

# The Treatise on the Knowledge About the Rational Soul and its States by Ibn Sina: A Critical Edition and Annotated Translation

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## ABSTRAK

*Sebilangan besar manuskrip Arab tulisan tangan masih tersimpan dengan baik di merata tempat di beberapa buah universiti di dunia ini. Manuskrip ini merupakan sumber terpenting bagi pelbagai disiplin ilmu pengetahuan. Walaupun begitu, usaha mengedit dan menterjemah secara kritikal manuskrip tersebut masih lagi di peringkat permulaan di dalam pengkajian ilmu moden. Jadi tidaklah menghairankan kalau hasil-hasil utama karya tersebut telah diabaikan oleh para pengkaji sehinggakan tiada kajian yang serius dilakukan terhadap karya-karya tersebut, khususnya di bidang teologi dan falsafah. Keadaan yang sama juga berlaku kepada hasil karya terpenting Abu 'Ali al-Husain ibn 'Abd Allah ibn Hassan ibn Ali Ibn Sina, atau dikenali sebagai Avicenna di barat (Safar 70 H/ Ogos 1037 CE). Sebagai melengkapkan kekurangan dan ketidak-sempurnaan tersebut, maka saya telah berusaha melakukan satu kajian terhadap salah satu hasil karya terpenting Ibn Sina. Penulisan ini dinamakan sebagai Risalat Fi Ma'rifat al-Nafs al-Natiqat wa Ahwaliha li Ibn Sina (Risalah mengenai Roh Berfikir dan keadaannya mengikut pandangan Ibn Sina : Satu edisi kritikal dan terjemahan bernota).*

## ABSTRACT

*There are a great number of Arabic manuscripts preserved in numerous institutions all over the world, which are actually valuable sources for a variety of knowledge. A critical edition of these manuscripts and their translations is still in its infancy in modern scholarship. Curiously enough, this eminent works have been neglected by scholars, and no serious study and adequate research have been made, especially in theological and philosophical works. The same applies to important works of Abu 'Ali al-Husain Ibn 'Abd Allah Ibn Hassan Ibn 'Ali Ibn Sina, known as Avicenna in the west (Safar 370 H/August 980 CE-428 H/1037 CE). In order to complete the inadequate and partial works, I have undertaken a research on one of Ibn Sina's important works, and I have designated it as 'Risalat Fi Ma'rifat al-Nafs al-Natiqat wa-Ahwaliha li Ibn Sina (The Treatise on the*

*Knowledge about the Rational Soul and Its States by Ibn Sina: A Critical Edition and Annotated Translation).*

## INTRODUCTION

### ISLAMIC PHILOSOPHY

In Muslim scholarship, there was a group known as 'al-Hukama'. This group tried its best to apply reason to revelation of God. They advocated the use of reason freely and vigorously in order to comprehend Islamic teaching in the sphere of human thinking. This group was later called Muslim scientist-philosophers. They were a significant group who made a marvellous response to the challenge that reached the Muslim world from Greece. The major aim of their intellectual struggle is to reconcile the Greek thought with the tenets of Islam in order to narrow the gap between Philosophy and Religion.

During the Umayyad period, the existing Arab society was a 'closed-door' society. It was not opened to non-Arab. When the Abbasid took power, there was an 'open-door' society, where the Arab and non-Arab mixed freely and exchanged views. During the time of Caliphate al-Ma'mun (d. 833), one of the famous Abbasid rulers and the founder of a philosophical academy known as al-Bait al-Hikmat (The house of knowledge), Greek literature especially philosophical thought, spread swiftly in the Muslim world. It emerged either through a great effort of translation of Greek learning into the Arabic language, or through the literary and philosophical gatherings among different religious philosophers. All those activities produced an eminent mixture of two different civilizations, one was Islamic culture and the other was Hellenistic culture. An outcome of this mixture was that eventually Hellenistic learning and thought became a part of Islamic civilisation. It was during this period Islamic philosophy took its shape.

