good character."³⁹

It is related on the authority of Abū Hurayra (may God be

pleased with him) that the Prophet (may God bless him and grant him peace) said, "The honour of a Muslim is his religion, his lineage is his good character, and his virtue^a is his intellect [ʿaql]."⁴⁰

Said Usāma ibn Sharīk, 'I once witnessed the bedouins asking the Prophet (may God bless him and grant him peace), "What is the best thing that a bondsman can be given?" And he replied, "Good character."⁴¹

And he said (may God bless him and grant him peace), "The most beloved of you to me on the Day of Arising, and the ones who shall sit closest to me, will be the best of you in character."⁴²

Said Ibn 'Abbās, 'The Emissary of God (may God bless him and grant him peace) once said, "There are three things which, when they are all absent from a man, should lead you to take no account of his works: a piety which restrains him from disobedience to God, a clemency which prevents him from harming the foolish, and a [noble] character with which he lives among men."⁴³

One of his supplications (may God bless him and grant him peace) when beginning the Prayer [ṣalāt] was, 'O Lord God! Guide me to the better traits of character, for assuredly, no-one guides to the better traits of character but Thee. And preserve me from the bad traits of character, for assuredly, no-one may preserve me from them but Thee.'⁴⁴

Said Anas, 'One day, when we were with the Emissary of God (may God bless him and grant him peace), he said, "Good character melts away sin just as the sun melts ice."⁴⁵

And he said (may God bless him and grant him peace), 'Good character is part of man's saving felicity [ṣāʿādāt].'⁴⁶

^a *Ar. muruwah*, a trait much extolled in the pre-Islamic poetry, and which was perpetuated in Islamic culture with some modification and diminution of emphasis. *Muruwah* is derived from *mar'*, 'man', and hence has a connotation akin to the Latin 'virtus'. See Bravmann, *Spiritual background*, I-7, which is a correction of the view of Goldziher, *Muslim Studies*, I, 11-44; see also Isuzu, *Spiritual-ethical concepts*, 75. The present *ḥadīth* is typical of a genre in which the Prophet is seen challenging the tribal and egotistic values of the pre-Islamic period.

And he said (may God bless him and grant him peace), 'Good character is auspiciousness [ḡunnah].'⁴⁷

He said (may God bless him and grant him peace) to Abū Dharr, 'O Abū Dharr! There is no intelligence like foresight, and no lineage like good character.'⁴⁸

It is related on the authority of Anas that Umm Ḥabiba once said to the Emissary of God (may God bless him and grant him peace), 'O Emissary of God! What if a woman had had two husbands in this world,^a and she died, and they died also, and all were received into Heaven: whose wife would she then be?' And he replied, 'The wife of him whose character was best when in the world. O Umm Ḥabiba! Good character brings all that is good in this world and the next.'^{49b}

And he said (may God bless him and grant him peace), 'The rightly-guided Muslim attains the degree of him who fasts and prays at length merely through his good character and noble nature.'⁵⁰ And in another version [we read], 'the degree of him who is thirsty during the midday heat [through fasting].'⁵¹

Said 'Abd al-Rahmān ibn Samura, 'We were once with God's Emissary (may God bless him and grant him peace) when he said, "Yesterday I beheld a remarkable thing. I saw a man from my nation crouching on his knees, being divided from God by a veil. Then his good character came, and brought him into God's presence."⁵²

^a Not concurrently, of course, as polyandry is forbidden by the *Shari'a*.

^b In Paradise, women who had had more than one husband will be wed to the last man they had married, or to the best, or simply to the one they had preferred. Cf. Smith and Haddad, *Death and Resurrection*, 165.

^c According to one early theorist of Sufism, this *ḥadīth* means that good character perfects faith with the virtues of thankfulness and patience (*al-shukr wa'l-sabr*), which are the virtues engendered by prayer and fasting. It is not implied, he says, that fasting and prayer may be dispersed with. (Al-Hakim al-Tirmidhī, *Nawādir*, 321.)

^d Because good character erodes the passionate self, which comprises the veil. This *ḥadīth* may refer either to a dream, or to a Prophetic vision of some future scene at the judgement. (Ibid.)

Said Anas, 'The Emissary of God (may God bless him and grant him peace) said, "A bondsman may attain through his good character high and noble degrees in the Afterlife, even though he be feeble in his worship".'³³

It is related that 'Umar (may God be pleased with him) once asked permission to enter of the Prophet (may God bless him and grant him peace), who had with him some women^a of Quraysh who were talking to him in voices loud enough to drown out his own. When 'Umar asked leave to enter they rushed behind a screen. And when he entered, God's Emissary (may God bless him and grant him peace) was laughing, so that he asked, 'What has made you laugh, may my father and mother be your ransom?' And the Prophet replied, 'I was surprised at those women who were with me, and who, when they heard your voice, rushed behind the screen!' 'It would be more proper for them to hold *you* in awe, O Emissary of God,' 'Umar declared. Then he went over to them and said, 'You enemies of your own selves! Are you awed by me and not by God's Emissary (may God bless him and grant him peace)?' And they replied, 'Yes! You are sterner and harsher^b than him'. And the Prophet said (may God bless him and grant him peace), 'O Ibn al-Khatāb! By Him in Whose hand lies my soul, never does Satan meet you in one valley without turning off into another!'³⁴

And he said (may God bless him and grant him peace), 'Bad character is an unpardonable sin, and assuming the worst is a transgression which produces^c[evil]'.³⁵

And he said (may God bless him and grant him peace), 'Through his bad character a man can sink to the lowest tier of Hell.'³⁷

^a Certain of his wives.

^b 'The use of the elative here is inappropriate,' Zabidi remarks. 'What is intended is that the Prophet (may God bless him and grant him peace) was free of all sternness and harshness.'

The Narratives^a

Lugmān the Wise once asked his father, 'Father, what is the finest single trait in a man?' 'Religion', he replied. Then he asked, 'And what are the finest two traits?' 'Religion and wealth', said he. 'And the finest three?' 'Religion, wealth and modesty'.^b 'And if they should be four?' 'Religion, wealth, modesty and good character'. 'And if they should be five?' And he replied, 'Religion, wealth, modesty, good character and generosity'. 'And if they should be six?' 'O my son', he replied, 'When these five traits come together in a man, then he is pious and pure, one of God's saints, and is quit of Satan'.

Al-Hasan said, 'A man of bad character punishes his own soul'.^c

Anas ibn Mālik said, 'A bondsman can reach the very highest rank in Heaven through his good character, without being a man of much worship, and can reach the lowest region of the Inferno through his bad character, even though he should worship abundantly'.

Said Yahyā ibn Mu'adh, 'In an expansive character lie the treasures of provision'.^{38D}

Said Wahb ibn Munabbih, 'The man of bad character is like a piece of broken pottery, which can neither be patched up nor returned to clay'.

^a Ar. *āḥād*: used in the *Iḥyā'* to denote reports concerning the early Muslims which do not directly involve the Prophet.

^b Ar. *ḥayā'*: shyness, shame, diffidence, embarrassment. For its mystical interpretation, see particularly Anṣārī, *Manāzil*, 92-4.

^c Because of the ambivalence of the word *naḥf*, this may equally well be rendered: 'A man of bad character punishes himself'.

^d Ar. *fi ṣā'at al-akhīḥāq kumīz al-arṣāq*: a reasonably well-known proverb. The sense is that God provides generously for the man who is by nature generous.

Said al-Fudayl, 'The company of an irreligious man of good character is preferable to me to that of an ill-natured man much given to worship'.⁵⁹

Ibn al-Mubārak was once accompanied on a journey by a man of bad character, and treated him with forbearance and politeness. When they parted [Ibn al-Mubārak] wept. Upon being asked why he did so, he replied, 'I weep out of compassion for him:⁶⁰ I have left him, but his character is still with him, and has not departed from his company'.

Said al-Junayd, 'Four things lift a man up to the highest degrees, even should his knowledge and works be insubstantial: forbearance, modesty, generosity and good character. By these things faith is made complete.'

Said al-Katānī, 'Sufism is good character, so anyone who improves your character has improved your Sufism also'.⁶¹

Said 'Umar (may God be pleased with him), 'Deal with the [common] people on the basis of good character, and differ from them with your deeds'.

Said Yahyā ibn Mu'ādh, 'Bad character is a sin in the presence of which abundant good deeds are of no avail, while good character is a virtue in the presence of which many sins can do no harm'.

Ibn 'Abbās was asked, 'What is nobility [*karāmī*]?' and he replied, 'That which God has mentioned in His mighty⁶² Book: *Assuredly, the most noble of you in God's sight are the most pious*'.⁶³ And he was asked, 'What is good lineage?' and replied, 'The man with the best character has the best lineage'.

It has been said that 'every building has a foundation, and the foundation of Islam⁶⁴ is good character'.

Said Ibn⁶⁵ 'Aṭā', 'Those who have reached high degrees have done so only through good character, the perfection of which has been attained solely by the Chosen One (may God bless him and grant him peace). The nearest of all creatures to God are those who follow in his footsteps through [assuming the traits of] his noble character.'

[22.2] An Exposition of the True Nature of Good and Bad Character

KNOW that people have discoursed upon the true nature of good character, and upon what it constitutes, but have in fact treated only the fruit which it bears, and not its reality. They have not even grasped the entirety of its fruit, of which everyone has mentioned that which occurred to him and came to his mind; never have they directed their attention towards providing a definition for it or a discussion of its nature which takes all of its fruits into account in a detailed and comprehensive fashion.

There is, for example, the saying of al-Ḥasan that 'Good character is a cheerful face, magnanimity, and doing no harm'.

And al-Wāsiṭī has said, 'It is that one should not argue with anyone or be argued with by anyone, because of one's firm knowledge of God (Exalted is He!)'.²

Shāh al-Kirmānī said, 'It is to do no harm, and to endure harm instead'.³

Someone said, 'It is that one should be friendly to people but remain a stranger in their midst'.⁴

Al-Wāsiṭī once said, 'It is to please people secretly and in public'.⁵

Said Abū 'Uthmān, 'It is to be content [*riḍā*] with [the will of] God'.

When Sahl al-Tustarī was asked about [good] character, he replied, 'Its least degree is tolerance, seeking no reward, com-

^a The phrasing is designed to recall the famous *ḥadīth* which runs, 'be in the world as though you were a stranger or a wayfarer' (Bukhārī, Riḡāq, 3).

passion and pity for the wrongdoer, and asking God's pardon for him'.

And he once said, 'It is that you do not direct accusations at your Lord concerning your sustenance, and that you trust in Him, being confident that He shall provide that which He has guaranteed you. It is that you obey Him and do not transgress against Him in any of your affairs, both in that which is between you and Him, and that which takes place between you and mankind'.

And 'Alī (may God ennoble his face) said, 'Good character consists in three traits: avoiding that which is forbidden, seeking that which is permitted, and being generous to one's family'.^a

Said al-Husayn ibn Mansūr [al-Hallāj], 'It is that you should be unaffected by the harshness of mankind after having beheld the Truth'.⁵

Said Abū Sa'īd⁶ al-Kharrāz, 'It is that you should have no concern [*minimā*] but for God'.⁷

There are many statements of this nature, but they all treat of the fruit of good character, not its essence; neither do they succeed even in encompassing all of these fruits. Since to unveil its true nature is more important than to cite various sayings on the matter, we shall proceed with our discourse as follows.

'Creation' [*khaldq*] and 'character' [*khuluq*] are two expressions which may be used together. We say, for example, that 'So-and-so is good in his creation and in his character', meaning that both his outward and inward aspects are good. 'Creation' refers to the external, and 'character' to the internal, form. Now, man is composed of a body which perceives with ocular vision [*basar*], and a spirit [*nās*] and a soul [*nafs*] which perceive with inner sight [*basira*]. Each of these things has an aspect and a form which is either ugly or beautiful. Furthermore, the soul which perceives with inner sight is of greater worth than the body which sees with ocular vision, which is why God has stressed its importance

^a Or, 'one's wife'.

by ascribing it to Himself in His statement, *I shall create a man from clay; and when I have fashioned him, and have breathed into him something of My spirit, then fall ye down before him in prostration!*⁸ In this text He states that the body is ascribed to clay, but that the spirit is ascribed to the Lord of the Worlds;⁹ 'spirit' and 'soul' in this context referring to the selfsame thing.

A trait of character, then, is a firmly established condition [*hay'at*] of the soul, from which actions proceed easily without any need for thinking or forethought.^a If this condition is disposed towards the production of beautiful and praiseworthy deeds, as these are acknowledged by the Law [*al-shar'*] and the intellect, it is termed a 'good character trait'; if, however, ugly acts proceed from it, the condition is known as a 'bad character trait'. We describe this condition as 'firmly established' [*ṣāikhā*] because the character of a man who gives some of his wealth rarely and under transient circumstances¹⁰ cannot be described as generous, since this attribute has not become firmly estab-

^a This definition, with certain slight variants, is commonplace in Islamic discussions of ethics. Its source is an ethical treatise by Galen, lost in Greek, but whose Arabic summary has been published by P. Kraus ('The Book of Ethics by Galen', which includes this passage on p.25), and translated by J. Matrook ('A Translation of the Arabic Epitome of Galen's Book *Taqṣīṭ* "Ḥaḥw": passage on p.236). Walzer (*Greek into Arabic*, 147), traces the principle back further, to other Middle Platonist thinkers of the time of Augustus. The wording chosen by Ghazālī leaves little doubt that he came across this definition through the medium of Miskawayh's *Tahdhīb al-akhlāq*, 31. The same definition is cited by Ibn 'Adī (*Tahdhīb*, 70), Fakhr al-Dīn al-Rāzī (*Jāmi' al-'ulūm*, 201, cited in Ma'sūmi 39-40), Naṣīr al-Dīn Tūsī (*Akhlaq*, tr. Wickens, 74); and, in the later period, Ibn 'Ajība (*Mī'arī*, tr. Michon, 211), and 'Abd Allāh al-Haddād (tr. Badawī, *The Book of Assistance*, 114). It may probably be assumed that the latter two sources (from Morocco and the Hadramawt respectively) received it from Ghazālī, while the earlier writers found it in Miskawayh. Junjānī (*Tārīkh*, 106) makes not only this statement but Ghazālī's entire paragraph serve as his definition of *khuluq*. See further F. Rosenthal, *Classical Heritage*, 85; Arkoun, *Contribution*, 251; Obermann, 162; for Galen's tract see Walzer, *Greek into Arabic*, 142-74; for his influence on the Islamic world generally see above, Introduction, III.

fished and fixed in his soul: as we specified, such acts must proceed from a man easily and without thinking, since the man who, with forethought and an effort, makes a show of generosity or remaining silent when angry is not to be called generous, or mild of character.

Four things are thus involved. Firstly, there is the doing of something beautiful or ugly; secondly, the ability to act; thirdly, cognition of the act; and fourthly, a condition of the soul by which it inclines to one side or the other, and which renders the beautiful or the ugly thing easy to do. Therefore, character is not the same as action: there are many people of generous character who do not make donations from their wealth, either because they have none, or by reason of some other obstacle, just as there are people whose character is avaricious but who distribute their wealth for some motive or other, or out of ostentation and in the interests of their reputation.¹¹ Neither is it the same as ability, since this does not differ whether it is ascribed to withholding or giving, or to the two opposite traits: every man has been created to be by disposition [*fiṭra*]^A capable of withholding and giving, yet this does not necessarily bring about an avaricious or a generous character. Nor yet is it the same as one's cognition of the act,¹² for cognition pertains to the beautiful and the ugly in the same way. Instead it is to be identified with the fourth sense, namely, the condition through which the soul prepares itself for the issuing of 'giving' or 'withholding'. Character, therefore, is a term for the condition and inner aspect of the soul.

^A A well-known *ḥadīth* states that 'Every child is born with the *fiṭra*; it is only his parents who make of him a Jew, a Christian or a Zoroastrian.' (Bukhārī, *Janā'iz*, 92.) The *fiṭra* may be translated as man's 'primordial disposition': his inborn purity of soul, which is corrupted by the world. The radical discord between this concept and the Christian doctrine of original sin lies behind many of the divergences between Muslim and Christian spirituality and anthropology. See Tabarī, *Tafsīr*, XXI, 24; D. B. Macdonald, art. 'Fiṭra' in *Et*, II, 931-2; Jabre, *Lexique*, 222-3; also below, pp. 26, 81.

Just as one's external appearance can never be beautiful when the eyes are beautiful but not the nose, the mouth¹³ and the cheek—for all [the features] must be beautiful if one's outward aspect is to be beautiful also—so too there exist things, four in number, which must all be beautiful if one is to be possessed of a beautiful character, which will obtain when these four things are settled, balanced, and in the correct proportion to each other. These are the rational faculty, the irascible faculty, the appetitive faculty,^A and the faculty which effects a just equilibrium between these three things.

The rational faculty is sound and good when it is easily able to discriminate, that is, to distinguish honesty from lies in speech, truth from falsehood in questions of belief, and beauty from ugliness in actions. When this faculty is sound it bears fruit in the form of Wisdom, which is the chief of the good traits of character, and regarding which God has said, *And whosoever is granted wisdom has truly been granted abundant good.*¹⁴ Regarding the irascible faculty, this is sound when its movements lie within¹⁵ the bounds required by Wisdom. Likewise, the appetitive faculty is sound and good when it is under the command of Wisdom, by which I mean the command of the Law¹⁶ and the intellect. As for the faculty to effect a just equilibrium, it is this which sets desire and anger under the command of the intellect and the Law. For the intellect has the status¹⁷ of a guiding counsellor, while the faculty for just equilibrium is the [actualising] power, and has the

^A Respectively, *quwwat al-'ilm*, *quwwat al-ghaḍab*, *quwwat al-shahwa*. This is Plato's trichotomy of the soul, which occurs throughout the Muslim philosophical tradition: it was used, for instance, by Rāzī (see Mohaghegh, 'Notes on the "Spiritual Physick" of al-Rāzī', 10), and appears in the *darabe* by Galen mentioned above, and also in Miskawayh (*Tahdhīb*, 15); see also above, Introduction, p. LIII.

^B Islam's *ḥikma* means 'wisdom' in the traditional sense, i.e. 'the kind of understanding which allows one to hit the mark, attaining perfection'. *Alḥikma shay'*¹⁸ means 'to do something well'. Cf. *Nicomachean Ethics*, VI, vii, where 'wisdom' allows Phidias to be a perfect sculptor. Ghazālī is here following Miskawayh, *Tahdhīb*, 18.

status¹⁸ of something which carries out its orders. The same command is carried out by the irascible faculty, which is like a hunting dog which needs to be trained before its unleashing and restraint can conform to orders rather than to the outbursts of the soul's desire. In turn, desire is like a horse which one rides during the chase, and which is sometimes tractable and well-disciplined, and sometimes endeavours to bolt. Therefore, the man in whom these characteristics are sound and balanced is possessed of a good character under all circumstances.¹⁹ The man in whom some of them are balanced and not others is good of character in respect of his balanced traits alone, in the manner of a man only some of whose facial features²⁰ are handsome. The irascible faculty, when sound and balanced, is called 'Courage' [*shujā'a*]; similarly, the appetitive faculty, when sound and balanced, is known as 'Temperance' [*iffā*]. Should the former faculty lose its balance and incline towards excess it is called 'recklessness' [*tahawwūn*], while should it incline towards weakness and insufficiency it is termed 'cowardice' [*yubn*] and 'languor' [*khūn*].²¹ Should the appetitive faculty move to the point of excess it is called 'cupidity' [*shāh*], while if it should incline to defect it is known as 'indifference' [*jumūd*]. The mean is the praiseworthy thing, and it is this which constitutes virtue, while the two extremes are blameworthy vices.

The faculty for just equilibrium, however, when in disorder, has no extremes of excess and defect; rather it has one opposite, ²² which is tyranny [*jur*]. As for Wisdom, exceeding the bounds in its regard by using it for corrupt ends is called 'swindling'²³ and 'Fraud',²⁴ while its insufficient application is termed 'stupidity' [*balāh*]. Again, it is the mean to which the word 'Wisdom' is applied.

Therefore the fundamental good traits of character are four in number: Wisdom, Courage, Temperance and Justice. By

¹⁸ Ar. *jirbuza*. For this unusual word, which is of Persian origin and may recall an earlier generation of Greek-Syriac translations, see D. Dunlop, 'The Manuscript Taimur Pasha 290 Ahlāq and the Summa Alexandrinorum', 254.

'Wisdom' we mean a condition of the soul by which it distinguishes true from false in all volitional acts, by 'Justice' a condition and potency in the soul by which it controls the expansion and contraction of anger and desire as directed by Wisdom. By 'Courage' we refer to the subjection of the irascible faculty to the intellect, while by 'Temperance' we have in mind the disciplining of the appetitive faculty by the intellect and the Law. It is from the equilibrium of these four principles that all the good traits of character proceed,²⁵ since when the intellect is balanced it will bring forth discretion [*hushn al-tadbīr*] and excellence of discernment [*awdat al-dhīn*],²⁶ penetration of thought [*thaqābat al-ra'y*] and correctness of conjecture [*isābat al-zann*], and an understanding of the subtle implications of actions and the hidden defects of the soul. When unbalanced in the direction of excess, then cunning,²⁷ swindling,²⁸ deception and slyness result, and when in that of defect, then stupidity [*balāh*], inexperience [*ghimānā*], foolishness [*hamq*], heedlessness²⁹ and insanity are the consequences. By inexperience I mean an insufficient experience which is nonetheless combined with sound understanding: a man may be inexperienced in one matter and not in another. The difference between stupidity and insanity is that the intention of the stupid man is sound, only his means of realising it are defective, since he is not possessed of a correct understanding of how to follow the way leading to his goal; the madman, on the other hand, chooses that which should not be chosen, so that the basis of his decisions and preferences is flawed.

As for the trait of Courage, this gives rise to nobility [*karām*], intrepidity [*najdā*], manliness [*shahānā*], greatness of soul,³⁰ endurance [*ihīmā*], clemency [*ihīm*], steadfastness [*shabāt*], the suppression of rage [*kazm al-ghayz*], dignity [*wagār*], affection³¹ and other such praiseworthy qualities. When unbalanced on the side of excess, which is recklessness, it leads to arrogance [*salaf*], conceit [*badhkh*], quickness to anger [*isīshāqā*], pride [*kakabūn*] and vainglory [*ujb*], and when on the side of defect, to ignominy [*mahānā*], self-abasement [*dhillā*], cowardice [*jazā'*], meanness

[Riḥāṣah], lack of resolution [*siḡhar al-nafs*], and holding oneself back from doing that which is right and obligatory. As for the quality of Temperance, this gives rise to generosity [*sakḥā'*], modesty [*hayā'*],^a patience [*sabr*], tolerance [*musāmaha*], contentedness with one's lot [*qinā'a*], scrupulousness,^b wit,³² helping others [*musā'ada*], cheerfulness [*zaf*] and absence of craving [*qillat al-tama'*]. When it deviates towards excess or defect, greed [*hirs*], cupidity [*sharah*] and obscenity [*waqāha*] result, as do spite [*khubhā*], extravagance [*tabḥīr*], stinginess [*laḡsīf*], ostentation [*riyā'*], immorality [*hukā*], obscenity [*injāna*], triviality [*'abāth*], flattery [*maḡ*], envy [*ḡasad*], malice [*shamā'a*], self-abasement before the rich, disdain for the poor, and so forth.