The emergence of a rationalistic school of theologians who created the basic ground in the field of rational thought within Islamic thinking was a main cause that brought about the birth of Islamic philosophy. This thoughts influenced profoundly many Muslim philosophers (Afnan 1958:10). In addition, the rich Arabic language and its remarkable potentiality provided the most suitable philosophical terms and language in order to express Greek and Islamic philosophical thought.

In the history of Muslim philosophy, there are three outstanding figures who made major contribution to the development of Muslim philosophy, and their decisive influence is easily traceable in the later development of Muslim philosophers. The first was Abu Yusuf Ya'qub

Ibn Ishaq al-Kindi (185 H/ 801CE- 260 H/ 875 CE), an Arab who was born in Kufa and educated in Basra and Baghdad. He was known as the philosopher of the Arabs and he was also a well-known astronomer who had a great knowledge of Greek, Persian and Indian arts of wisdom. Al-Kindi was greatly influenced by Platonic-Aristotelian thought. His cosmology comes from the *Timaeus*, his theory of soul from the *Phaedo*, his mathematics from the Neo-Pythagorean principles, and his idea of intellect from Alexander of Aphrodisias. It is stated that he produced over two hundred books but unfortunately only a few survived. Some of his most famous books are *al-Fusus*, *'Isa' al-'Ulum wa al-Ta'rif bi 'Aghrabiha*, *'Ara' ahl al-Madinat al-Fadilat*, *'Adab al-Malakiyyah*, *al-Siyasah al-Madinat*, and *al-'Aql al-Zahir* (Afnan 1958:22-26).

The second philosopher was Muhammad Ibn Muhammad Ibn Tarkhan Ibn Abu Nasr al-Farabi (d. 339 H/ 950-951 CE), a Turk who was born in Transoxiana and educated in Baghdad. He was known as the second teacher (Aristotle was the first), because he could elaborate almost all of Aristotle's ideas in such precise and perfect explanation in a way nobody had done before him. His famous works are *Ihsan al-'Ulum*, *al-Sirat al-Fadilat*, *al-Jam'u baina al-Ra'yain* and *Mabadi al-Maujudat* (al-Nadwi 1960:114). The third famous philosopher was Ibn Sina known as Avicenna in the west.

There are a few more Muslim philosophers who are not as famous as the philosophers mentioned above, but they made valuable contributions to enrich Muslim philosophical literature (Rahman 1963: 421-564). The most prominent among them were Muhammad Ibn Zakariya al-Razi (251 H/ 865 - 313 H/ 925 CE) (Rhazes) who was known as the greatest clinical genius amongst the physicians of the Islamic world. Al-Razi's works are *Al-Tibb al-Rohani*, *al-Sirat al-Falsafiyyah* and *Amarat Iqbal al-Dawlat*. Al-Shajistani was a famous philosopher of Persia and was called the logician, and his popular work was *al-Milal wa al-Nihal*. Ahmad Ibn Miskawih (d.421 H/ 1030 CE), who wrote *al-Fauz al-'Aghar* and *al-Fauz al-Akbar* was very popular because of his works on ethics. Abu Bakr Muhammad Ibn Yahya known as Ibn Baja (Avempace) was a great Muslim philosopher of Spain. Shaikh Shihab al-Din Suhrawardi (b. 550 H/ 1154 CE) who was known as Shaikh al-'Ishraq wrote philosophical writings called *Talwihat*, *Muqawwarat*, *Mutarahat* and *Hikmat al-'Ishraq*. There was also a group of anonymous writers in Basra, who were known as *'Ikhwan al-Safa'* (the Brethren of purity). Their famous works are *al-Rasail al-Ikhwan al-Safa'* and *Kitab al-Jami'a*.