The fundamental noble traits of character are therefore these four virtues, namely Wisdom, Courage, Temperance and Justice; and all the other traits constitute branches of these things. A perfectly just equilibrium in these four has been attained by none but the Emissary of God (may God bless him and grant him peace); other people are of divergent degrees of proximity and distance from them. Thus a man is close to God (Exalted is He!) in proportion to his closeness to His Emissary (may God bless him and grant him peace).^c He who combines within himself all of these traits is worthy to be a powerful king among men whom all creatures submit to and follow in all their deeds. In like wise, he who is divested of all these qualities and acquires their oppo-

sites deserves to be exiled from all lands and all peoples, for he has become close to the accursed and banished devil, and should be banished even as he was banished, just as the former is close to the king, who is close [to God], and who should therefore be emulated and drawn close to. For the Emissary of God (may God bless him and grant him peace) was 'sent only to perfect the noble qualities of character', as he himself said.^a The Qur'ān has referred to these qualities when describing the moral qualities of the believers: God (Exalted is He!) has said, *The believers are only those who have faith in God and His Emissary, and do not then doubt, and who strive with their wealth and their selves in the path of God. Such are the sincere.*³³ Therefore, faith in God and His Emissary which is free from doubt is powerful certainty, which is the fruit of the intellect and the utmost limit of Wisdom. Striving with one's wealth is generosity, which comes from controlling the appetitive faculty, while striving with one's self is Courage, which proceeds from the use of the irascible faculty under the control of the intellect and with just moderation.^b And in describing the Companions, God (Exalted is He!) has said, *Severe against the unbelievers, compassionate amongst themselves,*³⁴ indicating that severity and compassion both have their place: perfection is not to be found through severity or compassion in every situation.

Thus, then, [is concluded] the exposition of the meaning of 'character', and how it may be good or ugly, and of its pillars, consequences and ramifications.

^a Here we have an example of conflict between Greek and Islamic ideals. Modesty was not recognised as a virtue by Aristotle (*Nicomachean Ethics*, IV. ix. 1-8, translated as *hayā'* by Ibn Hunayn [*Abḥlāḡ*, 170]), but had been stressed by the Prophet: 'Modesty comes from faith' (Bukḥārī and Muslim), and included by Miskawayh (*Tahdhīb*, 20).

^b Ar. *wara'*: normally a religious term for careful adherence to the revealed Law (see below, 133A). In this context, however, it denotes something closer to the definition given by Miskawayh (*Tahdhīb*, 21) as 'adhering to becoming acts which involve the soul's perfection.'

^c Because, as Zabīdī puts it (VII. 331), 'one who is close to one who is close, is close himself.'

^a For this *hadīth* see above, p. 7.

^b Ghazālī thus finds Plato's four cardinal virtues implied in this verse.

[22.3]

An Exposition of the Susceptibility of the Traits of Character to Change through Discipline

KNOW that the man who is dominated¹ by sloth will consider unpleasant any spiritual struggle and discipline, or any purifying of the soul and refinement of the character. Because of his deficiency and remissness, and the foulness of his inward nature, his soul will not permit him to undertake such a thing,² therefore he will claim that the traits of a man's character cannot conceivably be altered, and that human nature is immutable. He will adduce two things in support of this claim. Firstly, he will say that character [*khuluq*] is the form of the inward in the same way that the created form [*shakl*] of man is the form of the outward. No-one is able to alter his external appearance: a short man cannot make himself tall, neither can an ugly man render himself handsome, and *vice versa*; and thus is the case with inward ugliness. Secondly, he will assert that goodness of character proceeds from suppressing³ one's desire and anger, and that he has tested this by means of a long inward struggle which demonstrated to him that these things are part of one's character and nature, which can never be separated from the human creature, so that busying oneself with such struggling is profitless and a waste of time. What is required is to bar the heart from inclining to the fleeting fortunes [of this world], and this is impossible.

¹ Or: 'His soul will not permit him to acknowledge that this is the consequence of his deficiency and remissness, and the foulness of his inward nature...'

[To such an objection] we would say: Were the traits of character not susceptible to change there would be no value in counsels, sermons and discipline, and the Prophet (may God bless him) and grant him peace) would not have said, 'Improve your characters!'³ How could such a denial with respect to the human creature be made? It is possible to improve the character even of an animal: a falcon⁴ can be transformed from savagery to tameness,⁵ a dog from mere greed for food to good behaviour and self-restraint, a horse from defiance to docility and obedience,⁵ and all of these things constitute a change in character.

In order to unveil the nature of this subject more fully we would say that existent things are divided into [firstly], those on the root and branches of which man and his volition have no effect, such as heaven, the earth⁶ and the stars, and even the outside and inside of the parts of the body, and the other organs of living things: in short, everything which is already complete in its existence and its perfection; and [secondly], those things which exist in an incomplete form but which are possessed of the ability to be perfected when the condition for this, which may be connected to the volition of man, is met. For a seed is not an apple tree or a date-palm: it has merely been created in such a way as to permit it to become one when it is properly nurtured; and even when nurtured, a date-stone can never become an apple tree. Therefore, just as a seed is affected by human choice, so that it is susceptible of acquiring some qualities and not others, so also anger and desire, which we cannot suppress and dominate entirely so as to destroy every trace of them, can be rendered, should we so wish, obedient and docile by means of self-discipline and struggle. And this we have been commanded to do, for it constitutes the means of our salvation and our coming to God.

Of course, temperaments vary: some accept this thing rapidly, while others do not. There are two reasons for this disparity.

⁴ This image is used by al-Hakim al-Tirmidhi, *Riyāḍa*, 86.

Firstly, there is the power of the instinct [*gharza*] which lies at the root of one's temperament, together with the length of time for which it has been present: the capacities for desire, anger and pride⁷ are [all] present in the human creature; however the most difficult to deal with and the least susceptible to change is that of desire, which is the oldest capacity in man. For it is the first thing to be created in a child, to be followed, perhaps after seven years, by anger, and, finally, the power of discretion. The second reason is that a trait of character may be reinforced as a result of acting frequently in accordance with it and obeying it, and considering it to be fine and satisfactory. In this regard, people are of four degrees.

Firstly, there is the man who is innocent and without discernment, who cannot tell truth from falsehood, or beautiful from foul actions, but who rather remains with the disposition [*fiṭra*] with which he was created, being devoid of any doctrines, and whose desire was never aroused through the pursuit of pleasures. Such a man will respond very rapidly to treatment, and only needs the instruction of a guide and an internal motivation which spurs him on to the spiritual struggle, through which thing his character will be reformed in the shortest possible time.

Secondly, there is the man who recognises ugly acts for what they are, but is not in the habit of acting righteously, for his evil actions have been made to seem fine to him and he commits them under the influence of his desires, which, having won control of him, deflect him from his better judgement. Despite this, however, he knows that he is not acting as he should. The condition of this man is more intractable than that of the first, and he has a far heavier task to perform: he must first uproot⁸ the habitual inclination to corruption which has become rooted firmly in his soul, and secondly sow therein the quality of habituation to righteousness. Nevertheless, he is in general susceptible to the effects of self-discipline, should he undertake this in a serious, determined and resolute fashion.

Thirdly, a man may consider ugly traits of character to be obligatory and preferable, and to be right and beautiful, having been brought up in this way. The treatment of such a man is almost impossible, and his reform can be hoped for only in the rarest of cases, because the sources of misguidance in his case are so many.

Fourthly, there is the man who has been reared to believe in and to work corruption. He believes that merit lies in abundant iniquity and murder, and boasts of this in the belief that this raises his status. This is the most difficult degree, in which connection it has been said that 'Improving an old man is hardship itself, while reforming a wolf is torture'.

Thus the first of these [four men] is simply ignorant, while the second is ignorant and misguided, the third is ignorant, misguided and corrupt, while the fourth is ignorant, misguided, corrupt and evil.^a

The other illusory notion which is adduced is the statement that anger, desire, worldliness and the other traits of this kind cannot be torn from the human creature for as long as he lives. This is also an error, into which a faction has fallen which imagines that the purpose of spiritual struggle is the complete suppression and effacement of these attributes. Such a view is absurd, for desire has been created for a purpose, and is an indispensable part of human nature: should the desire for food cease man would die; should the desire for sexual intercourse cease man would die out; and should man feel no anger he would not be able to defend himself from those things which threaten his life. When the basis of desire remains, the love of property must necessarily remain also, which encourages one to guard it. What is required is not the total extirpation of these things, but rather

^a Some implications of this fourfold categorisation for Muslim conceptions of human freedom are drawn out in a recent work by the Moroccan writer Abdallah Laroui, who is concerned to challenge Orientalist presentations of Islam as fatalistic. (*Islam et modernité*, 52-3.)

the restoration of their balance and moderation, which is the middle point between excess and defect. With regard to the trait of anger, what is needed is sound ardour, which lies in the avoidance of both recklessness and cowardice, and generally to be strong in oneself but nevertheless under the control of the intellect. It is for this reason that God (Exalted is He!) has said, *Severe against the unbelievers, compassionate amongst themselves*,¹⁰ describing the believers as 'severe': severity can only arise from anger, and were there to be no anger, there could be no *Jihād* against the unbelievers.¹¹ And how could one intend to uproot anger and desire entirely when the Prophets themselves were not divested of them? God's Emissary (may God bless him and grant him peace) once said, 'I am only a man, and, like other men, I become angry'.¹² People used to say things he disliked in his presence (may God bless him and grant him peace), and he would become so angry that his cheeks would be flushed, although he would never say anything but the truth, from which anger never caused him to diverge.¹³ And God (Exalted is He!) said, *And those that suppress their rage, and are forgiving toward people*¹⁴ rather than 'those that have no rage'.

Restoring rage and anger to a position of moderation, whereas they do not overcome and subdue the intellect but instead submit to its control and authority, is therefore a possibility, and it is this to which we refer when we speak of 'reforming the character'. A man may be so dominated by desire that his intellect is unable to restrain his desire from evildoing; yet he may, by means of self-discipline, restore it to the position of moderation. The possibility of this is demonstrated by experience and observation in such a way as to leave no room for doubt. The proof that it is this moderation which is required in the traits of character rather than one of the two extremes lies in the fact that generosity is a trait which the Law deems praiseworthy,¹⁵ and constitutes a middle point between the two extremes of avarice and extravagance. God (Exalted is He!) has praised this moderation by saying *And those who, when they spend, are neither extravagant nor grudging; and*

there is ever a middle point between the two.¹⁶ And He has said (Exalted is He!), *Let not thy hand be chained to thy neck, nor open it completely*.¹⁷ Likewise is the case with the desire for food: moderation should prevail, rather than greed or indifference. God (Exalted is He!) has said, *Eat and drink, but be not extravagant, for God loves not the extravagant*.¹⁸ And in the matter of anger He has said *Severe against the unbelievers, compassionate amongst themselves*.¹⁹ The Prophet (may God bless him and grant him peace) said, 'The best of affairs is the middle course'.²⁰

There is a secret and an explanation to this. For felicity^a is predicated on the salvation of the heart from the vicissitudes of this world. God (Exalted is He!) has said, *Save him who comes to God with a sound heart*.²¹ Avarice is one of these vicissitudes, and so is extravagance:²² the heart should be safely between the two;²³ that is, not attentive to money, nor zealous either to spend or withhold it. For the heart of the man who is zealous to spend or to withhold is distracted by these two inclinations: his heart cannot be whole until he is purified of both. Since this cannot come about in this world, we ask for the state which most closely resembles their absence, and that which is farthest from both extremes, which is the mean. Just as tepid water is neither hot nor cold, but exists in a middle state between the two, and is, as it were, free of both qualities, so too does generosity lie between extravagance and avarice, and courage between cowardice and recklessness, and temperance between cupidity and indifference; and such is the case with all the other traits of character. It is the extreme, then, of any matter, which is reprehensible.

This, then, is what is required, and it is a thing very possible to achieve. Certainly, the guiding *Shaykh* must make all anger ugly to the aspirant, and all withholding of wealth, and should not

^a The verse is a reference to charity. Cf. the gloss of Baydawī on this text: 'Generosity is the mean between the two'. (Baydawī, 374.)

^b Ar. *ṣaf'ādā*: see above, p. LXXXVI.

^c A 'sound heart', according to Baydawī (p. 491), is one free of unbelief, sin and blemishes.

allow him any concessions in this regard, for were he to make the slightest concession [the aspirant] would use this as an excuse to retain his avarice and anger, imagining that he possessed only the permitted amount. If, however, he were to try with all his might to pull these traits out by the roots, he would prove able only to destroy its strength and restore it to moderation. Therefore the correct course of action is for him to intend to uproot it, which will permit him to change it to the required level. This secret, however, should not be revealed to the aspirant, for a foolish man might be deceived by it, and think that his anger and his withholding of his money were just.

[22.4] A General Exposition of the Means by which Good Character may be Acquired

YOU have come to know that goodness of character proceeds from an equilibrium in the rational faculty brought about through sound wisdom, and in the irascible and appetitive faculties through their submission to the intellect and the Law. This equilibrium may come about in two ways.

One of these is through Divine grace, and completeness of innate disposition [*kamal-fitri*], whereby a man is born and created with a sound intellect and a good character, and is preserved from the powers of desire and anger, which are created in him moderate and submissive to the intellect and the Law. Thus he becomes learned without an instructor, and disciplined without being subject to any discipline, in the manner of Jesus, the son of Mary,^a and John, the son of Zacharias, and all the other prophets (may the blessings of God be upon them all). Yet it is not to be deemed improbable that certain things should exist in a man's nature and disposition which can be obtained through acquisition: some children are created truthful, generous and courageous, while in others the opposite characteristics have been set, so that [in this case] good qualities can only be acquired through habituation and associating with those who possess them,¹ and also through education.

The second is the acquisition of these traits of character by

^a For this special virtue in Jesus see below, p. 54.

means of spiritual struggle and exercise. By this I mean the con-
straining of the soul to perform the actions which necessarily
proceed from the trait² desired. For example, a man who wishes
to acquire the quality of generosity must oblige himself to do
generous things; that is, to give of what he owns, and must con-
tinue in this wise, affecting this thing and struggling with his soul
until his nature conforms to it and it becomes easy, at which point
he will have become a generous person. Similarly in the case of
the man dominated by arrogance who wishes to inculcate in his
soul the quality of modesty: he should persist for a lengthy period
in imitating the behaviour of the modest and struggling against
his soul until such behaviour becomes one of his traits and part of
his nature, at which time it will come easily. Every one of the
qualities which the Law deems praiseworthy is acquired by these
means, the end point of which is that the act should be pleasur-
able. For the generous man is he that takes pleasure in giving
money, not he who gives it reluctantly; and in the same way, the
modest man is he who finds modesty delightful.

ولك ترسخ
والاخلاق
الالهيه
الانفس
نفسه
وغيره
منه
الانفس

The religious traits of character cannot take firm root in the
soul until it has grown accustomed to every good habit, re-
nounced every evil one,³ and persevered in this in the wise of one
who feels a love for and takes pleasure in beautiful deeds, and
loathes and is hurt by ugly ones: As God's Emissary (may God
bless him and grant him peace) said: 'Prayer has been made my
delight'.⁴ As long as worship and the renunciation of forbidden
things are felt to be unpleasant and burdensome their perfor-
mance will be defective, and cannot bring one to full felicity.
Certainly, to struggle to persevere with them is a good thing, but
only in comparison with abandoning them, not in comparison
with doing them willingly. It is in this context that God (Exalted
is He!) has said, *Seek help in perseverance and in prayer, and truly it is*
*hard save for the humble-minded.*⁵ And His Emissary (may God bless
him and grant him peace) has said, 'Worship God with pleasure,
and if you cannot, then with perseverance, for perseverance in
something which you dislike contains much good'.⁶ Neither is it

sufficient to obtain the felicity consequent upon good character
that obedience to God should be found delightful and disobedi-
ence unpleasant at some times and not others; rather this should
be constant and remain with one throughout one's life, so that
the longer a man's life extends, the more solid and complete will
be his virtue. This is why the Prophet (may God bless him and
grant him peace) replied, when asked about felicity: 'It is a long
life in the obedience of God'.⁷ This is also why the Prophets and
the Saints disliked death, for 'this world is the sowing-ground of
the next'.⁸ The more acts of worship one performs through liv-
ing a long life, the greater will be the reward, the purer and
clearer the soul, and the stronger and more deeply-rooted the
good traits of character. For the sole purpose of acts of worship is
to influence the heart, and this influence will only grow strong
when they are persistently repeated.

The purpose of such traits of character is to cut the love of this
world away from the soul and to set firmly therein the love of God
(Exalted is He!), so that one would love nothing so much as the
meeting with Him. Such a man will then employ his wealth only
in ways which will bring him to Him; likewise with his anger and
desire, since these will be under his command, and weighed up in
the scales of the intellect and the Law so that he is contented and
happy with them. It is wrong to deem it unlikely that one's delight
might be in prayer and that one's worship might become delc-
table, for every day life draws even more wondrous things from
the soul: we see⁸ kings and the voluptuous rich in constant misery,
and the bankrupt gambler so overcome with delight and joy dur-
ing his gambling that one might well discount the possibility of
man's gaining any pleasure without this practice, even after it had
taken away his wealth, ruined his home and left him quite penni-
less, for he will still love and enjoy it by reason of his soul's long
familiarity with it. Similarly with the man whose hobby is

⁸ For this proverb, sometimes held to be a *hadith*, see Sakhawī, 351; for
Ghazālī's extensive use of it see Lazarus-Yafeh, 312-4.

pigeons, who may stand all day in the hot sun without feeling any pain due to the pleasure he takes in his birds, and their movements, flight and soaring around in the sky.⁹ And there is the sly criminal who boasts of the blows and stabs he receives, and of his steadfastness under the whip, and who goes up to the cross or the gibbet⁹ bragging about his endurance of these [punishments], considering this to be a source of pride: he may be torn limb from limb in an attempt to make him confess to his crime or to that committed by another man with his knowledge, and persevere in his denial,¹⁰ and pay no heed to the punishments because of his joy at what he considers to be his courage and virility. Despite the torment provided by his circumstances, he is delighted by them and finds them a source of pride. And there is no condition more ugly and despicable than that of an effeminate man, who imitates women by plucking out his hair, tattooing his face, and keeping their company, so that you see him rejoicing in his state and boasting of the perfection of his effeminacy to other such men.¹¹ Even the cuppers and sweepers can be seen boasting to one another just as much as the kings and scholars. All of this is the result of habit and persisting in one course for a long period and seeing the same thing in one's acquaintances.

Since the soul commonly takes pleasure even in vain things and inclines towards ugliness,¹¹ how could it not take pleasure in the Truth were it to be restored to it for a while and made to¹² persevere therein? The soul's inclination to these disgusting

^A A sport popular in medieval Islamic culture; see for instance Ibn Abi'l-Dunayā, *Dhann al-malāhī*, ed. 'Atā, 50-1, ed. Robson, 59; Sakhāwī, 530-1; F. Rosenthal, 'Child psychology in Islam,' 4. Ghazālī is assuming that his readers regard it as a rather frivolous and undignified pursuit; as is suggested by the above sources. According to one early jurist, the testimony of pigeon trainers cannot be accepted in court, for the same reason (Ziadeh, 'Integrity' (*Adālah*) in Classical Islamic Law', 82). The hobby did, however, find practical application in the carrier pigeon trade; it is interesting to note in passing that the use of carrier pigeons was first introduced to Europe by knights returned from the Crusades: cf. Holmes, 'Life among the Europeans in Palestine and Syria', 31.

^B For this vice see note A on p.175 below.

things is unnatural, and resembles an inclination to the eating of mud; yet even this may gain control over some people and become a habit.¹² As for the inclination to wisdom and the love, knowledge and worship of God, this resembles the inclination towards food and drink. It is the expression of the heart's nature, and is a divine command, while an inclination to the demands of one's desires is in itself something strange, and is not part of its nature. The heart's food is wisdom, knowledge and the love of God (Exalted is He!), and it only diverges from the demands of its nature when afflicted by some disease, just as the stomach may be afflicted by an illness which prevents it from desiring the food and drink which give it life. Thus every man's heart which inclines to anything but the love of God (Exalted is He!) is afflicted by a disease in proportion to this inclination, unless he love a thing because it helps him to love God and to practice his religion—which is not the symptom of an illness.

From the foregoing you have come to know beyond all doubt that good traits of character may be acquired through self-discipline, by means of imitating, at the outset, the actions which result from such traits so that they may ultimately become part of one's nature. This is one of the wonders of the relationship between the heart and the members [*jawārih*], by which I mean the soul and the body: the effect of every attribute which appears in the heart must emanate onto the members, so that these move only in conformity to it; similarly, every act performed by the members has an effect which makes its way up¹³ to the heart, thereby constituting a form of circular movement. To understand this thing a metaphor may be employed, as follows.

A man who wishes his soul to acquire the attribute of skilful calligraphy¹³ so that he becomes a calligrapher by nature and dis-

^A As remarked in the same context by Aristotle, *Nicomachean Ethics*, VII, v.3.

^B The reference to *kitāba* may instead be to the simple act of writing, together with such ancillary skills as were required of the secretarial class. Ghazālī seems to have drawn this illustration of the process of habituation from al-Fārābī (*Fuṣūl*, 109).

position must do with the member which is the hand those things which the calligrapher does, and devote himself assiduously to this for a long period, during which he imitates the calligrapher by copying his fine script. He continues to persevere in this until it becomes a firmly-rooted attribute in his soul, and, at last, he comes to write naturally with a beautiful hand, whereas he had earlier done so only artificially. It was fine calligraphy itself which rendered his own calligraphy fine, at first through a difficult simulation, the effect of which nevertheless rose to his heart¹⁴ and then descended again from the heart to the member in question to enable him to write well naturally. The case of a man who wishes to become a sage of the soul¹⁵ is similar: he is obliged to do the things which such sages do, namely, a constant application to sagacity, until this attribute becomes attached to his heart and he becomes a sage of the soul.