Al-Ghazzali was also a well-known Muslim philosopher. Although his thought was not along the lines of other philosophers, he fully acquainted himself with all the theories and problems of Greek philosophy. He not only critically evaluated the works of the Greeks

but also provided remarkable suggestions. His famous works are *Maqasid al-Falasifah*, *Tahafut al-Falasifah*, *al-Munqidh min al-Dalal* and *'Ihya' 'Ulum al-Din*. Ibn Rush (Averoes), who was one of the greatest admirers of Aristotelian philosophy, wrote *Tahafut al-Falasifah* in order to repudiate al-Ghazzali's writing against some philosophical thought. Later Ibn Taymiyyah made remarkable responses to some controversial views advocated by earlier Muslim philosophers. He wrote *al-Rad 'Ala Mantiq* for this purpose.

#### IBN SINA'S LIFE

Abu 'Ali al-Husain Ibn 'Abd Allah Ibn Hassan Ibn 'Ali Ibn Sina (Avicenna) was born in the month of Safar 370 H/ August 980 CE in Kharmaythan near Bukhara, one of the chief cities of Transoxiana and the capital of the Samanid dynasty (204 H/ 819 CE - 395 H/ 1005 CE). He died in 428 H/ 1037 CE when he was 58 years old, and was buried at Hamadan, one of the four capitals of the Jibal. His father, a Persian, was originally from Balkh, one of the four capitals of Khurasan. He then moved together with his family to Bukhara. When they were in Bukhara, Ibn Sina's father was appointed a local governor in Kharmaythan, one of the villages in the territory of Bukhara, under the Samanid Caliph, al-Amir al-Rida Abu al-Qasim Nuh al-Mansur II (r. 365 H/ 976 CE - 387 H/ 977 CE). His mother, a Persian named Sitarah was born in Afshaneh (Afnan 1958:57). Ibn Sina's family members were strict followers of the Isma'ili propaganda. He, however, was not a zealous Isma'ilite.

Ibn Sina was a genius and a self-taught student. When he was ten years old, he had already learned profoundly the al-Qur'an and al-Hadith. Five years later, after he had studied the al-Shari'ah (Muslim jurisprudence), he learned *Hisab al-Hind* (an Indian arithmetic learning), *Isaghuji* (the *Isagoge* of Pophyryn, and *Usul al-Handasa* (the propositions of Euclid) (Glasse 1989:175-176). His first teacher of philosophy, through whom he became acquainted with Platonic-Aristotelian, Stoic, and Peripatetic thoughts was al-Hakim Abu 'Abd Allah Husain Ibn Ibrahim al-Tabari al-Natili. Ibn Sina studied by himself, Aristotle's *Metaphysics* with the help of al-Farabi's commentary. He learned medicine from two well-known physicians. The first was Abu Mansur al-Hassan Ibn Nuh al-Qumri and the second was Abu Sahl 'Isa Ibn Yahya al-Masihi (Gutas 1988:27)).

Ibn Sina was a physician known as 'the Prince of Physicians' when he cured many Caliphs, and became a minister on several occasions because of this skill. He was a well-known Muslim speculative philosopher who made a remarkable commentary on Hellenistic interpretation of Aristotelian metaphysics (al-Nadwi 1960:115-116). He was also known as one of the creators of the Persian Renaissance in the tenth century.

Ibn Sina had a number of pupils. His most famous pupil was Abu 'Ubayd 'Abd al-Wahid Ibn Muhammad al-Juzjani, who was not only his close friend but also his biographer (Lewis 1971:941-947). The others were Kirmani, Bahmanyar a Zoroastrian, Ibn Zaila and Ma'sumi.