The case of the man who wishes to become generous, content, clement and unassuming is identical: he must perform by simulation the actions associated with these qualities until they become part of his habitual nature. This is the only treatment available. And just as the one who wishes to become a sage of the soul does not despair of achieving his goal when he has wasted one night, but will not reach it if he does so repeatedly for many nights, similarly he who desires to purify and perfect his soul and to adorn it with good qualities¹⁵ will neither achieve his goal by worshipping for one day nor be barred from it because for one day he

¹⁴ Ar. *faḡīh al-nafī*. A characteristically Ghazālīan term applied to a sincere expert in the religious art of reforming souls. This, or its cognate expression *faḡīh al-dīn* ('sage of religion') is contrasted with the *faḡīh al-dunyā*, the "worldly jurist", who knows the formal requirements of liturgy and law, and yet has no appreciation of their true spiritual function. Ghazālī chose the root *f-q-h* to remind people of the original sense of 'understanding', which had become obscured as the word *faḡīh* became increasingly applied to legal casuistry. Cf. *Ḥyāt*, IV, 342-3 (K. *al-Munāqaba*, Bayān haḡīqat al-murāqaba); I, 28-9 (K. *al-'Ilm*, bāb 3, Bayān mā buddil min al-āz al-'ilāmā'). The word *ḡaḡhāt* had, however, already been used, e.g. by Tusarī (*Mu'arada*, 4-5), to denote people learned in spiritual matters.

sinned. This is the purport of our [credal] statement that one mortal sin does not necessarily lead to eternal damnation.¹⁶ However, one day of idleness will invite [the student] to the next, and then, little by little, to others, until his soul takes pleasure in laziness and abandons studying altogether so that the merit which attaches to being a sage passes him by. Similarly, one venial sin leads to another, until the basis for salvation is lost through the destruction of the basis of faith at the moment of death. And just as the effect of a single night on the acquisition of the status of sage of the soul is not felt,¹⁶ since this is something which appears little by little, like the growth and increasing height of the body; similarly the effect of one act of devotion on the purification and cleansing of the soul is not immediately perceptible. Nonetheless, one should not undervalue even a small amount of devotion, for a large quantity, which is made up of individual small acts, has an effect, so that each one of them must exercise an influence. There is not a single act of devotion but that it has an effect, even though it be concealed, and it must therefore necessarily entail some reward, since reward is in proportion to its effect; and this is the case with sin also. How many sages there are who deem the wasting of a day and a night a paltry thing, and continue to do so, procrastinating day after day until at last their natures depart from the acquisition of understanding: likewise is it with the man who underestimates small sins, and procrastinates and delays his repentance day after day,¹⁷ until such time as death suddenly seizes him, or the darkness of his sins so builds up in his heart that he is unable to repent (for a little ever invites one to abundance), and his heart becomes loaded with the chains of desires, from which he is unable to release himself. This is what is meant by the 'closing of the gate of

¹⁶ This is the orthodox Ash'arī position, which contrasts with that of the Khawārij and Mu'tazila, who taught that the commission of a mortal sin necessarily entails eternal punishment. (Ash'arī, *Maḡālib*, 124; Laḡḡām, 147; Ghazālī, *Ḥyāt*, I, 104 [K. *Qawā'id al-'aḡā'id*, faṣl 4, mabḡath 3; tr. Farris, *Foundations*, 105].)

repentance',^a and by God's statement (Exalted is He!): *And We have set a barrier before them and a barrier behind them* [to the end of] the verse.¹⁸ ^b And in the same wise, 'Ali (may God ennoble his face) said, 'Faith appears in the heart as a white gleam.¹⁹ As faith grows, so does its whiteness, until, when the bondsman's faith is complete, the whiteness covers his entire heart. And hypocrisy appears as a black speck, the blackness of which grows in proportion to it, until, when the hypocrisy becomes complete, the heart becomes entirely black.'²⁰

You have therefore come to know that good character proceeds sometimes from one's nature and innate disposition [*fiṭra*], sometimes from accustoming oneself to beautiful deeds, and sometimes from seeing and keeping the company of people who perform them, who are the companions of charity and the brethren of righteousness. For one nature can purloin²¹ both good and evil from another.^c The man in whom all three aspects are manifest, so that he is virtuous by nature, by habituation and by education, is possessed of the supreme virtue; similarly, he who is by nature ignoble, and chances to fall in with bad company from which he learns, and for whom the means of evildoing are readily available so that he grows accustomed to wickedness, is the most distant of men from God (Exalted is He!). Between these two degrees there are people of disparate participation in these three aspects, each of whom is possessed of a degree of proximity or remoteness in accordance with his quality and state. *Whoso works an atom's weight of good shall see it, and whoso works an atom's weight of ill shall see it also.*²² *And God wronged them not; rather did they wrong themselves.*²³

^a Although repentance until the last moment of life is possible for every individual, it is said that the 'gate of repentance is closed' when the heart is so overgrown with corruption and heedlessness that repentance is very improbable. Cf. Zabīdī, VII, 341.

^b The verse continues: *and have covered them so that they see not.*

^c Zabīdī (VII, 342) reminds us here of the popular proverb *al-ṭab' al-salīm sarāq*: 'a sound nature is a thief', meaning that it acquires the traits of the people with whom it associates.

[22.5] An Exposition Detailing the Method Used in Refining the Character

YOU have learnt from the foregoing that an equilibrium of the traits of character¹ causes the soul to be healthy, while any deviation from this equilibrium constitutes a sickness and a disorder within it, just as an equilibrium of the humours of the body leads to its health, and an imbalance entails its sickness. Let us therefore take the human body as our metaphor, and proceed with our discourse as follows.

The soul, in being divested of ugly traits and qualities and given virtuous and beautiful ones, is like a body, which may be cured through the removal of diseases and the restoration of health. Just as the basic constitution is usually in equilibrium, which a transforming disorder afflicts² through the effects of food, air and other circumstances, so also every child is born in equilibrium and with a sound innate disposition: it is only his parents who make of him a Jew, a Christian or a Zoroastrian,^a that is, it is through familiarity and education that ugly customs are acquired. And just as the body is not initially created complete, but rather moves towards completion and strength through its growth (provided by nourishment) and upbringing, so too the soul is created deficient, with its completion and perfection being present in a latent form, and will only become perfected through training [*tarbiya*],³ the refinement of the character, and being nourished with knowledge. Just as when the body is healthy the physician should establish the canon

^a See above, p.18A.

which will maintain this health; and when it is ill he should restore it to health: similarly, when your soul is pure, clean and of good character you should strive to keep it in this way and strengthen and purify it yet further, and when it is not, you should struggle to make it so. And just as a disorder which changes the body's equilibrium and brings about its sickness may only be treated through its opposite (if it proceeds from heat then through something cooling, and *vice versa*); similarly, the ugliness which is the heart's sickness can only be treated with its own opposite, so that the disease of ignorance is treated by education, that of avarice by giving money away, that of pride by self-effacement, and that of greed by forcibly restraining oneself from the things one craves. The curing of a sick body requires that one endure the bitter taste of the medicine and persevere in renouncing certain things one desires; and in like fashion, in the treatment of the heart's sickness one must endure the bitterness of struggle and steadfastness—this is even more the case, in truth, since one can escape a bodily illness through death, whereas the sickness of the heart (and we seek refuge with God!) is a sickness⁴ which abides even after death, and for all eternity.

A cooling medicine will not be sufficient to effect the cure of a disorder caused by heat unless it be administered in a certain measure, which will vary according to the severity or mildness of the complaint and the length of time for which it has been present. It is essential that there be a standard measure for this by which the efficient amount to be given may be known, since if the wrong quantity is administered the disorder will be exacerbated. The opposites with which the traits of character are treated must also be provided with a standard measure: just as the quantity of medicine used is taken in accordance with the sickness, so that the physician will not give any treatment until he knows whether the disease is caused by heat or cold, and has ascertained the degree to which the temperature is high or low, and will only then turn to the conditions of the body and the

weather, the profession, age and other circumstances of the patient, and will then, in accordance with all this, begin his treatment; so also the guiding Shaykh, who is the physician of his aspirants' souls and the treater of the hearts of those who wish for guidance, should not impose any specific duties and forms of self-discipline upon them until he has learnt about their characters and ascertained the diseases from which they suffer.

Were a physician to treat all of his patients with a single medicine he would kill most of them; and so it is with the Shaykh, who, were he to charge all his aspirants with one kind of exercise, would destroy them and kill their hearts. Rather, attention should be paid to the illness of each aspirant, his circumstances, his age, his constitution, and the capacity of his body⁵ to perform such exercises, which should be prescribed on this basis. If the aspirant is a beginner, and is ignorant of the provisions of the Law, he should first be taught about ritual purity and prayer, and the external acts of worship. If he is occupied in gaining money from forbidden sources or is regularly perpetrating some wrongdoing, he should be asked first to forsake this. And when he is made outwardly⁶ beautiful through acts of worship, and his members have been purified from external transgressions, the Shaykh should look, through the evidence provided by his states, to what lies within him in order to ascertain his character and the diseases of his heart. At this point, should he perceive that he has wealth in excess of his needs he should take it from him and give it in charity in order to empty his heart of it and to prevent him from being distracted. Should he perceive that frivolity, pride and self-esteem have taken hold of him he should instruct him to go to the marketplace and beg, since self-esteem and love of authority can only be broken by humiliation, of which begging is the most intense form. He will require him to persist in this for a period until his pride and self-esteem are destroyed, for pride, and also frivolity, are among the illnesses which lead to destruction.

Should the Shaykh see that the body and dress of the aspirant are usually clean, and that his heart inclines to this and is pleased with it, he will give him a job as a latrine attendant and cleaner, and instruct him to sweep filthy places, and to remain in the kitchen and places where there is smoke until the attachment he has to cleanliness departs. For someone who cleans and adorns his clothes, and makes requests for clean⁷ patched garments [*murraqa'at*]^a and coloured prayer-carpets is no different from a bride who spends the entire day decorating herself. There is no difference at all between a man who worships himself and one who worships an idol: inasmuch as one worships anything other than God one is veiled from Him. Therefore, anyone who pays attention to anything in his dress, apart from its being from a legitimate source and ritually pure, in a way which turns his heart towards it, is occupied with his own self.

It is one of the subtle aspects of discipline that if an aspirant does not permit himself to renounce frivolity or some other trait at all, and will not allow himself its opposite all at once, he should move from one blameworthy trait of character to another which is less harmful, in the manner of a man who washes off blood with urine, and then rinses off the urine with water, if water would not have removed the blood; and like a schoolboy who loves to play with balls and sticks and suchlike things, and then is progressively drawn from such play by being encouraged to improve his appearance and to wear fine clothes, and then from this by being encouraged to seek

^a The distinctive wear of Sufis in many medieval Islamic societies. (Cf. Hujwiri, 45-57; Anawati and Gardet, 37.) On the spiritual veil which lies in distraction by appearances, Ghazali writes elsewhere of those who, lured by the vice of spiritual illusion (*ghumr*), 'renounce silk and other fine stuffs, and ask instead for expensive patched garments [...] and dyed carpets [...] and think that they are Sufis simply because of the colour of their dress and the fact that it is patched, forgetting that the Sufis only wear patched garments because their clothes are threadbare'. (*Ihya'*, III, 348 [K. *Dhann al-ghumr*, simf 3].)

influence and authority, and then by being encouraged to long for the Afterlife. The case of the man whose soul does not permit him to abandon his illusion all at once is similar: let him move on to a lesser form of this vice. And so it is with the remaining traits.

Should the Shaykh see that the aspirant is usually under the influence of greed for food, he should oblige him to fast and to reduce the amount he eats. Next, he should instruct him to prepare delicious meals and serve them to others without tasting them himself, until his soul becomes stronger and he becomes used to forbearance, whereupon his greed will have been subjugated. And should he see that the aspirant is a young man longing to be married, but cannot afford to do so,⁸ he should instruct him to fast. Should this not do away with his sexual desire, he should tell him to break his fast with water and no bread or *vice versa* on alternate evenings, and forbid him to eat meat or any other thing with his bread, until his soul is reduced to submission and his sexual desire broken. For at the beginning of aspirancy there is no cure more effective than hunger.

If he sees that his is a predominantly irascible disposition he should oblige him always to be gentle and quiet, and should make him serve and keep the company of an ill-mannered man in order that he might train his soul to tolerate him. One of the Sufis habituated his soul to mildness and freed himself from excessive anger by hiring a man to insult him in public: he forced himself to be forbearing and to suppress his anger, continuing in this way until his nature became characterised by a proverbial gentleness.^a Another of them felt the presence of

^a Ghazali's direct or indirect source for this section seems to have been an ethical tract now conserved at the Qarawiyin Library in Fez, which has been attributed to Nicolaus of Laodicea, an obscure Aristotelian with mild neo-Platonic interests who lived at the time of Julian the Apostate. (M.C. Lyons, 'A Greek Ethical Treatise'.) The person hired in this particular story was a woman called *طوبى من اجل طوبى*. (Ed. Badawi, in appendix I to his edition of the Arabic *Nicomachean Ethics*, p.414.)

cowardice and faint-heartedness in his soul, and, wishing to acquire the trait of bravery, made it his practice to put to sea in the wintertime when the swell was at its roughest.^a The ascetics of India treat laziness in worship by standing up all night on pillars.^b And one of the Shaykhs at the outset of his own aspirancy, finding that his soul was lazy during his night devotions, for this reason forced himself to stand on his head all night so that his soul would willingly accept standing on his feet. Another treated his love of wealth by selling all that he owned and throwing the proceeds into the sea, fearing that if he gave it to other people he would be afflicted by self-satisfaction and a desire to be seen doing this.^c

These examples should teach you the way to treat hearts. It is not our intention to mention the medicine for each sickness, for this will be done in the remaining Books; rather what we intend to do here is to draw the reader's attention to the fact that the general technique consists in doing the opposite of everything

^a It appears that this particular anecdote was originally—and perhaps oddly—attributed to Dionysios. ('Nicolaus', ed. Badawī, 413; see Lyons, 'A Greek Ethical Treatise', 46.) It is also told in Miskawayh's *Tahdhīb*.

^b Cited by 'Nicolaus' (ed. Badawī, 414; tr. Lyons, 46).

^c Cf. 'Nicolaus' (ed. Badawī, 414; tr. Lyons, 46): 'An example of that was the man who sold all that he owned and threw the purchase money into the sea—Crates was his name. After that he cried, "Crates frees himself!" Hujwiri (*Kashf al-mahjūb*, tr. Nicholson, 228) believes that the protagonist of the story was the eccentric Baghdad mystic al-Shibli. Ibn al-Jawzi, although unaware of its pedigree, has doubts about the ethical value of the tale; these are, however, credibly dispelled by Zabīdī (*Ihāf*, I, 37-8), who explains that such lessons are not cited as general principles of conduct, but merely illustrate ways in which the religious obligations of attaining *lawāqef*, true reliance upon God, may for certain individuals under the guidance of a Shaykh sometimes take precedence over those usages of religion which, while recommended, are not obligatory. Cf. also Kably, 'Satan dans l'Ilyā', 36-7, where Ibn al-Jawzi's remarks are similarly dismissed.

that the soul inclines to and craves. God (Exalted is He!) has summed up all of these things in His statement: *And whoever fears the standing before his Lord, and forbids his soul its whim, for him Heaven shall be the place of resort.*⁹

The important principle in the spiritual struggle is to carry out what one has determined upon: if one determines to renounce a desire, then the means to pursue it will be made easier; this is a trial and a test from God, and one should therefore have fortitude and perseverance. If one habituates oneself to violating one's own resolution the soul will come to take pleasure in this and will be corrupted. Should it happen that a man does violate his resolution, he should compel his soul to accept a punishment for this, as we have already mentioned in [the section on] the chastisement of the soul in the *Book of Self-Examination and Vigilance*:^a if he does not intimidate it through the presence of a punishment it will defeat him and make the following of the desire seem good, and this will corrupt his self-discipline entirely.

^a *Ilyā'*, IV, 346-8 (K. *al-Murāqaba*, Murāba'a 4), a list of incidents which includes the well-known story in which Junayd forces himself to bathe fully-clothed in cold water as a punishment for his *naḥf*, which had demanded that he delay the required ablutions for his prayers until hot water became available.

[22.6]

An Exposition of the Symptoms by which the Diseases of the Heart may be Recognised, and the Signs which Indicate a Return to Health

KNOW that each member of the body has been created to discharge a particular function, and that it falls ill when it is no longer able to perform it, or else does so in a disturbed fashion: the hand ails when it can no longer strike, and the eye when it can no longer see. Thus it is with the heart, which falls ill when it becomes incapable of performing the activity proper to it and for which it was created, which is the acquisition of knowledge, wisdom, and gnosis,^a and the love of God and of His worship, and taking delight in remembering¹ Him, preferring these things to every other desire, and using all one's other desires and members for the sake of His remembrance. God (Exalted is He!) has said: *I created him and mankind only to worship Me.*²

Thus every part is possessed of a benign function,³ that of the heart being the acquisition of wisdom and gnosis

^a Ar. *ma'rifa*. Readers accustomed to Christian terminology should recall that this word, conventionally and conveniently translated as 'gnosis', really denotes a direct experience of God attained through humility and seriousness, which is far removed from the 'self-importance of the Gnostic, as well as his naive rejoicing in fantastic speculation' (the comment of the Lutheran scholar Tor Andrae: *Garden of Myrtes*, 79). Cf. Gardet and Anawati, *Introduction à la théologie musulmane*, 230, 342; Goichon (tr.), *Live des directives et remarques*, 475-6, 486.

[*ma'rifa*], which is the specific property of the human soul which distinguishes man from the animals: for he is superior to them not with regard to his capacity for eating, mating, seeing and so forth, but rather with regard to his gnosis of the true nature of things, and their origin, and their Originator, Who is God (Great and Glorious is He!). For should he know all things but God it would be as though he knew nothing at all. The sign of the gnosis of Him is love, for whosoever knows Him loves Him also; and the sign of this love is that one should prefer none of the things of this world over Him. As God (Exalted is He!) has said, *Say: If your fathers, and your sons, and your brothers, and your wives, and your tribe, and the wealth you have acquired and the trade you fear may not prosper, and the dwellings you desire, are dearer to you than God and His Messenger and striving in His way, then wait until God brings His command to pass.*^a Therefore, whosoever possesses a thing which is more dear to him than God is harbouring a sickness in his heart, just as a man who, loving to eat mud, and having lost his desire for bread and water, must needs suffer a sickness in his belly. These are the symptoms of the disease, by which we learn that every heart—saving only those which God has rescued—is sick. Yet there are some diseases which exist unbeknown to those they afflict, and the disease of the heart is one of these, which is why the man who suffers from it is heedless. Even if he becomes aware of it, he finds it difficult to persevere in the bitter medicine of opposing his desires, which is akin to the spirit's extraction during the agonies of death; or, should he indeed find in himself the strength needed for such perseverance, he may be unable to find a physician of insight to treat him. For the physicians, who are the scholars [*ulamā*], have also been overpowered by this disorder, and treatment will but rarely be sought from a physician who is himself unwell. It is for this reason that the malaise has become so taxing and chronic, and that this science has become obliterated, so that some

^a The 'command' refers to the Day of Judgement.

people have been led to deny altogether the existence of the medicine—and even the disease—which are proper to hearts. Instead, men have given themselves over to worldliness and to activities which in outward appearance are acts of worship, but inwardly are no more than customs and acts, performed when others are watching.

So much for the symptom of the underlying disorder.

As for the sign which indicates a return to health following upon treatment, this is perceived by scrutinising the particular sickness which is being addressed. If one is treating the fatal disease of avarice, which sets man at a far distance from God, then [it will be found that] the only method of doing so is to encourage the patient to give and spend his money. This should not be done, however, to the point where he squanders it, for this also would be an illness, resembling the case of a man who treats coldness with heat until the heat, which is also a disorder, comes to predominate. What is required is the establishment of an equilibrium between 'grudgingness' and 'prodigality', so that one remains in the centre and at the greatest possible distance from the two extremes. Should you wish to determine where this middle point lies, then consider the action which results necessarily from the blameworthy trait: if it is easier and more pleasurable for you than its opposite, then that trait is predominant in your case. For instance: should you find the acquisition and retention of money easier and more enjoyable than giving it to those who may justly receive it, then you should know that avarice is a dominant characteristic in you, and you must constantly give until such time as giving to a undeserving recipient becomes easier and more enjoyable than to withhold it legitimately, at which time prodigality will have assumed the dominant place. Then return to the practice of withholding your wealth, and constantly watch over your soul and draw inferences about your character from the evidence of what deeds it finds easy and which ones hard, until the connection between your heart and money is broken, and you incline neither

towards giving it nor withholding it, since it has become as water to you, so that when you give or withhold it you do so for a needful purpose, and so that giving your money does not seem preferable to you than its retention. Every heart which becomes like this has *come to God* with a sound aspect in this regard.^a However, it must be sound in respect of the other traits of character also, so that it retains not a single tie with anything connected with the world, whereupon the soul will be enabled to leave this world unattached to it, paying it no heed, and no longer yearning for the things which it contains. At this point it will return to its Lord, at peace, *content in His good pleasure*, having entered among God's bondsmen^b who are close to His presence, such as are the Prophets, the Saints, the Martyrs and the Righteous; *the best of company are they!*^c

The authentic mean between the two extremes is exceedingly obscure, being thinner than an hair and sharper than a sword.^c Assuredly, the man who keeps to the Straight Path [*al-sīrāt al-mustaqīm*] in this world shall cross the Traverse [*al-sīrāt*] in the next; yet it is a rare thing for a man to be free of all deviation from this Straight Path (by which I refer to the mean), and any inclination either to one side of it or the other, which thing would cause his heart to be attached to that side and thereby to suffer chastisement of some sort by passing through Hell, even if only at the speed of a lightning-bolt.^d For God (Exalted is He!) has said, *There is not one of you that shall not come to it. This is a fixed ordinance of thy Lord. Then*

^a Cf. Q. XXXVI:88, 89: *The day when wealth and sons avail not, save him who comes to God with a sound heart.*

^b Cf. Q. LXXXIX:28-30: *O thou soul at peace! Return unto thy Lord, content in His good pleasure! Enter among My bondsmen! Enter thou My Garden!*

^c The Traverse (*sīrāt*), which spans Hell and across which all mankind must pass on the Day of Judgement, is thus described in several Traditions, for example Ibn Hanbal, *Musnad*, vi. 110. Ghazālī outlines the doctrine at *Ihyā'*, iv. 447 (K. *Dhīr al-mawt*, *Sifāt al-sīrāt*; tr. Winter, *Remembrance of death*, 205-10).

^d Another characteristic of the Traverse is that the righteous will pass over it in this way. (*Ihyā'*, iv. 447; tr. Winter, 208.)

shall *We save those that were Godfearing*,^{7a} that is, those that were close to rather than distant from the *Straight Path*. It is because of the difficulty of preserving recitude [*iṣtiqāma*] that every one of God's bondsmen is required to pray *Guide us to the Straight Path* seventeen times each day, the recitation of the Opening *Sūra* being an obligatory part of every *ṣalāṭ*.^b It is related that a man once saw the Emissary of God (may God bless him and grant him peace) in a dream. 'O Emissary of God!' he said, 'Why did you declare that "Hūd" had turned your hair grey?' And he replied, 'Because of the statement of God (Exalted is He!), *Practise recitude as you have been commanded*.'^{8c} Thus the treading of the *Straight Path* with due recitude is something extremely obscure; nevertheless the bondsman, should he be unable to do this properly, must at least strive to keep in its vicinity. Whosoever wishes for salvation can only win it by means of righteous acts, which proceed solely from good traits of character. Therefore let every bondsman look to and reckon his attributes and qualities, and devote his energies to treating them one after the other.

And we ask God, the Generous, to render us among the devout.⁹

^a Most Muslim theologians, on the basis of this verse, hold that all mankind shall enter Hell, which, for the righteous, will comprise a kind of purgatory for their minor sins, after which they are to be received into Heaven through the Prophet's intercession. The Prophets and Saints, although also destined to visit the infernal regions, will not be tormented there. Cf. Winter, *Remembrance of death*, 59, note A.

^b In the *Shāfi'i* school of law to which *Ghazālī* subscribed, this is one of the eleven obligatory components (*arkān*) of the canonical prayer. (*Ghazālī, Wajiz*, 42.)

^c The verse is in the *Sūra* of 'Hūd'.

[22.7]
 An Exposition of the Way
 in which a Man may Discover
 the Faults in his Soul

R NOW that when God (Exalted is He!) wishes His bondsman well, He grants him insight into the faults which lie in his soul. The faults of a man of perfect insight¹ are never hidden from him, and whosoever knows his faults is in a position to treat them. Most people, however, are ignorant of the faults of their souls, and might see the mote in their brother's eye but not the beam which lies in their own.² There are four ways by which the man who would know the faults of his soul may do so.

Firstly, he should sit before a *Shaykh* who has insight into these faults and hidden weaknesses, and put him in authority over his soul, and follow the instructions he gives in connection with his struggle therewith, as is the place of the aspirant with his *Shaykh*; this latter will ascertain these faults, and explain to him the method by which they should be treated. However, such a man is hardly to be found in this age.

¹ There is an unmistakable echo here of Matthew vii. 3. For the use of this idiom by *Ghazālī* and other Muslim writers see Asin, *Espiritualidad*, I. 189n. Goldziher, 'Math. VII. 5 in der muhammedanischen Literatur'. There is no reason to suppose that *Ghazālī* has been using the Gospel directly at this point rather than his Muslim sources. The following all cite this image: Abū Nu'aym, *Hilya*, iv. 99; Qudā'i, I. 356; Ibn al-Mubārak, *Zuhd*, 70; Ibn Abī Shayba, xiv. 38; and Goldziher finds it also in al-Mubarrad's *Kāmil*. For the Muslim use of New Testament idioms see Arnaldez, *Jésus fils de Marie prophète de l'Islam*; Jomier, 'Jésus tel que Ghazālī le présente dans 'al-Hyā', and Jomier's list of other works on the subject in note 3 to his page 77.

Secondly, he may seek out a true, perceptive and religious friend, and appoint him to be the overseer of his soul, so that he notes his circumstances and deeds, and brings to his attention the inner and external faults, acts and traits which he finds dislikeable in him. This was the practice of the wise men² and the great leaders of the Faith: 'Umar (may God be pleased with him) used to say, 'May God grant His mercy to a man who shows me my faults'. And he used to ask Salmān about his faults when they met, saying, 'What things have you heard about me that you find dislikeable?' Salmān pleaded to be excused answering this, but when he insisted, replied, 'I have heard that you once ate two kinds of food at one meal, and that you have two sets of clothing, one to wear at night and the other for the day'. 'Have you heard anything else?' he enquired, and he said that he had not. 'These two things,' he said, 'I now renounce'.³ He used also to question Hudhayfā, saying, 'You were the confidant of God's Emissary (may God bless him and grant him peace) in the matter of the Hypocrites. ⁴ Can you see any of the signs of hypocrisy in me?' In this way used he to accuse himself, despite his great worth and exalted position, for the greater a man's intelligence and position the less impressed will he be with himself and the more often will he engage in self-accusation.

This too, however, is rarely to be found. Few indeed are the friends who do not resort to flattery, but tell one about one's faults instead, and who harbour no envy. Among your friends you must needs have one who is jealous, or who has an ulterior motive, who deems something a fault when it is not, or a flatterer who conceals some of your defects from you. It was for this reason that

² Hudhayfā is remembered as the *sāhib sirr al-Nabi*, the 'repository of the Prophet's secret', partly because he was told of certain events which would usher in the end of time, and in part because he was aware of the identity of a number of hypocrites within the ranks of the Muslim community at Medina. (Cf. Ghazālī, *Ihyā'*, IV, 214 [K. *al-Tawhid wa'l-tawakkul*, *Sharḥ* I; Massignon, *Essai*, 161; Ibn 'Arabi, *Futūḥāt*, cited by Chittick, *The Sufi Path of Knowledge*, 270.)

Daūd al-Tā'i renounced all human company, and said, when asked why, 'What can I do with people who hide my faults from me? It was ever the desire of religious people to discover their faults through being told of them by others; however, things have come to such a pass with us that the most hateful of all people are those who counsel us and draw our attention to our defects. This is almost expressive of a weakness in our faith, for bad traits of character are vipers and stinging scorpions, and were someone to tell us that under our clothes there lurked a scorpion we would account this a great favour, and be delighted, and would occupy ourselves with removing and killing the scorpion in question. Yet the injury and pain it could cause to the body would last no more than a day, while ugly traits of character cause an injury in the very core of one's heart, which, it may be feared, ⁴ will endure even after death and for evermore, or for thousands of years. ⁵ Nevertheless, we are not delighted when someone calls these things to our notice, nor do we busy ourselves with removing them; instead we repay the one who thus counsels us in kind, and say, 'What about you? You also do this, that and the other,' so that resentment towards him distracts us from gaining any profit by his advice. This is a kind of hardness in the heart produced by many sins, ⁵ which in turn are the consequence of weak faith. Therefore we ask God (Exalted is He!) that through His grace and generosity He should inspire us with right guidance, show us the faults of our souls, occupy us with treating them, and guide us to thank those who reveal such weaknesses to us.

The third way is to learn of the faults of one's soul by listening to the statements of one's enemies, for a hostile eye brings out defects: it may happen that a man gains more from an enemy and a foe who reminds him of his faults than from a dissimulating friend who praises and speaks highly of him, and hides from him his faults. Although human nature is inclined to disbelieve an

⁴ Until such time as God relents towards the sinner, and delivers him from hellfire.

enemy and to interpret his statements as the fruit of envy, still, the man of insight, whose faults must necessarily be noised abroad in the statements of his foes, will not fail to derive some benefit.

The fourth way is to mingle with people, and to attribute to oneself every blameworthy thing which one sees in them. For 'the believers are mirrors one to another',⁶ and recognise their own faults in the faults of others, knowing that temperaments are similar in the following of desire, and that every attribute in a man must be shared by his associate to some degree; thus one will come to scrutinise one's own soul and cleanse it of everything one finds blameworthy in others. This constitutes the highest degree of self-discipline. Were all people only to renounce the things they dislike in others they would not need anyone to discipline them. Jesus (upon whom be peace) was once asked, 'Who taught you?' 'I was taught by no-one,' he replied. 'I perceived the ignorance of the ignorant man, and avoided it.'⁷

All of the above are devices which may be resorted to by those who have no *gnostic Shaykh*, who is intelligent, insightful into the faults of the soul, and compassionate, who gives one counsel in the affairs of religion, and who, having completed the refinement of his own soul, occupies himself with counselling and refining the souls of other bondsmen of God. Whosoever finds such a man has found his physician, and should stay with him, for it is he who will deliver him from his sickness and from the destruction which lies before him.

⁶ This attribute forms part of Islam's image of the Prophet Jesus. See Jomier, 'Jesus', 49.

[22.8]
 An Exposition of Evidence
 handed down from Men of Spiritual
 Insight and Provided in the Law
 to the effect that the Way
 to cure the Diseases of the Heart
 is by Renouncing one's Desires,
 and that the Stuff of such Diseases
 is Following Desires

KNOW that should you contemplate what we have said above with an eye ready to draw lessons, your inner sight will be opened, and the diseases and remedies of hearts will be unveiled to you through the light of knowledge and certitude. If, however, you are not capable of this, you should nevertheless not fail to believe and have faith, through learning and the imitation of those who deserve to be imitated. For faith and knowledge are two degrees, and the latter occurs after the advent of faith, and comes subsequently to it. God (Exalted is He!) has said, *God exalts those among you that have faith, and those that have knowledge, to high ranks.*¹ Thus whosoever believes that the path to God (Great and Glorious is He!) lies in resisting his desires, but has not grasped the cause and secret of this, is among those that have faith; while he who learns the profundities² and secrets of these desires becomes one of those that have knowledge. *And God has promised the best to both.*³ ⁴ The texts of the Qur'an, the

¹ The best refers to Paradise.

Sumna and the statements of the scholars which demand that one credit this thing are innumerable. God (Exalted is He!) has spoken of the who *restrains his soul from its whims; for him Heaven is the place of resort.*⁴ And He has said (Exalted is He!), *They are those whose hearts God hath proven unto piety,*⁵ [the meaning of which] is said to be: 'He divested them of love for their desires.'^a

The Emissary of God (may God bless him and grant him peace) said, 'The believer is beset with five afflictions: a believer who envies him, a hypocrite who hates him, an unbeliever who makes war on him, a devil who misguides him, and a soul which struggles against him.'⁶ He thus explained that the soul is an enemy which struggles with one, and which must be fought.

It is said that God (Exalted is He!) revealed to David: 'O David! Warn and caution your companions about indulging in desires,^b for hearts which are attached to worldly desires are veiled from Me.'⁷

And Jesus (upon whom be peace) said, 'Blessed is he who renounces a present desire for the sake of something promised which he has not beheld.'^{8 c}

And our Prophet (may God bless him and grant him peace) said to some people who had just returned from the *Jihād*: 'Welcome! You have come from the lesser to the greater *Jihād*. 'O Emissary of God!' he was asked. 'And what is the greater *Jihād*?' 'The *jihād* against the soul,' he replied.⁹

And he said (may God bless him and grant him peace), 'The real *mujāhid* is he that wars with himself for the sake of God (Great and Glorious is He!).'¹⁰

And he said (may God bless him and grant him peace), 'Refrain from harming your own soul, and follow not its whims

^a Cf. Qushayrī, *Lata'if*, iii. 438: 'He proved their hearts unto piety by divesting them of the love of their desires, so that they eschewed evil traits and observed decency of conduct.'

^b An alternative translation might be: 'Beware of those of your companions who indulge in desires.'

^c i.e. Heaven.

into the disobedience of God, lest it dispute with you on the Day of Arising so that one part of you curses another, unless God (Exalted is He!) grant you His forgiveness and protection.'¹¹

Said Sufyān al-Thawrī, 'Never have I dealt with anything more difficult than my soul, which sometimes helps me, and sometimes opposes me.'¹²

Abu'l-'Abbās al-Mawṣilī used to say to his soul, 'O soul! Neither do you revel in the world with the sons of kings, nor do you struggle for the Afterlife with the ascetics. It is as though you had imprisoned me between Heaven and Hell. O soul! Are you not ashamed?'

Al-Ḥasan said, 'An unruly riding-beast is in no greater need of a strong bridle than is your soul.'

Said Yahyā ibn Mu'ādh al-Rāzī, 'Fight your soul with the swords of self-discipline. These are four: eating little, sleeping briefly, speaking only when necessary, and tolerating all the wrongs done to you by men. For eating little slays desire, sleeping briefly purifies your aspirations, speaking little saves you from afflictions, and tolerating wrongs will bring you to the goal—for the hardest thing for a man is to be mild when snubbed and to tolerate the wrongs which are done against him. And when the wish to indulge your desires and sin stirs in your soul, and the delight of superfluous discourse is aroused, you should draw the sword of eating little from the scabbard of the midnight prayer and sleeping briefly, and¹³ smite them with the fists of obscurity and silence until they cease to oppress you and avenge themselves upon you, and you become safe from¹⁴ their vicissitudes to the end of your days,¹⁵ having cleansed them of the darkness of the soul's desires so that you escape from their hazardous afflictions. At this you will become a subtle spiritual body, and a radiance without weight,¹⁶ and shall roam in the field of goodness, travelling¹⁷ the paths of obedience to God like a swift horse in the field, and a king taking his recreation in a garden.'

He also said, 'Man has three enemies: the world, the devil, and the soul. Be on your guard against the world through remun-

ciation, against the devil by disobeying him, and against the soul by abandoning desire¹.

A sage once said, 'The man who is ruled by his soul is a prisoner-of-war in the well^{A18} of his desires, and is incarcerated in the gaol of his whims, which govern and lead him wherever they wish by means of a halter which lies in their hand,¹⁹ so that his heart is denied all benefit.'

Said Ja'far ibn Muhammad,²⁰ 'The scholars and the sages all concur that pleasure cannot be gained save through the renunciation of pleasure.'^B

Said Abū Yahyā²¹ al-Warrāq, 'Whosoever gratifies his members by indulging in desire has planted the tree of regret in his heart.'

Said W'ahb,²² 'Everything more than bread is desire.'²³

Said Wuhayb ibn al-Ward, 'Whosoever inclines toward the desires of this world should prepare himself for humiliation.'

It is related that after Joseph (upon whom be peace) had been set in charge of the storehouses of the land,²⁴ and during a state procession in which he rode with some twelve thousand of the nobles of his kingdom,²⁵ Potiphar's wife, who was seated on a nearby eminence, said, 'Glory be to Him Who enslaves kings who disobey Him,²⁶ and makes slaves into kings when they obey Him!²⁷ O Joseph! It is greed and desire which make slaves from kings, which is the reward of the iniquitous,²⁸ while steadfastness and piety bring kings forth from slaves'. And Joseph replied, as God (Exalted is He!) has said,²⁹ 'Whosoever has piety and steadfastness; God shall not cause the reward of those who do good to be lost.'³⁰

Said al-Junayd, 'Last night, finding myself unable to sleep, I arose and began my litany [wird].^C However, I failed to find therein the sweetness to which I had been accustomed. I wanted to

^A The Arabic word is *jubb*, which recalls the well into which the Prophet Joseph was cast by his brothers.

^B The pleasures of this world as against the next.

^C The most common term for a sequence of devotional phrases and

sleep, but could not; I sat, but I could not abide this, so I went outside. And there I saw a man lying in the roadway, wrapped in a cloak. When he perceived me he said, "O Abū'l-Qāsim! Why so long in coming?" "O sir!" said I, "Without a time fixed beforehand?" "A time was fixed," he replied. "I asked God, Who moves all hearts, to move your heart towards me." "Thus did He do," I said, "so what would you have of me?" He asked, "When does the heart's ailment become its cure?" "When the soul is contradicted by its own whims,"^A I replied. And, addressing his soul, he said, "Listen! Seven times have I given you this answer, yet you refused to hear it from anyone except al-Junayd! Now you have done so!" At this, being still unknown to me, he went his way.³¹

Yazīd al-Ruqāshī said, 'Keep cold water away from me in this world, that perhaps I may not be denied it in the next!'

A man once enquired of 'Umar ibn 'Abd al-'Aziz, 'When should I speak?' And he replied, 'Whenever you wish to remain silent'. 'And when should I be silent?' the man asked, and 'Umar replied, 'Whenever you wish to speak.'^{32 B}

Said 'Alī (may God ennoble his face), 'Whosoever desires Heaven will forget the desires of this world.'

Malik ibn Dīnār used to roam the marketplace, and whenever he saw something that he desired, would say to his soul, 'Be patient, for I swear by God that I only deny it you because of the esteem in which I hold you.'

prayers, typically culled from the Qur'ān, which are to be recited at specific times as directed by a Shaykh.

^A That is, it is only when the soul's faculty of persistent insinuation is refined into an impulse to virtue rather than to vice and self-indulgence that it becomes an ally, rather than an obstruction, on the path to God. Cf. the famous *ḥadīth*: 'not one of you believes until his inclination [*hawāshī*] is in accordance with what I have brought.' (Baḡhawī, *Sharḥ al-sunna*, cited in Nawawī, *Aḥād'īn*, no. 41; Tabrizī, *Mishkāt*, tr. Robson, I, 45.)

^B Controlling the urge to assert oneself through speech is an important part of Ghazālī's programme, forming the subject of an entire 'book' of the *Iḥyā' (in. book 4: K. Af'āl al-ḥisān)*.

Since the scholars and sages are thus agreed that there is no path to felicity in the Afterlife except the denial of the soul's whims and desires, to believe in this thing is therefore an obligation. The details concerning which desires should be renounced can be discerned³³ from what we have set out above. The essence and secret of self-discipline is this: that the soul should not take pleasure in anything which will not be present in the grave—apart from that quantity which cannot be dispensed with. In matters of food, marriage, clothing,³⁴ accommodation, and every other thing which one needs, one should restrict oneself to what is necessary and indispensable, for should the soul take pleasure in any of these things it will grow familiar with it, and, upon death, will wish to return to the world on its account; and no-one wishes to return to this world save him who has no share in the next. The only road to salvation in this regard is for the heart to be occupied with the knowledge, love, meditation upon and devotion to³⁵ God, the strength for which can be derived from Him alone,³⁶ and for one to restrict oneself to such worldly things as will set aside the obstacles to remembrance and meditation.

The man who is unable to do this rightly should come as close to it as he can. There are four classes of people in this regard. Firstly, there is the man whose heart is so engrossed in the remembrance of God that he pays no heed to the world, apart from the bare necessities of life: he is one of the Truthful Saints [*siddiqūn*]. It is only by dint of long discipline and patient abstinence from one's desires that one can attain to this rank. Secondly, there is the man whose heart is engrossed in the world, and who remembers God only mechanically, doing so with his tongue rather than his heart: such a man will be destroyed. Thirdly, it may be that a man is occupied with both religion and with the things of this world, with the former being predominant over his heart. This man, while he must necessarily come to Hell, shall be delivered from it rapidly, in proportion to the preponderance of God's remembrance in his

heart.^a Fourthly, there is the man whose heart, although occupied with both, is nevertheless dominated by the world. He will remain in Hell for a long period, but must, however, ultimately emerge from it because of the power of the remembrance of God which, despite the preponderance of worldly concerns, had established itself in his innermost heart. O Lord God! We seek refuge in Thee from disgrace, for truly Thou art the place of refuge!³⁷

The following objection may be raised: since the enjoyment of permitted things is itself permitted, these cannot be a cause of remoteness from God. This, however, is a feeble notion, for 'the love of this world is the source of every sin'³⁸ and invalidates every good deed.³⁹ For a permitted thing which is in excess of what one needs is also a thing of this world and a source of remoteness from God, as will be discussed later in the *Book of the Condemnation of the World*.^b

Ibrāhīm al-Khawwāṣ said, 'When I was once on Mount al-Likām,^c I beheld a pomegranate tree, and conceived a desire to eat from it. I took one pomegranate and split it open, but found it sour, so I left it and continued on my way. In due course I saw a man lying on the ground with hornets swarming over him. "Peace be upon you!" I said, and he replied, "And upon you be peace, Ibrāhīm!" "How did you know my name?" I demanded, and he said, "He who knows God knows all things". "I see that He has granted you a spiritual state", said I; "why then do you

^a According to the Ash'arite doctrine, sinful monotheists will remain in Hell only for as long as is necessary to punish them for their erstwhile transgressions, after which, by the Prophet's intercession, they will be received into Paradise. Cf. *Ihyā'*, IV, 466-9 (K. *Dhikr al-mawt*, sharr 2, sa'at rahmat Allāh; tr. Winter, *Remembrance of death*, 254-60).

^b *Ihyā'*, vol. III, book 6 (III, 173-200). A part of this important book has been translated by A. Uthmani; see Appendix II.

^c A mountain overlooking Antioch, where there had been a hermitage since the time of Ibn Adhām, frequented by ascetics and mendicants. See Vadet, *Traité d'amour mystique*, 4; Ibn al-Jawzī, *Sifāt al-sāfiyān*, II, 308-14.

not ask Him to protect you from those hornets?" But he replied, "I see that you too have a state in God's sight. Why then do you not ask Him to protect you from your desire for pomegranates? For the sting of pomegranates is felt in the Afterlife, while that of hornets is felt in this world alone". At this, I left him, and went on my way.⁴⁰

Said al-Sarî, 'For forty years my soul has been asking me to dip my bread into some treacle, yet I have not done so.'⁴¹

Thus it is that one can never reform the heart so that it follows the path of the Afterlife until one has prevented the soul from taking pleasure in what is permitted. For the soul, if allowed some permitted things, will then desire others which are forbidden. In this way the man who wishes to keep his tongue free from backbiting and chatter should remain silent in all things save the remembrance of God and⁴² the duties of religion, until such time as his desire for speech dies, for then he will speak only in ways that are proper, so that both his silence and his speaking become forms of worship. Similarly, for as long as the eye is accustomed to looking at all that is beautiful it will not restrain itself from looking upon that which is forbidden to it. And so it is with the other desires, since the faculty with which one desires the permissible is the same as that with which one desires the prohibited; desire is one thing, and the bondsman of God is required to restrain it from forbidden things. If the soul is not accustomed to being confined to the essentials, its desires will gain control.

This constitutes one of the hazards which inhere in licit things. Behind them lies a greater hazard, which is that the soul might take pleasure in its enjoyment of this world, and incline towards it and find contentment therein because of its exuberance and vanity, until it becomes intoxicated⁴³ after the fashion of a drunkard who never wakes from his inebriation. This rejoicing in the world is a deadly poison which runs in a man's veins, driving from the heart all fear and sadness,⁴⁴ and all remembrance of death and of the terrors of the Day of Arising. Thus does it constitute the death of the heart.

God (Exalted is He!) has said, *They desire the life of the world, and feel secure therein;*⁴⁵ *And they rejoice in the life of the world, whereas the life of the world is but a [brief] comfort as compared with the Afterlife.*⁴⁶ And He has said, *Know that the life of the world is but play and idle talk, pagentry, and boasting among you, and rivalry in wealth and children [to the end of] the verse.*⁴⁷ ⁴ All of this constitutes a condemnation of the world, and we ask God for His safekeeping.⁴⁸

The resolute Sufis have tested their hearts during states of rejoicing in the world, and have found them to be hard, wanton,⁴⁹ and slow to be affected by the remembrance of God and the Last Day; they have also tested them in the state of sadness, and found them to be soft, delicate, pure, and receptive to the effects of His remembrance. In this way have they learnt that salvation lies in constant sadness, and in distance from the sources of arrogance and joy. Then they weaned their souls from the things they found delightful, and habituated them resolutely to the renunciation of their desires, whether for permitted or forbidden things, knowing that they would be called to account for the former, punished for the latter, and reproached for that which was ambiguous⁵⁰ (reproach being itself a form of punishment, for whosever is questioned during the Reckoning on the plains of the Arising has been punished).⁵ In this way they saved⁵¹ their souls from their torment, and, being delivered from the imprisonment⁵² and slavery of their desires, and having acquired intimate familiarity with the remembrance of God and obedience to Him, gained freedom and abiding power in this world and the next. They had treated their souls as though they were falcons to be trained and transformed from a state of sav-

^A The verse continues: *as is vegetation after rain, the growth of which is pleasing to the husbandman, but afterwards it dries up and you see it turn yellow; then it becomes straw. And in the Afterlife there is grievous punishment, and forgiveness from God and His good pleasure; whereas the life of the world is but the comfort of illusion.*

^B An echo of a *hadith*: 'Whosoever is questioned during the Reckoning has been punished [thereby]'. (Bukhârî, 'Ihm, 35; Muslim, Janna, 79.)

agery and wildness to one of obedience and discipline. For a falcon should first be shut up and hooded in a dark chamber until it forgets its freely-roving nature and how it used to fly in the air higher and yon, and then should be tamed by being offered meat until it becomes familiar with its owner, and so docile that wherever it may be when it hears his voice, it returns to him when called. The soul is similar: it does not become tame before its Lord or enjoy His remembrance until it is weaned from its habits, firstly through enduring isolation and retreat, in order to keep the hearing and the sight from familiar things, and, secondly, through acquiring the habit of praise, remembrance and prayer while still in a state of retreat, until it becomes dominated by familiarity with God's remembrance rather than with the world and its desires. This is a heavy burden for the aspirant at the outset, but ultimately becomes a source of pleasure, in the manner of a small boy who finds being weaned from the breast a hardship, and cries bitterly and with anguish, and is repelled by the food which is set before him as a substitute for his milk. However, if he is then denied any milk at all, he finds his abstinence from food extremely exhausting, and, when hunger overmasters him, he second nature to him, so that were he to be returned to the breast he would leave it alone and dislike its milk, having acquired a familiarity with food. Similarly, a riding-beast initially shies away from saddle and bridle, and will not be ridden, and has to be forced to endure these things, and must be restrained with chains and ropes from the roaming at will⁵³ which had been its custom. Later it becomes so familiar with these things that when it is left untethered it stands quite still.^a

The disciplining of the soul is similar to that of birds and riding-beasts. It is first denied exuberance, arrogance⁵⁴ and taking pleasure in the delights of the world and in everything which it

^a This image is used in a more elaborate form by al-Hakim al-Tirmidhi (*Amthal*, 184-5).

must leave at the time of death, having been told, 'Love whatsoever you will, for you shall surely leave it';⁵⁵ so that when it realises that the man who loves a thing which he must lose will certainly suffer,⁵⁶ it occupies itself with the love of that which it shall never lose, which is the remembrance of God, which shall accompany him into his grave and never depart from him. All of this is achieved by means of endurance, which lasts but a few days, since this life is short in comparison with the length of the life to come, and there is not a single intelligent man who is not happy to endure the hardships of travel and of learning a trade, and so forth, for one month, in order to enjoy himself for a year, or for the rest of his life. When compared with eternity, it is as though all of one's lifetime is less than one month of one's life; thus one must struggle and endure. For 'in the morning people praise the one who travelled by night, when the blindnesses of slumber depart from them', as 'Ali (may God be pleased with him) said.⁵⁷

The method of discipline and struggle varies from one person to the next, in accordance with their circumstances. The basic principle, however, is that all should renounce those things of the world which are found to be pleasurable. The man who rejoices in wealth or fame, or an audience receptive to his sermons, or in a high position in the judiciary or the government, or in the great number of his pupils, should firstly renounce this thing in which he takes such pleasure and delight. For if, when he is denied any of these things and is told that his reward in the Afterlife is undiminished by this denial, he dislikes this and finds it painful, then he is one of those who *desire the life of the world and feel secure therein*,⁵⁸ and this will be a cause of his destruction. Then, when he has renounced these sources of joy, let him remove himself from the company of others and remain by himself, and keep watch over his heart until it occupies itself with nothing but the remembrance of God and meditation upon Him. Let him lie in wait for any desire or insinuation which might appear in his soul until he extirpates the stuff of which these are made; for every insinuation has a cause,⁵⁹ and

will not depart until that cause is destroyed. Let him persevere in this for the remainder of his life, for the *Jihād* can only end at death.