#### IBN SINA'S WORK

Within a period of approximately forty years, Ibn Sina wrote a great number of writings on almost all aspects of theology, philosophy and science, for instance, physics, metaphysics, logic, mathematics, natural history, astronomy, music, Qur'anic exegesis and Islamic jurisprudence. There is no agreement on the total number of Ibn Sina's literary output amongst many bibliographers, and hundreds of manuscripts have been attributed to him. All his bibliographers have their own estimate of his works, but it is fair to conclude that his authentic works exceed one hundred. According to Gutas (1988:2), Ibn Sina's works have been incorporated in comprehensive bibliographies by many bibliographers such as Brockelmann (1937), Ergin (1937), Anawati (1950), Mahdavi (1954) and Gohlman (1974).

Ibn Sina's works can be distributed in a rough chronological order by grouping them under headings based on places where he stayed (Gohlman 1974:154). For this purpose, only his major works are set down here. In Bukhara (before 392 H/ 1002 CE), one of the chief cities of Transoxiana, he wrote *Majmu' wa Jawhar* (Sum and Substance), *al-Barr wa al-'Ithm* (Piety and Sin), *Majmu'* (the Compilation), *Ajwibat 'Ashr Masa'il* (Answer to Ten Questions), *Ajwibat Abi al-Rayhan al-Biruni anfadhaha ilayhi min Khwarazm* (Answers to Abu al-Rayhan al-Biruni which he sent to him from Khawarazm), and *Risalat fi al-Nafs* (Treatise on the Soul).

His works in Gurganj (392 H/ 1002 CE - 402 H/ 1012 CE), the capital of the province of Khawarazm, were *Urjuza fi al-Mantiq* (Poem on Logic), *Fi 'illat Qiyam al-'Ard fi Hayyizihi* (On the Cause of the Earth's Remaining in its Position), *Tadaruk 'anwa' al-Khata'* (Correcting some types of Error), and *Fi Amr Mastur* (On a Hidden Matter) the work which was dedicated to Abu al-Husain Ahmad Ibn Muhammad al-Suhayli (al-Sahli) (d. 418 H/ 1027 CE).

In Jurjan (402 H/ 1012 CE - 405 H/ 1014 CE), a province on the southeast shore of the Caspian Sea, where he met his faithful pupil, Abu 'Ubaid al-Juzjani, Ibn Sina wrote *Risalat fi al-Mala'ikat* (the Angel), and book 1 of *Qanun fi al-Tibb* (Qanun of Medicine). While in Rayy (405 H/ 1014-5 CE), the largest capital city of the Jibal, he wrote a portion of *Qanun fi al-Tibb* (Qanun of Medicine).

When he was in Hamadan (405 H/ 1015 CE - 415 H/ 1024 CE), one of the four capitals of the Jibal, he wrote *Qisat Hayy Ibn Yaqzan* (the Story of Hayy Ibn Yaqzan), *Risalat 'ila Ulama' al-Baghdad* (the Letter to the Ulama' of Baghdad), *Risalat 'ila sahabah* (the Letter to a friend), the final part of *Qanun fi al-Tibb* (Qanun of Medicine), several part of *al-Shifa'* (the Healing), and *Risalat fi Tabi'at wa 'Ilahiyyat* (Treatise on Physic and Metaphysics).

In Asfahan (415 H/ 1024 CE - 428 H/ 1037 CE), one of the villages in the territory of Bukhara, he wrote *al-Insaf wa al-intisaf* (The Fair Judgment and Equity), *Lisan al-'Arab* (the Arabic Language), *al-Najat* (Salvation), *al-'Isharat wa al-Tanbihat* (Pointers and Remarks), *Mantiq al-Mashriqiyyin* (Logic of the Easterner), *Risalat fi al-Makharaj al-Huruf* (On Phonetic), *al-Hikmy al-'Arshiyat* (Throne Philosophy), *Risalat fi 'Ishq* (the treatise of Pulse), *Risalat al-'Adawiyyat fi al-Ma'ad* (Immolation treatise on the Destination), and the final part of *al-Shifa'* (the Healing).

There are many major works which have no exact dates such as *Qasidah fi 'Ilm al-Mantiq* (Poem on Logic), *Mukhtasar al-Majisti* (Summary of the *Almagest*), *al-Hikmat al-Qudsiyya* (Sacred Philosophy), *al-Muqtadayat* (Necessities), *al-Tuhfa* (the Gift), *al-Risalat al-Mawsuma bi al-Tayr* (The Treatise called the Bird), *Risalat fi al-Radd 'Ala Maqalat li Abi al-Faraj* (A Treatise Refuting an Essay of Abu al-Faraj), *Bayan dhawat al-jiha* (Explanation of Models), *'Aqsam al-Hikmat wa al-'Ulum* (The Branches of Philosophy and the Sciences), *Fi al-Tanahiy wa la Tanahiy* (On Finiteness and Infinity), *fi Ma'rifat al-Ajram al-Samawiyya* (On the Knowledge of the Celestial Bodies), *Dustur Tibbi* (Medical Rules), *Risalat fi 'Ithbat al-Mabda' al-'Awwal* (Treatise Proving the First Principle), *al-Ta'liqat* (Comments), *Risalat fi 'Ithbat al-Nubuwwah* (Treatise on the Proof of Prophethood), *Risalat fi Mahiyat al-Salah* (Treatise on the Nature of Prayer), and *Maqalat fi al-Nafs 'Ala Sunnat al-'Ikhtisar* (Compendium on the Soul).

Almost all of his works were written in Arabic, and a few works in Persian for example *Danish Nameh ye 'Ala'i* (The 'Ala'i Book of Knowledge). Ibn Sina's Arabic is definitely more lucid than that of al-Kindi and al-Farabi. He had, however, some serious defect of style such as too many repetitions. As he was not a true Arab, his style of writing and vocabulary were clearly Persiani. Nevertheless he had rendered, without doubt, a great service to the development of philosophical style and terminology in the Arabic language (Afnan 1958:79). He introduced not only some of the definition and abstraction of the important technical terms of philosophy and logic, but also in presenting his thoughts he used the style of classification, which were scarcely used by the Arab and Persian writers.

The nature of his writings was summaries, compendia, and epitomes of his larger works, because most of his writings were written either to answer questions given to him or to fulfil someone's request. Therefore, the subjects discussed and the titles mentioned in his works overlapped each other.

#### IBN SINA'S INFLUENCE

In the east, there were many views about Ibn Sina and his position. Some followed him while others attacked him. For example, al-Suhrawardi (d. 1191 CE), the originator of the philosophy of illumination, not only followed Ibn Sina's thoughts of illuminative knowledge, but also modified them. Ibn Rush (595 H/1198 CE) became the celebrated commentator of Ibn Sina's thought. Ibn Baja (d. 1138 CE), Fakhr al-Din al-Razi (d. 1209 CE), Ibn Tufail (581 H/ 1185-6 CE), Ibn Tumlus (d. 1223 CE), and Nasir al-Din al-Tusi (d. 1273) had high regards for Ibn Sina.

On the contrary, al-Ghazzali (1111 CE) attacked him for the incoherence of his system of thought and for betrayal of the fundamentals of his Islamic faith, especially his theory of 'Return'. Ibn Taymiyya (d. 1328) also disagreed with most of Ibn Sina's thoughts. In fact he considered Ibn Sina not a Muslim philosopher because of his deviant ideas from the main stream of Islamic thought (Afnan 1958:233).

In the west, Ibn Sina's thought was one of the main currents in mediaeval scholasticism, especially in medicine and philosophy, which brought about the first phase of the scientific revolution in Western Europe in the thirteenth century. A great number of Ibn Sina's medical and philosophical works had been translated into European languages such as Latin and French. Scholars such as Avendeth and Gundissalvo made these translations. After them, they were continually studied in Universities of Western Europe to the end of the sixteenth century (Arberry 1951:1-14).