[22.9] An Exposition of the Signs of Good Character¹

KNOW that every man is [at first] ignorant of the faults which lie in his soul. When he comes to struggle with it, even in the least degree, until he has abandoned the grosser transgressions, he may think to himself that he has refined his soul and made good his character, and may now dispense with any further struggle. It is therefore essential to explain what are the signs of good character, since good character is equivalent to faith, and bad character to hypocrisy. God (Exalted is He!) has in His Book made mention of the traits which characterise believers and hypocrites, which are all the fruits of good or bad character. We shall now set forth some of these texts so that you may come to know the sign by which good character is to be recognised.

God (Exalted is He!) has said, *The faithful have triumphed: who are humble in their prayers, who shun vain talk, are payers of the Tithe, who guard their private parts—save from their wives or those whom their right hands possess (for then they are not blameworthy); but whosoever desires what is beyond that, such are the transgressors. And who observe their pledge and their covenant, and who pay heed to their Prayers; such are the inheritors.*²

And He has said, *Those who repent, who worship, who praise, who fast, who bow, who prostrate, who enjoin what is right and forbid what is wrong, and who keep the limits ordained by God. And give good tidings to the believers!*³

¹ Of Paradise.

And He has said (Great and Glorious is He!), *Those whose hearts feel fear when God is mentioned, and who, when the signs of God are recited to them, grow in faith, and who trust in their Lord; those who establish the Prayer and spend of that which We have bestowed upon them. Such are the true believers.*⁴

Similarly, He has said (Exalted is He!), *The bondsmen of the All-Merciful are they who walk gently upon the earth, and who, when the foolish address them, answer: Peace,*⁵ to the end of the *Sūra*.

The man who is uncertain what his condition might be should measure himself against these verses. The presence of all of these attributes betokens a good character, while their complete absence is the sign of a bad one,⁷ and the presence of only some indicates a character that is good in parts, and should encourage a man to busy himself with acquiring that which is lacking and preserving that which he possesses already. When describing the believer, the Emissary of God (may God bless him and grant him peace) attributed to him many traits, and referred to their totality as 'the good traits of character' [*ḥayāt al-akhīlāq*]. He said, 'The believer loves for his brother that which he loves for himself.'⁸ And he said (may God bless him and grant him peace), 'Whosoever believes in God and the Last Day should honour his guest',⁹ and 'Whosoever believes in God and the Last Day should honour his neighbour',¹⁰ and, 'Whosoever believes in God and the Last Day should say something good, or remain silent'.¹¹ He declared that the qualities of believers are the best of qualities: 'The believer with the most perfect faith is he with the finest character'.¹² And he said (may God bless him and grant him peace), 'If you see a believer who is quiet and dignified, then draw near to him, for he has been vouchsafed wisdom'.¹³ And he said (may God bless him and grant him peace), 'The man who is made joyful by his good deeds and melancholy by his transgressions is a believer'.¹⁴ And he said (may God bless him and grant him peace), 'It is not permissible for a believer to look at his brother in a manner that hurts him'.¹⁵ And he said (may God bless him and grant him peace), 'A

Muslim should not frighten another Muslim'.¹⁶ And he said (may God bless him and grant him peace), 'When two people sit together they are under a trust established by God; therefore let neither of them speak about his brother afterwards in a way which he would dislike'.¹⁷

A man once summed up the signs of good character by saying, 'It is to be abundantly modest, to avoid harming others, to be righteous, truthful in speech, and of little discourse; it is to do many things and slip up infrequently, to avoid excess, to be loyal, friendly, dignified, patient, grateful, satisfied,¹⁸ forbearing, charitable, chaste¹⁹ and pitying; and not to curse or to insult people, or to backbite or slander them, and to avoid hastiness, hatred, meanness, and jealousy; to be cheerful and kind, to love [good] and hate [evil] for the sake of God, to be well-pleased with Him and to be angry for His sake. Such is the man of good character'.

The Emissary of God (may God bless him and grant him peace) was once asked about the distinguishing marks of the believer and the hypocrite. He replied, 'The believer's concern is for prayer, fasting and worship, while the hypocrite, like an animal, is concerned with food and drink'.²⁰

Hātim al-Asamm said, 'The believer is occupied with meditation and perseverance,²¹ while the hypocrite is occupied with greed and his hopes. The believer has despaired of everyone but God, while the hypocrite has set his hopes in everyone save Him. The believer feels safe from everyone except God, while the hypocrite fears not Him, but all others. The believer sets his religion before money, while the hypocrite sets money before his religion. The believer does good, and weeps,^a while the hypocrite does evil, and laughs. The believer loves solitude and isolation, while the hypocrite loves company and assemblies. The believer sows, and fears that his crop will be spoilt, while the hypocrite uproots his crop, and hopes to harvest it. The believer orders and prohibits for the sake of [good] government,²² and

^a For fear his good deeds will not be accepted.

succeeds in setting things right,^a while the hypocrite orders and prohibits for the sake of power, and causes corruption.'

The finest thing through which good character can be put to the test is steadfastness in the face of suffering, and enduring the harshness of others, for whosoever complains of the bad character of another man has revealed the badness of his own character, since good character is to endure that which offends. God's Emissary (may God bless him and grant him peace) was once walking with Anas when one of the nomads came up to him and pulled violently at his thickly-edged Najrānī^b cloak. Anas said, 'I looked at the neck of God's Emissary (may God bless him and grant him peace) and saw that the cloak's edge had left a mark there, so roughly had it been pulled. Then the nomad said, "O Muhammad! Give me some of God's money which you have!" And the Emissary of God (may God bless him and grant him peace) turned to face him, and laughed, and ordered that he be given some money.'²³ And when Quraysh assailed him with injuries and blows, he said, 'O Lord God! Forgive my people, for truly they do not know'. (It is said that this was on the day of Uhud.)^c ²⁴ It was for this reason that God (Exalted is He!) said, *Assuredly, thou art of a tremendous character.*²⁵

It is told that Ibrāhīm ibn Adhām went out one day into the desert. There he met a soldier, who asked him, 'Are you a slave?' and he told him that he was. 'Where is the inhabited country?' the soldier asked, and Ibrāhīm pointed to a cemetery. 'I meant the inhabited country!' the soldier said, but Ibrāhīm replied, 'The cemetery is such'. At this the soldier lost his temper and struck Ibrāhīm's head with his goad, cracking his skull. Then he took him back with him to the town, where he was met by his companions, who asked him what had happened. And when the

^a Among the common people.

^b Najrān, a city of the Yemen now in Saudi Arabia.

^c Uhud: site of a battle fought in the year 3 AH between the Muslims and the idolaters of Mecca, to the temporary advantage of the latter.

soldier told them, they said, 'But this is Ibrāhīm ibn Adhām! At this the soldier dismounted, and kissed his hands and feet, and tendered his apologies. Later on, Ibrāhīm was asked why he had called himself a slave. 'He did not ask me whose slave I was,' he answered, 'he merely asked me if I was one, and I said yes, for I am a slave of God. And when he struck my head I asked God to admit him into Heaven'. 'But he did you an injustice!', someone said. 'How could you pray for such a thing?' And he replied, 'I knew that I would be rewarded [for my forbearance], and did not want to come by something good because of him, while he gained something evil because of me.'²⁶

Abū 'Uthmān al-Hifī once received an invitation from a man who wished to put him to the test. When he arrived at the latter's house, he said, 'You cannot enter now',²⁷ so Abū 'Uthmān went away. But before he had gone any great distance, the man called him again, and said, 'O Shaykh! Come back',²⁸ and Abū 'Uthmān did so. Then he called him a third time, and said, 'Return to what you should be doing at this time', but when he reached his door again, he repeated what he had first said. He went away, and returned a fourth time, only to receive the same rebuff. The man continued to do this again and again, with Abū 'Uthmān responding in the same fashion each time. At last, he bent down [and kissed Abū 'Uthmān's] feet, and said, 'O Shaykh! I only wanted to test you! How fine is your character!' But he only replied, 'The actions you saw me do were no more than the character traits of a dog, for a dog, when ordered not to do something, simply refrains'.²⁹

It is related that Abū 'Uthmān was once riding in the street when a pot of ashes was thrown down upon him. He dismounted, and prostrated himself to God in gratitude,³⁰ and then brushed the ashes from his clothes without saying a word. 'Shall you not rebuke them?' he was asked, but he replied, 'A man who deserves hellfire but receives only ashes cannot fairly be angry'.³¹

It is related that 'Alī ibn Mūsā al-Ridā was of a swarthy complexion, his mother having been a negress. Near the door of his

house at Nisābūr there was a public bath, which the attendant would ensure was empty whenever he wanted to use it. One day when he was in this bathhouse the attendant shut the door and went away to run some errands. A rustic then went up to the door of the bathhouse, opened it, entered, and undressed. When he saw 'Alī ibn Mūsā al-Ridā he thought that he was a bath attendant, and asked him to bring him some water. 'Alī ibn Mūsā rose, and followed the man's every instruction. When the attendant returned, and saw the rustic's clothes and heard him speaking to 'Alī ibn Mūsā, he was terrified, and fled, leaving them where they were. And when Ibn Mūsā emerged, and asked about the attendant, he was told that he had been so frightened by what had happened that he had run away. 'He should not have fled,' Ibn Mūsā remarked. 'The fault lies only with the man who slept with a black slave-girl'.^a

It is related that Abū 'Abd Allāh al-Khayyāt had a shop in which he would sit, and a Zoroastrian client who made use of his tailoring services. Whenever he made something for this Zoroastrian, the latter would pay him with bad coins, which Abū 'Abd Allāh would take, without either saying anything to him or refusing them. Now, it so fell out that one day Abū 'Abd Allāh had left his shop on some task, and the Zoroastrian came, and, not finding him,³² paid his apprentice instead—with a bad coin—for something which had been sewn for him. The apprentice looked at it, saw that it was bad, and gave it back. When Abū 'Abd Allāh returned he told him what had occurred. 'You have done wrong!' Abū 'Abd Allāh told him. 'That Zoroastrian has been dealing with me in this fashion for some while,³³ and I have been patient with him, taking his coins and throwing them into a well so that no other Muslim might be taken in by them'.^{34, b}

^a Ibn Mūsā's mother was a freed Nubian slave. (Shihā, *Sila*, 219-20.) The anecdote is unsurprisingly omitted from al-Fayd al-Kāshānī's *Shifā* abridgement of the *Ihyā'*.

^b The Sufis had much to say on the morally correct means of disposing of forged currency; see *Qūf*, II, 268-9.

Yusuf ibn Asbāt said, 'Good character has ten signs: reluctance to argue, fairness, never hoping for slips in others, looking for a charitable interpretation of other people's misdeeds, finding excuses for them, tolerating the harm they do to one, blaming oneself, knowing one's own faults and not those of others, meeting young and old alike with a cheerful face, and speaking kindly to those who are superior or more humble than oneself.

Sahl was once asked about good character, and said, 'Its least degree is to tolerate the wrong done to you, and not to seek compensation. It is to have compassion and pity for the one who wrongs you, and to ask God to forgive him'.

Al-Ahnaf ibn Qays was asked from whom he had learnt forbearance.³⁵ 'From Qays ibn 'Āsim', he replied. 'How forbearing³⁶ was he?' he was then asked, and he answered, 'Once, when he was sitting in his house, a slave-girl of his came with a large skewer of roast meat. This fell from her hand and landed on and killed his baby. The slave-girl was horrified, but he said, "Do not be afraid. You are free to go: I give you your freedom, hoping for a reward from God".'³⁷

Whenever children pelted Uways al-Qarani with stones he would say to them, 'Brothers! If you must throw stones at me, then do so with little ones, so that my legs do not bleed, for when they do so I cannot perform the Prayer'.^{a 38}

A man once insulted al-Ahnaf ibn Qays, and followed him about, yet he held his peace.³⁹ When they drew near to his home district al-Ahnaf stopped, and said, 'If you have something more to say then say it now, lest some of the foolish men of the district hear you and do you some harm'.⁴⁰

It is related that 'Alī (may God ennoble his face) once called a slave-boy to him. When he failed to respond he called him a second time, and then a third, yet he still did not respond. So he

^a Not because he was seriously injured, but because the presence of more than a small quantity of blood on one's body or garments renders the canonical prayer invalid. (*Ghazālī, Wajīz*, I, 7.)

arose and went to him, and found him lying down. 'Did you not hear me?' he asked. 'Yes I did,' he replied. 'So why did you not respond?' 'I knew that you would not punish me,' he said, 'so I was lazy'. 'Depart from me,' he said, 'for I have freed you for the sake of God'.⁴¹

A woman once said to Malīk ibn Dīnār, 'You hypocrite!' And he said, 'Woman, you have found my name which everyone else in Basra has mislaid!'⁴²

Yalyā ibn Ziyād al-Hārithi had an ill-mannered slave-boy. 'Why do you keep him?' people asked. 'He is teaching me forbearance,' was his reply.⁴³

These souls were made humble through discipline, so that their qualities reached an equilibrium and their inner aspects were cleansed of all dishonesty, rancour and ill-will. This in turn bore fruit in the form of contentment with all that God (Exalted is He!) has decreed, which is the highest form of good character, since the man who dislikes the actions of God is discontented with Him, an attitude which is the most ignoble of all traits. The signs mentioned above appeared in the external aspects of these men; whosoever does not find in himself these same tokens should not be pleased with himself and think that he is possessed of good character; rather should he occupy himself with self-discipline and struggle until he attains this degree, which is an exalted one, attained solely by the Ones Brought Nigh [*al-muqarrabīn*] and the Truthful Saints [*al-siddīqīn*].

[22.10]

An Exposition of the Way in which Young Children should be Disciplined, and the Manner of their Upbringing and the Improvement of their Characters

KNOW that the way in which young children are disciplined is one of the most important of all matters. ¹ A child is a trust in the care of his parents, for his pure heart is a precious uncut jewel devoid of any form or carving, which will accept being cut into any shape, and will be disposed according to the guidance it receives from others. If it is habituated to and instructed in goodness then this will be its practice when it grows up, and it will attain to felicity in this world and the next; its parents too, and all its teachers and preceptors, ² will share in its reward. Similarly, should it be habituated to evil and neglected as though it were an animal, then misery and perdition will be its lot, and the responsibility for this will be borne by its guardian and supervisor. For God (Exalted is He!) has said, *Ward off from yourselves and your families a Fire.*³ A father may strive to protect his son from fire in this world, but yet it is of far greater urgency that he protect him from the fires which exist in the Afterlife. This he should do by giving him discipline, teaching him and refining his character, and by preserving him from bad company, and by not suffering him to acquire the custom of self-indulgence, or to love finery and luxury, in the quest for which he might well squander his life when older and thus per-

ish forever. Rather should he watch over him diligently from his earliest days, and permit none but a woman of virtue and religion to nurse and raise him; her diet should be of permitted things, for there is no blessing [*baraka*] in milk which originates in forbidden food, which, should a child be nourished on it, will knead his native disposition in such a way as to incline his temperament to wrongdoing.

When the signs of discretion appear in him he should again be watched over carefully. The first of these is the rudiments of shame, for when he begins to feel diffident and is ashamed of certain things so that he abandons them, the light of the intellect has dawned in him, whereby he sees that certain things are ugly, and different from others, and begins to be ashamed of some things and not others.^A This is a gift to him from God (Exalted is He!), and a good foretoken that his traits will be balanced, his heart pure, and his intellect sound when he enters upon adulthood.

The child who has developed the capacity for shame should never be neglected; rather this and his discretion should be used as aids in his education. The first trait to take control of him will be greed for food; he is to be disciplined in this regard, so that, for instance, he picks up food only with his right hand, says 'In the name of God' when raising it, eats from that which is nearest to him, and does not start eating before others.^B He should not stare at his food or at the other people present, neither should he bolt it, but should chew it properly; he should not eat one mouthful after another without pause, he should not get food on his hand or his clothes, and he should acquire the habit of sometimes eating nothing but bread so that he does not think that the presence of other kinds of food is inevitable.⁷⁴ He should be made to dislike eating large quantities by being told that this is

^A According to Galen, the expressions of shame appear in the third year of life. (Rosenthal, *Classical Heritage*, 89.)

^B These practices being in conformity with the Prophetic *Sunnā*.

the practice of animals, and by seeing other children reproached for overeating or praised for being well-mannered and moderate. He should be made to enjoy giving the best food to others, and encouraged to pay little heed to what he eats and to be contented with its coarser varieties.

He should be encouraged to like white rather than coloured or silk garments, and made firmly to believe that these latter are proper to women and to effeminate men, and that [true] men disdain them.⁷⁵ This should be repeatedly emphasised to him so that he dislikes and criticises the wearing by any child he sees of silken or coloured clothes. He should be protected from children who are accustomed to luxury and comfort, and to wearing expensive garments, and from mixing with all who would speak to him of such things and thereby make them seem fine in his eyes. For the child who is neglected in the early years of his growth will usually grow up to be ill-natured, dishonest, envious, obstinate, inclined to theft, backbiting, and excessive chatter and laughter, and slyness and immorality, from all of which things he can be protected through a sound upbringing.

Next he should be busy at school learning the Qur'ān, the Traditions, and tales of devout men, so that love for the righteous may take root in his heart.⁶ He should be preserved from those varieties of poetry which treat of lovers and passion,^A and from the company of such men of letters as claim that these things are part of an elegant and sophisticated nature, for this would implant the seeds of corruption in his heart. Whenever a good trait or action manifests itself in the child he should be admired and rewarded with something which gives him joy, and should be praised in front of others; likewise, when once in a while he does something bad it is best to pretend not to notice and not to bring it to the attention of others (but never to reveal to him that it is something which others might be bold enough

^A *Ṭisā'* (tr. Wickens, *Nasirān Ethics*, 168) names the poetry of Abū Nuwās and Imru'ī-Qays as prime examples.

to do), particularly if the child himself has diligently endeavored to hide his action, for the exposure of such deeds may cause him to grow emboldened, until he no longer cares when they are made public. Should he repeat the action, he should be privately reproached and made to feel that it was a very serious thing,⁷ and be told, 'Beware of doing anything like this again, or I shall tell others and you will be disgraced in front of them!'. He should not be spoken to at length every time, for this would accustom him to being blamed for his misdeeds, and destroy the effectiveness such words have upon his heart. A father should rather preserve the awe⁹ in which the child holds his speech by reproaching him only sometimes: similarly the mother, when reproving him, should frighten him by [threatening to mention the matter to] his father. 'He should not be permitted to sleep by day, for this conduces to laziness, and should always be allowed to sleep at night, but not on a soft bed, which would prevent his members from growing tough.'¹⁰ His body should not be allowed to grow fat,¹¹ for this would make it hard for him to renounce self-indulgence; instead he should be habituated to rough bedding, clothing and food.

'He should also be prevented from doing anything secretly, for he will conceal things only when he believes them to be ugly, and if he is left to continue these practices he will grow used to doing ugly things.'¹² 'He should acquire the habit of walking, moving about and taking exercise for part of the day so that he is not overcome by idleness, and should be taught not to uncover his limbs or walk fast, and not to dangle his arms but to keep them close to his trunk.'¹³ 'He must be forbidden to boast to his fellows about any of his parents' possessions, whether these be money or property, or about anything he eats or wears, or about his tablet and pencease, and should become used to being modest, generous and mild in his speech to all with whom he associates.'¹⁴ He should be prevented from accepting anything from other boys, if he is from a wealthy and powerful family, and be taught that it is honourable to give, and base and blameworthy

to take; while if his parents are poor he should be taught that greed and taking from others is a disgraceful and humiliating practice fit only for dogs, which wag their tails hoping for a morsel.

'Children should always be made to deem the love of gold and silver an unsightly thing, and should be warned in this regard even more vigorously than they are warned about snakes and scorpions, for the vice which consists in such a love is more dangerous to them (and to adults also) than poison.'¹⁵

'A child should be put in the practice of not spitting, yawning or wiping his nose in the presence of others, and taught not to turn his back to anyone, or to cross his legs, or lean his chin and support his head on his hand, for these practices indicate the presence of sloth.'¹⁶ He should be taught how to sit, and be forbidden to speak excessively, it being explained to him that this is a sign of impudence and the custom of children from low families. 'Making oaths of any sort, whether true or false, should be forbidden him, so that he never acquires this habit as a child. He should be put in the habit of never speaking before anyone else, and of speaking only in response to questions and in proportion to them, and of listening properly whenever an older person is speaking.'¹⁷ and rising [when he enters], and making a place for him and sitting facing him. He should be forbidden to speak loosely, or to curse or insult anyone, or to mingle with those who do such things, for these habits will inevitably be acquired should he fall in with bad company, the preservation from which is the very root and foundation of the education of children. 'If his teacher strikes him he should not cry out and sob, or seek anyone's intercession, but should rather bear his punishment, and be told that to do so is a mark of courage and manhood, while to cry is the practice of slaves and women.'¹⁸

After school, 'he should be allowed to play in a fashion which gives him some rest after his hard work in class, although he should not be allowed to grow exhausted.'¹⁹ To prevent a child from playing, and to fatigue him with constant

lessons, will cause his heart to die and harm his intelligence, and make life so hateful to him that he will cast around for some means of escape.

"He should be taught to obey his parents and his teacher, and all people who are older than himself, whether relations or not, and to look upon them with respect and admiration²⁰ and not to play in their presence. As he reaches the age of discretion he should not be excused the ritual ablutions and the Prayer, and should be told to fast for a few days during Ramadan, and should be prevented from wearing gold, silk or embroidered clothes. He should be taught about the limits^a laid down by the Law, and put in fear of theft and unlawful gain, and also of lying, treachery, deceit,²¹ and all the other traits which tend to predominate among children. If he is brought up in this way, then as he approaches adulthood he will come to understand the reasons which underlie these things, and will be told that food is a means of maintaining health, and that its sole purpose is to enable man to gain strength for the worship of God (Great and Glorious is He!), and that this world is without reality, since it will not endure, and that death must bring its pleasures to an end, and that it is a place through which we pass but in which we cannot abide, unlike the Afterlife, in which we must abide and through which we cannot pass,²² for death awaits us at every moment, and that therefore the intelligent and insightful man will lay up provisions in this world for his journey into the next so as to gain a high degree in the sight of God and abundant bliss in the Gardens of Heaven. If his upbringing was sound, then when he attains to maturity these ideas will have a powerful and wholesome effect which will leave an impress on his heart like an inscription on stone; had it been otherwise, so that the child had grown accustomed to play, boastfulness, rudeness and insolence, and greed for food, clothes and finery, his heart will shrink from accepting truth in

^a *Ar. hudi'd*, which may equally be rendered 'canonical punishments'.

the manner of a field where crops wither because of its dry soil. It is the beginning which should be supervised carefully, for a child is a creature whose essence is receptive to both good and evil: it is only its parents who cause it to be disposed to one or the other. As the Prophet said, 'Every child is born with the sound natural disposition [*fīḥlā*]: it is only his parents who make of him a Jew, a Christian or a Zoroastrian'.²³

Sahl ibn 'Abd Allāh al-Tustarī said, 'When I was [only] three years old I used to say the midnight prayer, having watched my maternal uncle Muḥammad ibn Suwār doing this. One day he said to me, 'Do you not remember God, your Creator?' and I asked, 'How should I remember Him?' 'When you put on your bedclothes, say in your heart three times, without moving your tongue, "God is with me. God beholds me. God watches over me"'. This I did for several nights, telling him what I had done. Then he instructed me to say the same words seven times each night, which I did, and then eleven times, upon which I felt a sweetness growing in my heart. When a year had passed, my uncle said to me, "Keep doing what I have told you until you enter your grave, for it will help you in this world and the next". I continued to do it for several years,²⁴ finding a sweetness within myself, until my uncle said, "Sahl! If God is with somebody, and beholds him and watches over him, can he then disobey Him? You should never do so".

'Now, it was a habit of mine to keep my own company, and when they sent me to school I said, "I am afraid that my concentration will be lost". But they made it a condition upon the schoolmaster that I should be with him and study for a certain period each day, and would then come back home. And so I went to school, where I memorised the Qur'ān by the time I was six or seven years old. It was my practice to fast every day, my only nourishment for twelve years being from barley-bread. When I was thirteen I came across a question [which I could not answer], and asked my family to send me to Basra to

search for the answer to it there.^a When I arrived, I asked the scholars of that city regarding it, but not one of them was able to provide me with a satisfactory response. I journeyed therefore to 'Abbādān,^b where I met a man named Abū Ḥabīb Ḥamza ibn Abī 'Abd Allāh al-'Abbādānī, who was able to answer my question. I then stayed with him for a while, benefiting from his discourse and taking on some of his good manners, and then went back to Tusar.^c Now I restricted myself in the matter of food to buying for one dirham a measure^d of barley, which I would cause to be ground and baked, and of which I would eat one ounce [*ḥiqīṭa*] before dawn, without any salt or other food, so that that one dirham sufficed me for a whole year. Then I resolved to fast for three days^e at a stretch, and then break my fast, and then for five days, and then seven, and at last twenty-five days. This I did for twenty years. Then I went out, and wandered in the earth for several more years, and then returned to Tusar, where I prayed all night for as long as God willed.²⁵ Saīd Aḥmad, 'I never saw him eat salt until he went to meet his Lord'.²⁶

^a The question, according to Ibn al-'Arabī (cited in Böwering, *Mystical Vision*, 48, and Chittick, *Sufi Path of Knowledge*, 407), was whether the heart itself could prostrate. Qushayrī interprets the story as an indication that mysticism solves the problems that theology is unable to answer. (Böwering, loc. cit.)

^b 'Abbādān, then situated on an island between the estuaries of the Tigris and the Dugail (=Qārūn) River, was the site of a retreat (*riḥā*) which was founded by the disciples of al-Ḥasan al-Basrī (d. 110/728)' (Böwering, 47). It was frequented by important figures of both exoteric and esoteric Islam.

^c The home town of Sahl was located in Khūzestān in south-western Iran. Cf. J. H. Kramers, art. 'Tusar', in *EI*, IV, 393-5.

^d Ar. *ḥiqīṭa*, a large measure of grain, variously defined. (Cf. Lane, 2385.)

[22.11]
An Exposition
of the Requirements of Aspirancy,
the Preliminaries to Spiritual Struggle,
and the Progressive Induction
of the Aspirant in Treading
the Path of Discipline

BE IT known unto you that the man who has in all certainty beheld the *harvest of the Afterlife* with his heart must needs aspire to [*mirād*] it,^a and must long for it and follow its ways, desiring thereby the pleasures and delights which this world contains. For the man who has a bauble will lose all desire for it when he spies a precious gem, and will long to make an exchange. Lack of desire for the *harvest of the Afterlife* and the meeting with God (Exalted is He!) is the outcome of a lack of faith in God and in the Last Day. Now, I do not mean by 'faith' the 'discourse of the soul'^b and the movement made by the tongue when pronouncing the 'Two Testimonies'^c in a way which

^a According to the Qur'ān (xiii:20), *Whoever aspires to [yurād] the harvest of the Afterlife, We give him increase in its harvest; and whose aspires to the harvest of the world, We give him thereof; and in the Afterlife he shall have no portion.* Ghazālī was not the first Sufī to find a Qur'ānic derivation for the term *mirād*, which we translate as 'aspirant'. Qushayrī (*Risāla*, [II, 1433]) tells us that it originates in the verse *Do not repel those who call upon their Lord morning and night, aspiring to [yurūdūna] His Face* (vi:32).

^b Ar. *ḥadīth al-nafs*: the undirected flow of consciousness inside the soul. See Introduction, p. LXVII.

^c These being 'I testify that there is no deity save God', and 'I testify that

is devoid of any sincerity or single-heartedness, for this would be equivalent to believing that the gem were better than the bauble while knowing its name alone, and not its reality. Such a believer will not renounce¹ the bauble, having grown accustomed to it, and will harbour no passionate yearning for the gem.

The obstacle which bars us from attaining to God is therefore our lack of wayfaring [*suluk*], and this in turn proceeds from a lack of aspirancy,² this being the result of an absence of faith, which is in turn the consequence of a lack of guides³ and of people who might remind one, and who know about God (Exalted is He!) and will lead one along the path to Him, who gave men to realise the baseness and impermanence³ of this world and the great import and everlasting duration of the next. Mankind is in a state of heedlessness, having plunged into the desires of this world and fallen deep into slumber, and there is not a single scholar of the Faith who is working to arouse it from this plight. Should anyone happen to awake he will find himself incapable of following the Path because of his ignorance: when he questions the scholars about it he finds them to be far removed from it and disposed instead towards their own whims.⁴ Thus it is that weakness in aspirancy, ignorance of the Path, and the self-interested discourses pronounced by the scholars, are the causes of the present absence of wayfarers on the Path of God (Exalted is He!). If the objective be veiled, the guide absent, worldly desire predomi-

Muhammad is the Emissary of God'. The classical theologians held that the mere pronouncement of these words suffice to make a man a Muslim, and that, if accompanied by faith, they must lead him ineluctably to salvation. (Bayhaqī, *ʿIṣṣāḥ*, 19-21; Ghazālī, *Iyyāʾ*, I, 103-11 [K. *Qawāʿid al-ʿaḳāʾid*, fasc. 4; tr. Fariṣ, *Foundations*, 99-135]; Nader, *Système philosophique des Muʿazila*, 302-5.)

¹ Ar. *irāda*. Apologies are offered to defenders of correct English for this neologism, which seems inescapable. For some definitions see our Introduction, p. LXXV.

² The Imām is here repeating his familiar disenchantment with the exposures of the formal learning of his day, whom he bitterly censured for their indifference to matters of the spirit. For instance, in the *Bidāya* (p. 78) he

nant and the seeker heedless, then attaining unto Him is an impossibility and the Paths must needs fall into desuetude.⁴ But should it happen that a man awake, either of his own accord or by virtue of the activity of another, and aspire to [*irāda*] the commerce⁴ and *harvest of the Afterlife*, he should be aware that there are diverse requirements which must be observed at the outset of aspirancy, and that there exists a place of refuge and a fortress within which he must defend himself if he is to be safe from those highwaymen who would obstruct him, and likewise that there are duties which he must perform while on his journey without cease.

The requirements of aspirancy which must be observed pertain to the lifting of the veil and the barrier which lies between one and the Truth.⁵ For mankind has been deprived of the Truth by reason of a successive establishment of veils and the presence of a barrier on the Path. God (Exalted is He!) has said, *And We have set a barrier before them and a barrier behind them, and have covered them so that they cannot see.*⁵ Now, the 'barrier' which lies between the aspirant and the Truth is constituted of four things: wealth, status [*ʿāhl*], imitation,⁶ and sin. The veil of wealth can be lifted only by divesting oneself of it so that no

teaches that 'whoever associates with the jurists [*muṭaʿaqqilā*] of the age will have a nature overmastered by disputation and ostentatious argument, and will find silence hard to bear, since the evil scholars [*ʿulamāʾ al-sīʾ*] have made him believe that merit lies in these things, and that the ability to argue and debate is the praiseworthy thing. Flee from them, therefore, as you would flee from a lion, and know that ostentatious argument brings contempt from both God and mankind.'

⁴ A not uncommon Qurʾānic image which describes man's salvific 'transaction' with his Creator: *God has purchased from the believers their wealth and their souls, that Heaven might be theirs* (Q. IX:111; cf. also Q. XXXV:29; LXI:10; II:16).

⁵ Ar. *al-Ḥaqq*, which also bears the meaning of 'reality', and 'God'.

⁶ Ar. *taqlīd*, here used in the sense of adherence to a school of thought through imitation of others rather than through experience or intellectual conviction. Elsewhere Ghazālī tells us that a righteous man may be denied

more than the necessary quantity thereof remains. For as long as a man retains a single dirham to which his heart inclines he will be tied to it and veiled from God. The veil of status is only lifted by distancing oneself from such circumstances as reinforce it, and through modesty, a preference for obscurity, fleeing from things which might cause one's name to be mentioned, and doing things which repel the hearts of others. As for the veil of imitation, this can only be removed by renouncing one's fanaticism for the school of thought [*madhhab*] to which one subscribes, whichever this may be, and by believing that 'there is no deity but God,' and that 'Muhammad is the Emissary of God' with true faith, and by striving to render one's sincerity genuine by dismissing all objects of worship apart from God (Exalted is He!), the most powerful such object being one's desire.^a When a man has done this the true nature of the doctrine which he had received through imitation will be disclosed, and this disclosure should be sought by means of spiritual strife, not through disputation.^b Should a fanatical devotion to some doctrinal position so dominate him that he has no space in his heart for any other thing, then this likewise will become a tie and a veil, since it is not a requirement of aspi-

spiritual unveiling 'by reason of a dogma he had held since the time he acquired it by imitation in childhood through holding a good opinion [of his teachers]; this will form a barrier between him and the reality of God, and prevent the unveiling in his heart of anything which conflicts with what he had accepted through imitation. This is a great veil, which has veiled most theologians (*mutakallimīn*) and people who are fanatics for schools of thought; nay, even the majority of the righteous who contemplate the *kingdom of the heaven and the earth*' (*Ilyā'*, III, 12 [K. 'Aḡā'ib al-qalb, Bayān maṭhal al-qalb]; cf. above, p. LXXVI.) For Ghazālī's use of the term see Poggi, *Un Classico della Spiritualità Musulmana*, 138-152; Wart, *Muslim Intellectual*, 164-5.

^a Cf. Q. XLV:23: *Have you seen him that takes his desire to be his god?*

^b In the *Munqidh* (pp. 35-44), Ghazālī has already explained at length how ratiocination alone cannot lead man to metaphysical truth. Cf. also *Ilyā'*, I, 21 (K. al-'ilm, bāb 2, Bayān 'ilm... fard kitāya); IV, 212 (K. al-Tawhīd, Bayān haqīqat al-tawhīd).

rancy that one adhere to any particular school of thought.^a As regards the matter of sin, this constitutes a veil which can only be removed through repentance, the renunciation of wrongdoing, a resolute intention never to repeat any transgression one might have committed, genuine sorrow over past sins, and making reparations and giving satisfaction to those with whom one had disputed.^b For the man who does not soundly repent and renounce the visible sins, and yet wishes to have discovered to him the secrets of religion through unveiling, is like the one who has not learnt Arabic but who nonetheless wishes to discover the secrets and the true interpretation of the Qur'ān. For in order to interpret the obscure passages^c of the Book it is incumbent first to learn its tongue, whereupon one may proceed to its secret mysteries; likewise is it necessary to adhere in a proper fashion both at the commencement and the conclusion [of the Path] to the external forms of the Law, whereby one may be enabled to progress to its secrets and its depths.^c

When these four requirements [of repentance] are satisfied, and when a man has stripped himself of his wealth and reputation, he will be as one who has purified himself and made the ritual ablutions so as to remove the state of ritual defilement and

^a This advice is drawn almost verbatim from the *Risāla* of al-Qushayrī, who explains that 'it is an ugly thing for an aspirant to adhere to one of the schools of thought (*madhāhib*) which are not attached to Sufism', a reference to some of the competing theological alignments of the day. Qushayrī goes on to explain that since the Sufī '*ilmān*' are the most accomplished exponents of all the Islamic sciences, the novice has no need of sitting with anyone else. (*Risāla*, 731, 734.) See Introduction, p. LXXVI.

^b These are the conditions of repentance set out in the book devoted to the subject in the *Ilyā'*; see IV, 30-8 (rukn 3; fi tamām al-tawba wa-shurūḥihā..., tr. Gramlich, *Lehre*, 85-102).

^c A reminder of the eternal validity of the Sacred Law. The overwhelming majority of classical Sufī writers assume loyalty to the exoteric norms of Islam as a matter of course; not out of dissimulation (as an older school of European writers has tended to assume), but as a sincere expression of their faith that Sufism was the culmination of Islam. (Cf. Molé, 22-6.) As Ghazālī

become fit for the Prayer, whereupon he needs an *imām* to lead him; in like wise the aspirant needs a Shaykh whom he will follow under every circumstance to guide him to the Straight Path. For the road of religion is obscure, and the ways of the devil many and manifest, so that whosoever has no Shaykh to guide him⁷ must needs be led by the devil to his own paths. A man who sets out alone and with no guide along the dangerous roads which lie across a desert has exposed himself to grave peril, and will be lured to destruction. Similarly, someone who treats his soul by himself is like a tree which grows without husbandry, which must soon dry up; even should it survive for a while and put out leaves, yet will it not bear fruit.⁸ The aspirant's safe refuge, these four requirements having been fulfilled, is his Shaykh; let him therefore hold fast to him in the way that a blind man might clutch his guide on a riverbank, putting himself entirely in his hands and never contravening his instructions whether in the matter of his regular religious duties or of anything else. He should leave nothing outside the compass of his aspirancy, since he must know that he would benefit more even from a mistake of his Shaykh (were he to make one)⁹ than from any correct opinion or act which might proceed from his own soul.

When a man has found such a refuge it is incumbent upon the person he has found to protect him and keep him safe in an impregnable fortress from which the highwaymen will be repulsed. This fortress is built of four things: solitude, silence, hunger and sleeplessness. For it is the aspirant's purpose to mend his heart that he might behold therewith his Lord and be fit for

states very firmly: 'Whoever claims that the Reality (*haqiqah*) contradicts the law (*Sharī'ah*), or that the inward (*bāṭin*) invalidates the outward (*ẓāhir*), is closer to unbelief than faith.' (*Ihyā'*, 1.89 [K. *Qawā'id al-'aḡā'id*, faṣl 2; tr. Paris, *Foundations*, 381].)

⁷ Unlike the Prophets, the Sufi masters are not inerrant (*ma'sūm*). But they may be *maḡfir*; that is, protected from persistence in sin, although small faults may sometimes proceed from them. (Qushayrī, *Risālah*, 665, 743; Ghazālī, *Ayyuhā*, 130; and p. 173A below.)

His proximity. Hunger reduces the quantity of blood in the heart, and lightens its coloration, whereby will it be illuminated and the fat which is around it melted away, thus rendering it tender, which thing is the key to unveiling just as its hardness is the source of the veil. When the volume of blood in the heart is reduced, the paths available to the enemy will be straitened, for his courses lie in the veins, which are full of desires.¹⁰ Jesus (upon whom be peace) once said, 'O assembly of disciples! Make your bellies hungry, that haply your hearts may behold your Lord!'¹⁰ And Sahl ibn 'Abd Allāh al-Tustarī said, 'The *Abdāl*¹¹ only attained their degree through four attributes: hungering the belly, sleeplessness, silence, and isolation from men.'¹¹ The benefit yielded by hunger to the illumination of the heart is an obvious thing to which experience attests; the method of progress therein shall be expounded in the *Book of Breaking the Two Desires*.

Sleeplessness also clears, purifies and illuminates the heart. When this is added to the clarity brought about by hunger the heart will be as a *shining star*,¹² and a polished mirror in which the beauty of the Truth blazes, so that a man comes to behold the exalted degrees of the Afterlife and the vileness and vices of the world, at which his turning away from this world in favour of the next will be complete. Sleeplessness is also a consequence of hunger, for it is impossible to stay

¹⁰ As suggested in the well-known *ḥadīth*: 'The devil courses in man with the blood' (*Ma'rithūr*, II, 374; *Ajlūnī*, 221; *Rasā'il Jihūdh al-sāfā*, I, 364); expounded in Muḡhāsibī, *Masā'il fī'l-zuhd*, 83ff, Abū Nu'aym, *Hilya*, X, 272 (al-Junayd), Ibn al-Jawzī, *Talbis*, 33-5, and Ibn 'Arabī, *Fuṣṣihāt*, II, 248. Cited again below, p. 111.

¹¹ The forty 'apoptorean' saints who, although hidden, direct the world's spiritual activity. When one dies, his (or her) place is taken by another. Ranked above them, it is often held, there are seven *abḡā*, four *awṭāl*, three *muḡabā'* and one *quṭb*. All are in continual communication and agreement. (Cf. Makki, *Qūr*, I, 109; Hujwiri, 214; Massignon, *Essai*, 132-4; *Passion*, I, 26-8; Jabre, *Lexique*, 23.)

awake at night on a full stomach. Sleep hardens and deadens the heart, unless, that is, it be done only in that amount which is needful, when it will conduce to the unveiling of the secrets of the Unseen. It has been said, describing the *Abdāl*, that they eat only what they need, sleep only when overcome, and speak only when necessary.¹³ Said Ibrāhīm al-Khawwās (may God have mercy upon him), 'Seventy Truthful Saints have agreed that abundant sleep is the result of drinking water in abundance.'

As for silence, this is facilitated by isolation.¹⁴ However, the man who isolates himself by entering a retreat [*khawāṭ*] cannot help seeing the person who brings him his food and drink and who arranges his other affairs. He should therefore speak to him no more than is necessary, for speech distracts the heart, which is possessed of a tremendous greed for it since it is made relaxed thereby, and finds it a burdensome thing to apply itself exclusively to contemplation and the remembrance of God. Silence brings about a fecundity of the intellect, conduces to scrupulousness [*ḥarāṭ*], and instructs one in piety.^A

The advantage of entering a retreat^B is that it dispels distractions and enables one to control one's hearing and vision, which are the entrance-halls of the heart, in the manner of a lake into which foul and turbid¹⁵ water pours from the rivers of the senses: the purpose of spiritual discipline is to empty this lake of the water and the mud which it carried in with it, so that from the bottom of the lake clean and pure water might well up. How could such water be removed from the lake when these rivers continue to open into it, so that the water is constantly renewed even more rapidly than it can be drained away?

^A The advantages of holding one's tongue are explored in detail elsewhere in the *Iḥyā'* (III. 92-142; K. *Āḡāṭ al-ḥisān*).

^B Another 'book' (II. 197-217; K. *Āḡāḥ al-'uzla*) of the *Iḥyā'* is consecrated to the advantages and disadvantages attaching to the practice of withdrawal from the world. Cf. also Introduction, p. xxix above.

Whence is there no alternative to controlling the senses and preserving them from all save that which cannot be avoided. This can only be effected by going into a retreat in a darkened room,¹⁶ or, if no such place is available, then by pulling up one's shirt so as to wrap the head in it, or by covering oneself with some other garment. At such times one may hear the call of the True God and behold the glory of the Lordly Presence.^A Do you not see that the Summons to God's Emissary (may God bless him and grant him peace) reached him while he was in this state, so that it was said, *O thou wrapped one in thy raiment!*¹⁷ and *O thou wrapped one in thy cloak!*^{B 44}

These four things constitute a shield and fortress with the aid of which one may deflect the passing things [*'awāṭid*] which block the path. Having done this, a man may then devote himself to treading it. This can only be achieved by travelling over the hills through which it passes, the highest of which are those attributes of the heart which are occasioned by one's inclination towards the world. Some of these are higher than others, and are to be overcome in a particular order, namely, that one should address oneself to the easier ones first, which will then help one to overcome the rest.⁴⁵ By these 'attributes' I refer to the inward realities of the attachments which one [ostensibly] severed at the outset of one's aspiration, and also their effects (by which I mean wealth, reputation, love of the world, turning towards created things, and the yearning for sin): for one must empty one's inward aspect of these effects just as one divested one's outward of their visible causes. Although a protracted effort is required for this, it does differ in accordance with circumstance: some people have been preserved from some of

^A Ar. *al-ḥaḡal al-nubūḡiya*: God as perceived by the gnostics through *kasbf*. Cf. *Iḥyā'*, III. 13 (K. *'Ayātib al-qalb*, Bayān *mathal al-qalb*); Jabre, *Lexique*, 67.

^B In a celebrated incident of his biography, he had received one of the earliest revelations while in this condition. (See e.g. Baydāwī, 766 and 769; and, for an English account, Lings, *Muhammad*, 48.)

these attributes, and must therefore labour for a shorter time.

We have already mentioned that the path of struggle comprises the opposing of one's desire and the disobedience of all the whims which may arise with regard to each dominant attribute of the aspirant's soul. When these things have been destroyed, or weakened by virtue of struggle, whereby not a single attachment remains, he must unceasingly occupy his heart with some form of remembrance and prevent it from engaging in any great variety of outward spiritual activities, restricting himself instead to the obligatory and regular supererogatory prayers. He should be performing only one spiritual activity, which is the kernel and fruit of all such acts: holding his heart to the remembrance of God (Exalted is He!), having emptied it of the remembrance of all else. Yet he may not busy himself with this for as long as his heart remains turned to its worldly ties.

Al-Shiblī once said to al-Husari, 'If, from one Friday when you pay me a visit to the next, there should occur to your heart anything but the remembrance of God, then you are forbidden to visit me.'²⁰ Such dedication can come about only when a man's aspirancy is true and his heart so overmastered by the love of God that he becomes like a passionate lover who has one concern alone.^A When he arrives at this state the Shaykh will require him not to leave the lodge [*ẓāwiyā*],^B where he will stay on his

^A Zabīdī (VII. 374) quotes here al-Rūdhārī's definition of *irāda*: 'a pain in the heart, a passion in the mind, and a commotion in the soul'. The emotional intensity experienced by the beginner on the Way, generated both by his renunciation of old habits and by the appearance of the first gleams of the spiritual realities, is a favourite theme of Sufi literature, and of poetry in particular.

^B By Ghazālī's time, Sufi groups had begun to gather in their own meeting houses, where certain novices would reside, and which would also be places for regular assemblies of 'lay' members, who would attend sessions of the invocation of God in the presence of the Shaykh. (See Schimmel, *Dimensions*, 231-4; E. Lévi-Provençal, art. 'Zāwiyā', in *EI*, IV. 1220; Babs Mala, 'The Sufi Convent'.)

own, and be served by someone deputed to provide him with small quantities of licit food (for the religious path is founded on licit food).^A The Shaykh will teach him a certain *dhikr*^B with which he should occupy his tongue and his heart. He should sit and say, for example, 'Allah, Allāh, Allāh,' or 'Subhān Allāh, Subhān Allāh,'^C or such other phrases as his Shaykh may deem appropriate,^D and persist in them until his tongue ceases to move and the phrase remains as though pronounced by it, but without the tongue moving at all.^E Then he should continue until even the effect of the phrase disappears from the tongue and its form alone abides in the heart. He should next persevere until the form and letters of the phrase are erased from his heart while the reality of its meaning remains therein, is present with it, and prevails in it entirely.^F The heart will then be empty of all else, since whenever it is preoccupied with some matter it will be void of all others, whatever these might be; therefore when it is occupied with the remembrance of God, which is its true function, will it needs fall empty of all other things.

^A The importance of nourishing the body, which is connected in a subtle fashion with the spirit which pervades it, on *ḥalāl* sustenance, that is, food and drink whose origin is demonstrably lawful, is routinely stressed in the Sufi literature. For instance, Abū Yazīd, cited in Sahajī's *K. al-Nūr* (published in Badawī, *Shahādhāt*, 168): 'The concern of the ascetic [*ẓāhid*] is not to eat, while the concern of the gnostic [*arif*] is what to eat'. It is addressed by Ghazālī in the *K. al-Halāl wa'l-Haram* of the *Iḥyā'* (II. 79-138). See also note A on p. 133 below; cf. also Bayhaqī, *Seventy-Seven Branches of Faith*, tr. Murad, 30-5.

^B Here, any set formula by which God is recalled and invoked.

^C Meaning, 'Glorious/Transcendant is God!' For the use of this formula in Ghazālī's Sufism see *Iḥyā'*, I. 269-71 (*K. al-Adhkar*, Faḍlāt al-tasbīḥ), tr. Nakamura [2nd ed.], 15-20; for its interpretation see Nakamura, 115, and references there given.

^D Other such phrases are listed by Ghazālī in the *K. al-Adhkar*, passim; cf. also *Iḥyā'*, IV. 71 (*K. al-Sabr*, rukn 1, Bayān ḥadd al-shukr tr. Gramlich, *Letter*, 182).

^E Ghazālī has here given a brief summary of the doctrine of the three degrees of *dhikr*, for which see Nakamura, xxvi.

At this time he should guard his heart against whisperings and notions^a connected with the world, and against the recollections it holds of his former circumstances and those of other men. For whenever it concerns itself with such things, even for a moment, it is guilty of remissness: this is something he should therefore strive diligently to avoid. When he repels all such whisperings and returns his soul to the phrase, certain other whisperings may emerge from the phrase itself: about its nature, about what we mean by the word 'Allāh,' and for what reason He is a god and is to be worshipped, so that notions come to him which open a gateway into thought.^b The devil may whisper to him things which constitute disbelief, or heresy [*bid'ā*], however, insofar as he is repelled by these and strives to extricate them from his heart, will they do him no harm.

Passing notions may be divided into two categories. There are those concerning which one knows for certain that God is far exalted above what they purport, but which are cast by the devil into the heart and made to run in the consciousness: to these one must pay no heed, but should rather rush fearfully back to the remembrance of God, and pray humbly that He should drive them away. As God has said: *And if a whisper from the devil come to you, then seek refuge in God. Truly, He is Hearing, Knowing. And those who are Godfearing, should a suspicion from the devil trouble them, remember God,^c and behold, they see!*²² [Secondly,] there are those

^a For these *waswāis* and *khawāṭir*, see Introduction, LXVII.

^b Thought (*fikr*) is hardly discouraged by Ghazālī, as we will shortly discover: this passage is simply a warning against the Satanic insinuations and poor concentration common at a certain stage of the Path.

^c Ar: *iddhakekanū*, which Bell renders as 'recollect themselves'. (*The Qur'ān Translated*, I, 157.) Asad (*The Message of the Qur'ān*, 235) has 'think themselves [of Him]', while Suyūṭī and Mahallī (*Jalālayn*, on this verse), suggest 'remember [His punishment and reward]'.

For a Sufi interpretation of the entire verse see Muḥāshibī, *Masā'il fi'l-zuhd*, 67-8; also *Ihyā'*, X, III (K: '*Ajā'ib al-qalb*, Bayān majāmi' awṣāf al-qalb), where Ghazālī uses it as a proof-text to establish that *dhīr* purifies the heart.

which give rise to doubts. These the aspirant should put before his Shaykh (just as he should put before him every state which he discovers in his heart, whether this be lassitude, zeal, inclination to some attachment, or sincerity in his aspirancy, and hide these things from others so that no other man comes to know of them). His Shaykh will then look into his state and study his intelligence and perceptiveness. If he discovers that were he to leave the aspirant and enjoin him to think he would spontaneously come to understand the truth, then he should induce him to think, and instruct him to use his mind constantly until such light is cast into his heart as will unveil this to him. However, should he know that the aspirant is not sufficiently strong for such a practice he will simply restore to him his certainty in his doctrine by means of such admonitions and proofs acceptable to his understanding as his mind may bear.²³

The Shaykh should be kind and gentle with him, for it is these things which constitute the deadly traps and hazardous places which lie along the Path. Many an aspirant has busied himself with self-discipline only to be overcome with some unsoundimagining which he proved unable to renounce, so that the Path became blocked for him and he occupied himself with a vain and distracting idleness, and followed the way of antinomianism [*ibāḥā*], which leads to complete destruction.²⁴ A man who devotes himself

^a *Ibāḥa* is the term for an attitude of indifference to the revealed law, a position, as stated above, p. 87c, which was evidently repugnant to mainstream Sufism.

In the *Ihyā'*, Ghazālī speaks of three main types of *ibāḥa* known to him. Firstly, there is the man who claims that since God can have no need of his works, these may therefore be dispensed with. Secondly, there is he who asserts that acts of worship and self-purification have no effect on the soul, and hence may as well be abandoned. Thirdly, and most dangerously, there is he who claims that when the love of God supplants every other love in the heart, the legal obligations and interdictions can no longer be of value. All of these people, Ghazālī writes, have been led astray by the devil, because they have undertaken acts of spiritual discipline without the benefit of sufficient knowledge, or the guidance of an authentic and knowledgeable Shaykh. (*Ihyā'*, III, 2)

to remembrance²⁴ and to fending off distracting attachments from his heart will necessarily be exposed to such thoughts as these. It is as though he had boarded a ship for a dangerous voyage; if he arrives safely he will be one of the kings of the Faith, while should he make a mistake he will most certainly go to perdition. It was for this reason that the Emissary of God (may God bless him and grant him peace) said, 'Follow the religion of old women.'²⁵ By this he meant taking the fundamentals of faith and the exoteric doctrine by imitation [*taqlīd*], and busying oneself with good works; for to diverge from this is a thing perilous indeed. Therefore has it been said that it is vital that the Shaykh look inside [*al-afarras*] his aspirant,²⁶ and if he find him to be neither intelligent nor perceptive, yet solidly rooted in the exoteric doctrine, should not occupy him with remembrance and meditation, but should rather cause him

348-9 [K. *Dhann al-Ghunn*, sint 3].) For more on *ibāḥa*, see Huywīrī, 312; Qushayrī, *Risāla*, 117; Ghazālī, *Misāsīhīrī*, 111; Muḥāsibī, *Masā'il fi'l-zuhd*, 70; Ibn al-Jawzī, *Talḥīs*, 463-9; Çubukçu, *Sühreidī*, 51; Massignon, *Passion*, III, 207.

²⁴ There exists a work known as the *Refutation of the Iḥāḥiya*, (*al-Radd 'alā al-ihāḥiya*), which is often ascribed to Ghazālī, and has been edited and translated into German by Otto Prezl as an authentic Ghazālīan composition. Its provenance has been seriously questioned, however, by Badawī (*Mu'allafāt*, 467-8).

²⁵ A well-known proverb intended to encourage simplicity and sincerity in faith. (Suyūtī, *Durr*, 136.)

²⁶ *Tajarrus*, the practice of *fiṣā'a*, refers to 'knowing the noble aspects of the soul by [noticing] the dispositions of the body [body language]', so that they said: "The face and the eye are the mirrors of the heart". (*Ihyā'*, IV, 91 [K. *al-Sabr*, rukn 2, Bayān haqiqat al-ni'ma; tr. Granlich, *Lehre*, 226].) Elsewhere, Ghazālī explains the more supernatural and telepathic aspects of this art (*Ihyā'*, III, 20-2 [K. '*ʿAḏā'ib al-qalb*, Bayān shawāhid al-shar' ...]), which enable the Shaykh to look within the soul of his disciple by virtue of a light granted his own heart by God. Cf. further Kalābādī, tr. Arberry, 8, 132; Anṣārī Harawī, *Mamāzīl*, 136-8; Qushayrī, *Risāla*, 480-93; 'Abhādī, *Manāqib*, 127-31; Corbin, *Avicenna*, 296n. The definitions of Jabre (*Lexique*, 221) are insufficient, reducing *fiṣā'a* to a mere art of physiognomic divination without the deployment of any higher spiritual perception.

to persevere in exoteric works and the well-known duties of religion, and make him serve those who have divested themselves of all things but meditation, so that he gains from the blessing of their company. For a man who is unable to participate in the front lines of battle in the *Jihād* should provide water for the warriors and look after their mounts, that he might be resurrected on the Day of Arising in their company and be included in their blessedness even had he not attained to their degree.

An aspirant who has devoted himself to remembrance and meditation [*fikr*] may be divided from the Path by many things, such as self-satisfaction, ostentation, or joy at the states which are unveiled to him, and at the initial charismata [*awā'il al-karamāt*].²⁷ To the extent that he pays attention to such things, so that his soul is occupied²⁸ with them, he will be caused to slacken or²⁹ stop altogether in his wayfaring on the Path. He should instead keep to his [directed] condition all his life in the manner of a thirsty man whose craving for water would not be slaked by whole oceans

²⁷ A frequent and grave hazard. So powerful is the impact of a supernatural event on the consciousness that God may distinguish thereby the true from the false saints. The former are made 'all the more humble, submissive, fearful and lowly towards God, and the more contemptuous of themselves', while the latter 'imagine that they are miracles which they have merited by their actions' (Kalābādī, tr. Arberry, 59).

²⁸ A man once came to Sahl al-Tustarī, and said: Abū Muḥammad, sometimes when I perform the ablution for ritual prayer (*ṣalāt*), the water flows from my hands and forms into a rod of gold and a rod of silver. Sahl said to him: My friend, you know that boys when they weep are given a rattle to keep them busy. So watch out what you are doing'. (Tustarī, *Tafsīr*, 46, cited in Böwering, 84.)

Cf. Abū Yazīd: 'It is not remarkable for someone to walk on water. There are many people who walk on water who are not of the least value in God's sight'. (Cited by Sahajī [Badawī, *Shādihāt*, 172].)

²⁹ For the question of *karīmāt* generally, a phenomenon acknowledged by both the *falsafa* and Sunni orthodoxy but distinguished carefully from that of the *mu'jizāt* (miracles worked by prophets), see, for instance, Huywīrī, 218-35; Antes, *Propheciemiracles*, 32-4; Gardet, *Pensée*, 183-4; idem, *La Connaissance Mystique*, 49-52; Andrae, 88-9; Massignon, *Passion*, I, 291-5.

were they to be poured over him. Thus should he continue, making use of his capital, which is isolation from creation in order to be with the True God,²⁸ and living in a state of retreat.

An itinerant dervish once said, 'I asked one of those *Abdāl*^a who have isolated themselves from mankind how one attains to realisation. And he replied, "Be in this world as though a wayfarer."^b On another occasion he said, 'I asked him to tell me of an action through which I would find my heart to be in God's presence at all times, and he told me, "Do not look at mankind, for to look at mankind brings darkness [to the heart]." "I cannot avoid doing so," I told him. "Then do not listen to what they say," he said, "for their words induce a hardness [in the heart]." "I cannot avoid doing so," I said. And then he told me, "Do not have any dealings with them, for to do so brings disharmony." "I live amongst them," I said, "and cannot renounce my dealings with them." "Then do not feel calm in their presence," he said, "for this leads to destruction." "That is the basis [of my happiness]," I remarked. And he said, "An astonishing thing it is that you would have! You look at the heedless, listen to the ignorant, deal with the idle, and still hope that you will find your heart to be in God's presence at all times! Such a thing can never be."^c

The final purpose of self-discipline, then, is to find one's heart constantly in the presence of God. This it will only be able to attain when by virtue of long inward strife³⁰ it has been emptied of all else. When the heart comes into God's presence, the glory of the Lordly Presence will stand unveiled before it, and the True God will become manifest to it, and from the subtle effusions of His mercy will appear a thing which it is forbidden to describe, or which rather cannot be compassed by any description at all.^c

When some part of this has been unveiled to the aspirant the

^a For the *abdāl* see note B on p. 89 above.

^b 'Be in this world as though a wayfarer' is a well-known saying of the Prophet (Bukhārī, Riḡāq, 3).

^c See Introduction, p. LXVIII.

greatest barrier for him is to speak about it, whether as advice or as part of a sermon. For the soul will find intense pleasure in this, which will induce him to think about how to express what he has seen in an attractive way, and how to set it in the correct order, and how to adorn it with stories and supporting texts from the Qur'ān and the Traditions, and how to make his discourse eloquent so that the hearts of others may incline to it. The devil may well deceive him into thinking that he is thereby bringing life to the hearts of the dead, who are heedless of God (Great and Glorious is He!), and tell him that 'You are a mediator between God and man, whom you call to Him. You yourself have no interest in the matter, neither does your soul find any delight therein.' The devil's ruse is exposed when there appear among such a man's associates people whose discourse is finer and more lucid than his own, and who are more able to attract the hearts of the commonly, so that if his motive had been the desire for a responsive audience the scorpion of envy will stir within him, while had it truly been a desire to call the bondsmen of God to His *Straight Path*, then will he be possessed by exceeding joy, and declare, 'Praised be God, Who has supported and aided me with someone who shares my burden in the reform of His bondsmen!' This is like the case of someone who—for example—is obliged by the Law to carry a man who had died in poverty to his place of burial, and who is joined by someone who helps him: he will rejoice at this, and will not feel any envy of his assistant. The people of heedlessness are themselves dead, while those who deliver religious discourses wake them up and give them life. Therefore, when they are numerous there obtains ease and mutual support, which is something which ought to inspire rejoicing. (Such a thing, however, is exceedingly rare.) Therefore the aspirant should be on his guard against such notions, for they are the greatest artifices the Devil possesses in blocking the Path for those to whom its initial stages have been discovered.^a

^a The dangers of speaking in public are examined in *Muḥasibī*, *Masā'il* ff

A preference for the life of this world is man's dominant trait: God (Exalted is He!) has said, *Yet do you prefer the life of this world, while the Afterlife is finer and more lasting.*³¹ Then He states that evil is an ancient part of human nature, and that this was mentioned in the earlier scriptures: *This was in the former scrolls; even the scrolls of Abraham and Moses.*³²

In this wise, then, is the method by which the aspirant should be progressively disciplined and trained until he comes to the encounter with God (Exalted is He!). The details of self-discipline as these are to be applied to each trait of character shall be set forth in due course. The most powerful of these are the desires associated with eating, sexuality and speech, and also anger, which is like an army set up for the protection of the desires. To the extent that a man loves and takes pleasure in his greed and his lust he will love the things of this world. And these, in turn, he can only acquire properly when he has money and a reputation, which lead him on to pride, self-satisfaction and authority. When he reaches this state his soul will not permit him any renunciation of the world, and he will hold fast to those aspects of religion which involve leadership, and will be overcome by self-delusion.

Having presented these two books,^A we must, God willing, now complete the 'Quarter of the Destructive Vices' with eight further Books. These shall be as follows: a Book on Breaking the Two Desires (of Gluttony and of Sexual Desire); a Book on the Faults of the Tongue;³³ a Book on the Subjugation of Anger, Rancour and Envy;³⁴ a Book on the Condemnation of the World, which will detail the deceptions which it contains; a Book

al-mal al-ghulib, 133-9. Perhaps the most famous instance of a Sufi declining to speak publicly is that of Junayd, who only changed his mind when the Prophet himself appeared to him in a dream, and instructed him to do so (Hujwiri, 129).

^A The present work, and the *Book of Expounding the Wonders of the Heart* which immediately precedes it, which is summarised below, 233-243.

on Subjugating the Love of Money, and the Condemnation of Avarice; a Book on the Condemnation of Ostentation and the Love of Status; a Book on the Condemnation of Pride and Self-Satisfaction; and a Book on the Sources of Self-Delusion.^A When we have discussed these destructive vices and expounded the ways in which they may be cured, our purpose in writing this Quarter shall, God willing, have been satisfied. For our discourse in the first Book^B constituted an explanation of the attributes of the heart, which is the place of origin of the destructive vices and the saving virtues, while this second Book is an overall indication of the way by which the traits of character may be refined and the diseases of the heart cured. God willing, these traits shall be treated in a more detailed fashion in the forthcoming Books.

Here concludes, with praises to God, and by His aid and good providence, the *Book of Disciplining the Soul and Refining the Character*. God willing, it shall be followed by the *Book of Breaking the Two Desires*. Praised be God Alone. May He bless our Master Muhammad, his Family and Companions, and His every chosen bondsman on earth and in heaven. *My success is from God alone; upon Him do I rely, and unto Him do I repent.*³⁵

^A Ar. *ghunir*, a difficult word to translate. Asin (*Espiritualidad*, I, 458) suggests 'illusion spiritual', which conveys the intention quite well. *Ghunir* denotes an attitude of beguilement, illusion, vainglory, temptation, self-satisfaction, distraction: a vice which turns man aside from the quest for God.

^B On the Wonders of the Heart.

NOTES

Notes to Prologue and Exposition 22.1

- 1 MA, A: 'addala tarkib al-khalaq (Z: 'addala tarkib al-khalaq).
 2 'and hardships' missing in Z.
 3 A: yustashraf (Z: t. stash. ff. MA: y. stansh. q.).
 4 Z: al-shaytan al-la'in. (MA, A: al-shaytan; 'the devils'.)
 5 Q. CIV: 5, 6.
 6 MA, A: f. maraḥimā jawr hayāt baqīya. (Z: fihā qurb hayāt baqīya).
 7 Q. XCI: 9.
 8 Q. XCI: 10.
 9 MA, A: jumal min amrād (Z: jumal amrād).
 10 MA, A add here al-ḥurūq allatī bihā yu'raf taḥṣīl.
 11 Z: tajma' maqāsid al-kitāb (MA, A: yajma' maqāsidaha hadīa al-kitāb).
 12 Q. LXXVIII: 4.
 13 Muslim, Salāt al-musāfirīn, 139.
 14 'And a man ... recited' missing in Z, MA.
 15 Q. VII: 199. Cf. Nasa'i, IV, 210.
 16 MA adds here: "to Gabriel (upon whom be peace), 'And how should this be done?' 'I do not know,' he replied, 'until I ask the All-Knowing.' And he ascended, and when he came down again he said, 'O Muhammad! ...'" This addition is absent from Z and A, and also from the Lajina Nashr al-Thaqāfa al-Islamiya (Cairo, 1336) edition, and that of Halabi (Cairo, 1347 AH); as also the texts which we have identified as sources for this report.
 17 Ibn Abi'l-Dunwā, Makārim al-dhilaq, 6; Qushayrī, Lata'if, III, 617; Kharā'if, 14, 56; Hannād, II, 493.
 18 innamā missing in Z.
 19 Muwaffā', Husn al-Khuluq, 8; Hākim, II, 613; Kharā'if, I, al-Ḥarīḥ Ibn Abi Usāma, al-Musnad (Maṭālib, II, 391); Lumā', 99; Miskawayh, Jawā'id, 106; Māwardī, 421.
 20 taqwa' Allāh wa missing in Z.
 21 Ibn Hanbal, Musnad, VI, 442; Tirmidhī, Birr, 61.
 22 Cf. Mundhirī, III, 495.
 23 Abū Dāūd, Adab, 124; Ibn Hanbal, Musnad, III, 502; Qushayrī, Risāla, 500.
 24 Tirmidhī, Birr, 55; Ibn Hanbal, Musnad, V, 158.
 25 Unidentified (cf. Zabīdī, VII, 319).

- 26 Tabarāni, *al-Muʿjam al-Awsat* (Haythami, *Majmaʿ*, viii, 21); al-Kharīb al-Baqhādāʾi, iii, 226.
- 27 Ibn Hanbal, *Musnad*, ii, 440.
- 28 Unidentified (cf. Zabīdī, vii, 320). Up to 'generosity' is to be found in Tirmidhī, Birt, 62.
- 29 Abū Nuʿaym, *Hilya*, ii, 160; Tabarāni, *al-Muʿjam al-Awsat* (Haythami, *Majmaʿ*, viii, 20).
- 30 Tabarāni, *al-Muʿjam al-Awsat* (Haythami, *Majmaʿ*, viii, 20); Abū Nuʿaym, *Hilya*, ii, 175; Daylami, ii, 140.
- 31 Kharāʾiʿī, 3; Qushayrī, *Risāla*, 494. Cf. Abū Dāūd, *Sunna*, 14; Ibn Hanbal, *Musnad*, ii, 230.
- 32 Abū Yaʿlā, *al-Musnad* (Haythami, *Majmaʿ*, viii, 22); Hākim, i, 124; Abū Nuʿaym, *Hilya*, x, 25; Daylami, i, 391-2; Hālimī, iii, 239; al-Bazzār, *al-Musnad* (Haythami, *Kashf*, ii, 408); Qushayrī, *Risāla*, 496; ʿAmrī, *Saʿāda*, 150.
- 33 Tabarāni, *al-Muʿjam al-Kabīr* (Haythami, *Majmaʿ*, viii, 24); ʿUqaylī, iv, 291; Tabarsī, 16; ʿAbd ibn Humayd (*Maʿālib*, ii, 393). In *Mubashshir* Ibn Fātik's *Mukhtār al-hikam*, p. 131, the aphorism is attributed to Plato!
- 34 Kharāʾiʿī, 2.
- 35 Kharāʾiʿī, 2. Also in Muslim, *Masaʿīd*, 267 (with variation).
- 36 A: ʿAbū Saʿīd al-Khudrī; 37 Kharāʾiʿī, 2; Tayālīsī, 49; Ibn Hanbal, *Musnad* (Haythami, *Majmaʿ*, vi, 20).
- 38 Z: ʿIbn ʿAmrʾ.
- 39 Kharāʾiʿī, 2.
- 40 Ibn Hanbal, *Musnad*, ii, 365; *Muwatāʾ*, jilhad, 35.
- 41 Kharāʾiʿī, 3; Tayālīsī, 171; Ibn Hibbān (Haythami, *Mawāʿiḍ* 475); Ibn Māja (Zabīdī, vii, 322); Ibn Musahhad, *Musnad* (*Maqālib*, ii, 390); Hammād, ii, 595.
- 42 Kharāʾiʿī, 4; Ibn Hibbān (Haythami, *Mawāʿiḍ*, 473); Ibn Hanbal, *Musnad* (Haythami, *Majmaʿ*, viii, 21); Wakʿī, iii, 740; Bukhārī, *al-Adab al-Mufrad*, 60.
- 43 Kharāʾiʿī, 5; Ibn Abīʿl-Dunayā, *Hilya*, 50; Tabarāni, *al-Muʿjam al-Awsat* (Haythami, *Majmaʿ*, viii, 24, 190).
- 44 Muslim, *Musāfirīn*, 201.
- 45 Kharāʾiʿī, 7; Tabarāni, *al-Muʿjam al-Awsat* (Haythami, *Majmaʿ*, viii, 24); Daylami, vii, 140.
- 46 Kharāʾiʿī, 7; Qudāʾī, i, 199.
- 47 Kharāʾiʿī, 7, 11; Qudāʾī, i, 66.
- 48 Kharāʾiʿī, 8; Qudāʾī, ii, 39; Tabarāni (Haythami, *Majmaʿ*, x, 283); Ibn Māja (Zabīdī, vii, 323).
- 49 Tabarāni, *al-Muʿjam al-Kabīr* (Haythami, *Majmaʿ*, viii, 24), al-Hākim al-Tirmidhī, 229; al-Bazzār, *al-Musnad* (Haythami, *Kashf*, vii, 409).
- 50 Z: *darībathī* (MA, A: *marībathī*). *Hadīth* in Tabarāni, *al-Muʿjam al-Kabīr*, (Mundhīn, iii, 404).
- 51 Tirmidhī, Birt, 62; Abū Dāūd, *Adab*, 7.

- 52 Kharāʾiʿī, 10; al-Hākim al-Tirmidhī, 229, 321.
- 53 Tabarāni, *al-Muʿjam al-Kabīr* (Haythami, *Majmaʿ*, viii, 24-5; Zabīdī, vii, 324); Daylami, iii, 197; Hālimī, i, 259.
- 54 Bukhārī, *Fadāʾil ashab* al-Nabī, 6; Muslim, *Fadāʾil al-ṣaḥāba*, 22.
- 55 Z: *natiʿ* (A: *raḥīl*); MA: *tanīh*).
- 56 Tabarāni, *Saḥīḥ*; Kharāʾiʿī, *Masāwīr al-dakhlāq* (Zabīdī, vii, 324).
- 57 This is the completion of the

Notes to Exposition 22.2

- 1 'and Bad' omitted in Z.
- 2 Qushayrī, *Risāla*, 494.
- 3 *Ibid.*, 496.
- 4 *Ibid.*, 498.
- 5 *Ibid.*, 494.
- 6 ʿAbū Saʿīd omitted in Z.
- 7 Qushayrī, *Risāla*, 495.
- 8 Q xxxviii:71; cf. Qushayrī, *Laṭāʾif*, iii, 262-3.
- 9 MA, A: *Rabb al-ʿālamīn* (Z: *Allāh taʿālā*).
- 10 Z: *hāla* (MA, A: *hājā*).
- 11 'and ... reputation' omitted in MA, A.
- 12 'of the act' omitted in MA, A.
- 13 'the mouth' omitted in Z.
- 14 Q ii:269.
- 15 Z: *yaqṭasir* ... ʿāla (MA, A: *yaṣīr* ... *ḥ*).
- 16 *al-sharʿ* (Z: *al-dīn*: 'religion').
- 17 *manzilatuhu* (A: *mīlātuhu*).
- 18 *manzilatuhu* (A: *mīhātuhu*).
- 19 Z adds: 'and combines all the noble qualities; it is he that is praised by the verses and Traditions cited above.'
- 20 *aʿdāʾ* (A: *qizāʾ*).
- 21 *kharīr* (MA: *jawr*: 'tyranny').
- 22 A adds *wa-muqābil*.
- 23 *khibb* (A: *khabīb*).
- 24 *jubuzā* (MA: *jarīra*).
- 25 'It ... proceed' omitted in Z.
- 26 'excellence of discernment' omitted in Z.
- 27 *jubuzā* (MA: *jarīra*).
- 28 MA adds *wa-l-ḥiqd*: 'and spite'.
- 29 'heedlessness' omitted in MA, A.
- 30 *kibar al-nafs* (MA, A: *kasr al-nafs*).
- 31 *tawaddud* (Z: *tuʿāda*).
- 32 *laṭāfa* (Z: *lāzaq*).
- 33 Q xlix:15.
- 34 Q xlvi:29.

Notes to Exposition 22.3

- 1 *man ghalabat 'alayhi* (MA, A: *ba'q man ghalabat 'alayhi*).
 2 *bi-qan'* (MA: *yaqna'*).
 3 Ibn Lāl, *Makārim al-akhlāq* (Zabīdī, VII: 332).
 4 *al-bāzī* (Z: *al-sayā*).
 5 *wa'l-inqiyād* omitted in Z.
 6 *wa'l-aq'* omitted in A.
 7 *takabbur* (Z: *tafakurr*).
 8 *qad'* (A: *qadī*).
 9 *min al-'anā'* *ryādāt al-harim* omitted in Z.
 10 Q.XLVIII:29.
 11 *la mlana' a jihād al-kuḥfār* (A: *la-batala al-jihād*).
 12 Muslim, Birr, 95.
 13 As stated in Bukhārī,
 Maghazī, 53; Muslim, Faḍā'il, 129.
 14 Q. III:134; 'and are forgiving toward people' (Z: *matlib*).
 15 *maḥmūd* (Z: *matlib*).
 16 Q.XXV:67. Cf. *Lata'if*, II, 650.
 17 Q.XVII:29.
 18 Q.VIII:31
 19 Q.XLVIII:29.
 20 Maydānī, I, 243; for other sources see *Sakhāwī*, 332; Suyūṭī, *Dirar*, 107-8.
 21 Q.XXVI:89.
 22 *al-tabdhīr* (Z: *al-jihād*).
 23 *salīm*^m *baynahu mā* (MA, A: *salīm*^m *mirihumā*, 'safe from both of them').

Notes to Exposition 22.4

- 1 *al-mutakalliqin bi-hādihī al-akhlāq* (MA: *al-mutakalliqin bi-hādihī al-asbāb*).
 2 *khlīq* (Z: *f'*).
 3 *jamī' al-'adāt al-sayyī'a* (MA, A: *jamī' al-ḡ' al-al-sayyī'a*).
 4 Nasā'ī, Nisā', I; Ibn Ḥanbal, *Musnad*, III, 128.
 5 Q.II:45.
 6 *Tabarānī Kabīr* (Zabīdī, VII, 328); *Qūī*, I, 263.
 7 *Qudā'ī*, I, 206; *Tartīb*
Baghdādī, VI, 17.
 8 *innā narā* (MA, A: *innā qad narā*).
 9 'or the gibbet' omitted in MA, A.
 10 *yusimū 'alā al-inkār* (MA: *yusimū 'alā al-amkār*).
 11 'and... ugliness' omitted in Z.
 12 *ulzimat* (MA, A: *ilazamat*).
 13 *yartafī* (MA, A: *qad yartafī*).
 14 *qalb* (Z: *naḡ*).
 15 *akhlāq* (MA, A: *a'māl*).
 16 *lā yuhassu bi-atharihā* (A: *lā yuhassu lā thīrinhū*).
 17 *yawm*^m *yawm*^m omitted in A.
 18 Q.XXXVI:9.
 19 *lum'a* (MA, A: *nuktar*: 'a speck').
 20 *Qūī*, I, 113; Muḥfīd, *Iḥtisās*, 237.
 21 *yastāqū* (Z: *yastāraqū*).
 22 Q.XCIX:8, 9.
 23 Q.XVII:33.

Notes to Exposition 22.5

- 1 MA adds here *fi mizāj al-badan*.
 2 *ta'tarī al-'illa al-mughayyira* (MA, A: *ta'tarī al-mā'ida al-maḥmūda*).
 3 Z: *taḡkiya*.
 4 *marḡd* (Z: *'adhāb alim*).
 5 *bayyahū* (MA: *naḡsihū*).
 6 'outwardly' omitted in Z.
 7 *naḡfiya* (Z: *naḡf'a*).
 8 *'ajiz 'an al-tawīl* (Z: *'ajiz 'an al-nikāh*).
 9 Q.LXXIX:41, 42.

Notes to Exposition 22.6

- 1 'remembering' omitted in Z.
 2 Q.II:56.
 3 'Thus... function' omitted in Z.
 4 Q.IX:24.
 5 'alā *ghayr al-mustahiqq* (Z: *il-'l-mustahiqq*).
 6 Q.IV:69.
 7 Q.XIX:71, 72.
 8 Q.XI:112. The *hadīth* is given in *Tirmidhī*, *Tafsīr* Strāt 56, 6; cited also in *Bayḏāwī*, 307.
 9 This sentence omitted in Z.

Notes to Exposition 22.7

- 1 *man kamulat bastratuhu* (A: *man kānat bastratuhu naḡfūhā*).
 2 *al-dekays* omitted in Z.
 3 *Ghazālī* relates this same story in *Tibīr* (tr. Bagley), 30.
 4 *yukhshā an tadīm* (MA: *akhlshā an tadīm* [the elative]).
 5 *allatī aḥmaratuhā kathrat al-dhummū* (Z: *allatī thamaratuhā kathrat al-dhummū*).
 6 A *hadīth* of the Prophet (Abū Dāūd, *Adab*, 49; *Tirmidhī*, Birr, 18).
 7 Cited in *Māwardī*, 421; repeated in *Ghazālī's Bidāya*, 101 (tr. Abul Quasem, p. 103). Asīn (*Logia*, 361), finds no biblical source for this statement.

Notes to Exposition 22.8

- 1 Q. LVIII:11.
 2 *aghlawār* (MA, A: *a'wār*).
 3 Q. IV:95.
 4 Q. LXXIX:41, 42.
 5 Q. XLIX:3.
 6 Abū Bakr Ibn Lāl, *Makārim al-akhlāq* (Zabīdī, VII, 351).
 7 *Quḡhayrī*, *Risāla*, 398.
 8 Cf. Asīn, *Logia*, 361.
 5 *bayyahū* (MA: *naḡsihū*).
 6 'outwardly' omitted in Z.
 7 *naḡfiya* (Z: *naḡf'a*).
 8 *'ajiz 'an al-tawīl* (Z: *'ajiz 'an al-nikāh*).
 9 Q.LXXIX:41, 42.
 6 Q.IV:69.
 7 Q.XIX:71, 72.
 8 Q.XI:112. The *hadīth* is given in *Tirmidhī*, *Tafsīr* Strāt 56, 6; cited also in *Bayḏāwī*, 307.
 9 This sentence omitted in Z.
 6 A *hadīth* of the Prophet (Abū Dāūd, *Adab*, 49; *Tirmidhī*, Birr, 18).
 7 Cited in *Māwardī*, 421; repeated in *Ghazālī's Bidāya*, 101 (tr. Abul Quasem, p. 103). Asīn (*Logia*, 361), finds no biblical source for this statement.
 9 Muḥfīd, *Iḥtisās*, 234.
 10 Ibn Ḥanbal, *Musnad*, VI, 20; Ibn Abī'l-Dunayā, *Muḥāsaba*, 102; *Hujwiri*, 200.
 11 Unidentified.
 12 Abū Nu'aym, *Hilya*, VII, 5.
 13 'the sword... little sleep, and' present in all texts, including those of al-Halabi and the *Lajina*,

- except MA which reads: 'the swords of vengeance against them. For the stomach dries out when one eats little, and one sleeps less and one's eyes are opened so that one is able to perform the midnight prayer. This is because two arteries lead from the eyes to the stomach, so that when the stomach is filled the eyes become contented, so that one sleeps, in the manner of a table heavy laden. This takes place in consequence of little sleep. You should also ...'
- 14 *hattā tangaiṣ' an al-zulm wa'l-iniḡām fa-ta'man* (Z: *hattā tangaiṣ' min al-dhull wa'l-iniḡām ma'yāmin*).
- 15 *ḡā'ir al-ayyām* (A: *bayn sā'ir al-ahām*).
- 16 Z: *nihāriya laifja wa-nāriya khaḡḡja* (A: *naḡḡja wa-nāriya khaḡḡja nihāriya*; MA: *naḡḡja wa-nāriya khaḡḡja nihāriya*).
- 17 *kaḡḡa nihāriya*.
- 18 *kaḡḡa* (Z: *kuḡḡ*).
- 19 'which-wish' omitted in Z.
- 20 A: Ja'far ibn Humayd.
- 21 MA: 'Abu'l-Ḥasan'.
- 22 Identified by Zabīdī as Wabīh ibn Munabbih. A has 'Wuhayb ibn al-Ward'.
- 23 *shahwa* (MA: *hawā*).
- 24 Q. xii: 55.
- 25 'and during... kingdom' omitted in Z.
- 26 A: *ja'ala al-mulūk 'abid^m bi'l-ma'siya* (MA: *ja'ala al-mulūk 'abid al-ma'siya*).
- 27 'Glory-obey Him!' omitted in Z.
- 28 'which is the reward for the iniquitous' omitted in Z.
- 29 'as... said' omitted in Z.
- 30 Q. xiv: 90.
- 31 Qushayrī, *Risāla*, 394-5.
- 32 Qushayrī, *Risāla*, 302.
- 33 *yanḡashifu bi-* (MA, A: *la yudak illā bi-*).
- 34 'clothing' omitted in Z.
- 35 'and devotion to' omitted in Z.
- 36 'the strength... alone' omitted in Z.
- 37 'O Lord... of refuge' omitted in Z.
- 38 A well-known *hadīth* (Abū Nu'aym, *Ḥilya*, vi. 388, cf. Suyūṭī, *Durar*, 97; Saḡhāwī, 296-7).
- 39 'and ipso facto... deed' omitted in Z.
- 40 Qushayrī, *Risāla*, 396; cf. 'Aṭṭār, *Tadhkirat*, ii. 83-4 (tr. Arberry, 275-6).
- 41 Qushayrī, *Risāla*, 397.
- 42 'the remembrance of God and' omitted in Z.
- 43 *thamila* (Z: *mumtali' a bilā*).
- 44 Z adds: 'of which Mālik ibn Dinār said that the heart which is denuded of it is like a ruined house.'
- 45 Q. x: 7. Omitted in Z.
- 46 Q. xiii: 26. 'And they rejoice in the life of the world' omitted in A.
- 47 Q. lvi: 20.
- 48 This sentence omitted in Z.
- 49 *batin* (A: *nafsi*).
- 50 'punished... ambiguous' omitted in Z.

- 51 *khalaṣṣ* (Z: *khalaṣ*).
- 52 *asr* (A: *alhar*).
- 53 *insirāh* (A: *sarāh*; MA: *asrā*).
- 54 *al-asir wa'l-baṣir* (A: *al-nazar wa'l-wns*).
- 55 Ṭabarānī, *Saḡhir*, i. 251; Ḥākim, iv. 325.
- Notes to Exposition 22.9
- 1 *Bayān 'alāmāt ḡusn al-ḡhulūq* (MA: *Bayān lamayṣ 'alāmāt ḡusn al-ḡhulūq*).
- 2 Q. xxxiii: 1-10.
- 3 Q. ix: 112.
- 4 Q. viii: 2-4.
- 5 Q. xxxv: 63.
- 6 'all of' omitted in Z.
- 7 'their... one' omitted in Z.
- 8 *Bukhārī*, Imān, 7.
- 9 *Bukhārī*, Adab, 31; Muslim, Imān, 73.
- 10 *Bukhārī*, Adab, 31; Muslim, Imān, 73.
- 11 *Bukhārī*, Adab, 31; Muslim, Imān, 73.
- 12 *Kharaṭīf*, 3; Abū Ya'fā, *al-Musnad* (*Maṭālib*, ii. 388). See p. 9 above.
- 13 Ibn Māja, *Zuhd*, i (with variations).
- 14 Ibn Ḥanbal, *Musnad*, iv. 398.
- 15 Ibn al-Mubārak, *Zuhd* (Zabīdī, vii. 358).
- 16 Abū Dāūd, *Adab*, 85; Ṭirmidhī, *Fitan*, 3; Ibn Ḥanbal, *Musnad*, v. 362.
- 17 Ibn Lāl, *Makārim al-akhḡāq*; Bayhaḡī, *Shu'ab al-imān* (Zabīdī, vii. 358).
- 56 *yahqā lā mahāla li-ḡraḡh* (MA, A: *yaṣ'ā lā mahāla li-ḡraḡh*).
- 57 'and the blindnesses... said' omitted in Z.
- 58 Q. x: 7.
- 59 Z adds: 'either evident or concealed'.
- 18 'satisfied' omitted in Z.
- 19 'chaste' omitted in Z.
- 20 Unidentified (cf. Zabīdī, vii. 359).
- 21 *al-sabr* (A: *al-'ibar*).
- 22 *li'l-siyāsa* (MA: *bi'l-siyāsa*).
- 23 *Bukhārī*, Adab, 68; Muslim, *Zakāt*, 128.
- 24 \emptyset omitted in Z.
- 25 Q. lxxviii: 4. According to Zabīdī (vii. 359), the *hadīth* is narrated in Bayhaḡī's *Dalā'il al-nubuwā*.
- 26 Qushayrī, *Risāla*, 499; cf. 'Aṭṭār (Arberry), 77.
- 27 Z, A and MA have *laysa li waḡh*, which is problematic. Qushayrī (*Risāla*, 499) has *laysa al-waḡh dukhānlikā*.
- 28 *irfī'* (Z: *taḡḡ' 'ala mā yfijīb al-waḡh*).
- 29 Qushayrī, *Risāla*, 499-500; cf. 'Aṭṭār (Arberry), 233-4.
- 30 'and made the prostration of gratitude' omitted in Z.
- 31 Qushayrī, *Risāla*, 500; cf. 'Aṭṭār (Arberry), 234.
- 32 'not finding him' omitted in Z.
- 33 Z and Qushayrī: *mudda*

- (MA. A: *sanā*).
 34 Qushayrī, *Risāla*, 500.
 35 *hilm* (Z: *hawn al-tahūl*).
 36 *hilm* (Z: *hawn al-tahūl*).
 37 Qushayrī, *Risāla*, 495-6.
 38 *Ibid.*, 496.
 39 'yet he held his peace' omitted in MA, Z.
 40 *fa-yu'dhika* (Z: *fa-yujībuka*).

Notes to Exposition 22.10

- 1 This sentence omitted in Z.
 2 'and all its teachers and preceptors' omitted in Z.
 3 Q. LXVI:6.
 4 'Miskawayh, 58, = Bryson, 186-7.
 5 'Miskawayh, 57; cf. Bryson, 194.
 6 *qalibit* (A: *najsih*).
 7 'Miskawayh, 57.
 8 'of... again' omitted in Z.
 9 *hayba* (MA: *hay'a*).
 10 'Miskawayh, 60; cf. Bryson, 189.
 11 *lā y-smān badan hu* (MA, Z: *lā yastakūff badānuhu*) Miskawayh (*Tadhīb*, 60) has *lā yastab badānuhu*.
 12 'Miskawayh, 59-60.
 13 'Miskawayh, 60, = Bryson, 194.
 14 'Miskawayh, 60.
 15 'Miskawayh, 62, =
- The story comes from Qushayrī, *Risāla*, 496-7.
 41 *Ibid.*, 497. In the Tibr (tr. Bagley, 27), the story is told of 'Alī Zayn al-'Abidin, not the 'Alī who was the Prophet's son-in-law.
 42 Qushayrī, *Risāla*, 498.
 43 *Ibid.*, 498.
- The story comes from Qushayrī, *Risāla*, 496-7.
 41 *Ibid.*, 497. In the Tibr (tr. Bagley, 27), the story is told of 'Alī Zayn al-'Abidin, not the 'Alī who was the Prophet's son-in-law.
 42 Qushayrī, *Risāla*, 498.
 43 *Ibid.*, 498.
- Bryson, 200.
 16 'Miskawayh, 61, = Bryson, 196.
 17 'Miskawayh, 61, = Bryson, 196-8.
 18 'Miskawayh, 61, = Bryson, 200.
 19 'Cf. Miskawayh, 62; Bryson, 202.
 20 'Miskawayh, 62, = Bryson, 202.
 21 *al-ghāshih* (A: *al-fahsh*).
 22 'in which we must abide... pass' omitted in Z.
 23 *Bukhārī, Janā'iz*, 92.
 24 MA, A: *sifin*, as in Qushayrī, *Risāla*, 93. Z has *sanāyūn*.
 25 Qushayrī, *Risāla*, 92-4. Cf. Böwering, 32, 45, who also locates the story in 'Attār, *Tadhkirat*, I. 252-3.
 26 'for... Lord' omitted in Z,
- Notes to Exposition 22.11
- in Z.
 4 Cf. *Qūr*, I. 94.
 5 Q. xxxvii:9.
 6 *gharīb* (MA, A: 'arabīyā).

- 7 *yuhadhībuhū* (Z: *yuhadhībuhū*).
 8 This image is drawn from Qushayrī, *Risāla*, 735.
 9 The text here echoes *Qūr*, I. 94.
 10 *Qūr*, I. 95. According to Asin (*Espiritualidad*, I. 195; *Logia*, 361), this apocryphal text is inspired by Matthew v. 6-8.
 11 *Qūr*, I. 95, 97.
 12 Q. xxiv:35.
 13 Qushayrī, *Risāla*, 266; *Qūr*, I. 95.
 14 *tasahhithu al-'uzla* (Z: *yusahhithu al-'uzla*).
 15 *kadira* (MA, A: *karīha*).
 16 *bayt* (Z: *makān*).
 17 Q. lxxxiii:1.
 18 Q. lxxiv:1.
 19 'which... rest' omitted in A.
 20 Qushayrī, *Risāla*, 736.
 21 'and the phrase... at all' omitted in Z.
- 22 Q. vii:200-1.
 23 This paragraph echoes closely the *Risāla* of al-Qushayrī, 738-9.
 24 *dhikr* (Z: *fikr*).
 25 For this *hadith* see Suyūṭī, *Diwan*, I 36; Subki, iii. 260.
 26 *shughlat* (MA: *qanā'at*).
 27 *aw* (A: *wa*).
 28 'in order... God' omitted in Z.
 29 *Qūr*, I. 100.
 30 *bi-ṭīl al-mujāhida* (MA: *bi-ṭarīq al-mujāhida*).
 31 Q. lxxxvii:16-17.
 'although... lasting' omitted in A.
 32 Q. lxxxvii:18-19.
 33 *qāṭi al-lisān* (Z, MA: *kasr shārah al-kalām*).
 34 Z has these two books in reverse order.
 35 The contents of this paragraph are omitted in Z.

Notes to Prologue and Exposition 23.1

- 1 An echo of the famous sermon of Abraham (Q. xxvi:78-81).
 2 *yūqurūh* (MA, A: *yāqurūh*).
 3 *shahwa* (Z: *sahwa*).
 4 *wa-yu'akidu dawā'ih* (Z: *wa-jilla dawā'ih*).
 5 Q. vii:22; xx:121.
 6 *ḥyā'* (MA: *ḥyāda*).
 7 'an Exposition of the Oseantation... Desire' omitted in A.
 8 Unidentified (cf. Zabīdī, vii. 386). Cf. *Mā' thūr*, I. 104; *Hujayrī*, 200.
 9 Unidentified (cf. Zabīdī, vii. 386).
- 10 Unidentified (cf. Zabīdī, vii. 387).
 11 *sayyid al-a'māl al-jū' wa-dhull al-nafs libās al-sif* (A: *sayyid al-a'māl al-jū' wa-dhull al-nafs wa-libās al-sif*). The *hadith* is unidentified (cf. Zabīdī, vii. 387). But see *Mulhāsibī, Makāsib*, 227 for a similar sentiment.
 12 Unidentified (cf. Zabīdī, vii. 387). Cf. *Mā' thūr*, I. 102; *Tabarsī*, I 32 for a similar Tradition.
 13 Unidentified (cf. Zabīdī, vii. 387).