The first profound and far-reaching influence of Ibn Sina was on Albert the Great, the famous saint and the teacher of St. Thomas Aquinas (d. 1274). Aquinas, who reformulated Roman Catholic theology, wrote metaphysical and theological works which were inspired fundamentally by the critical ideas of Ibn Sina. Such influence can be traced in *Summa Theologica* and *Summa contra Gentiles* (Rahman 1963:505). Roger Bacon (d. 1294) was also influenced by Ibn Sina's thought. Franciscan Roger Marston agreed with most of Ibn Sina's notion of intelligence. In *Physic*, Ibn Sina's influence appeared in the works of Henrick Harpestraeng, Arnold of Villeneuve, William of Saliceto and Lanfranc (Afnan 1958:258-288).

Apart from bias and unfair criticism of his scholarship and personal life, it cannot be denied that Ibn Sina made a tremendous and excellent contribution to scholarship not only for his fellow Muslims but also for all humankind.

#### DESCRIPTION OF THE PREVIOUS EDITIONS AND MANUSCRIPTS

A manuscript of *Risala fi Ma'rifat al-Nafs al-Natiqat wa Ahwaliha* (the treatise on the knowledge about the Rational Soul and its States) that was written by al-Shaikh al-Ra'is Abu Ali al-Husain Ibn 'Abd Allah, IBN SINA (Avicenna) al-Qanuni (safir 370-428 H/ August 980-1037 CE), had been published since 1934 CE/1352-3 H. It was edited by Dr. Muhammad Thabit Elfandy, and later it had been in print through Matba'at al-'Itimad, Cairo. Elfandy edited treatise was found in the third section, pages 181-192 in the book, *Ahwal al-Nafs; Risalat al-Nafs wa Baqa'iha wa Ma'adiha li al-Shaikh al-Rais Ibn Sina* edited by Ahmad Fuad al-Ahwani. (Ibn Sina 1952:179). The dateless edited manuscript was taken from the library of Tal'at of Fu'ad University, Cairo (Anawati 1950:165).

The actual name of the manuscript is *al-Risalat al-Sharifah fi al-Nafs al-Natiqah* (the virtuous treatise about the rational soul). The treatise was printed with a compendious prologue. It was said that the treatise had been edited through collating a list of three manuscripts. One of them was from Berlin and the other from Tal'at library (Ibn Sina 1952:179). The former is a microfilm of the manuscript (MS.24061) from the library of Fu'ad University (or Berlin, MS. 5342 in Anawati's bibliography) (Ibn Sina 1952:179), and the latter are microfilms of the manuscripts (MS. 11776 and 13001/1) from the same university (Anawati 1950:165).

Although he made the edition of the manuscript, al-Ahwani did not give any notes of the corrections, emendations and alterations in his edited book. Since the intention of the edition was only to compare the three manuscripts, the edition was, therefore, not a critical edition of the manuscript itself.

The edition of Elfandy was reprinted in the book of *al-Nafs al-Bashariyyat 'Ind Ibn Sina* edited by Dr. Albert Nadir (Ibn Sina 1968:29-38). Like al-Ahwani, Nadir did not give any notes of the emendations and corrections of the manuscripts, but he, however, had written some of the other notes on Elfandy's edition such as the references for the al-Qur'an, al-Hadith and the explanations of some of the philosophical terms and their concepts. Nevertheless the treatise was printed without a prologue.

The exact date of Elfandy's edited treatise is not known and its copyist not mentioned. The style of writing in this treatise, however, showed that it was not one of Ibn Sina's early literary works. Never-



theless, there is an indication that the treatise might have been written either at the end of Ibn Sina's life at Bukhara in 391 H / 1001 CE or at his stay at Gurganj, the capital of the province of Khwarazm (Yaquṭ 1906:239) from 391 H / 1001 CE to 403 H / 1013 CE, because the writing contained some of the points on the arguments of affirming the substance of the soul to be different from the substance of the body. The arguments were not available in detail until after the further development in his late writing like *al-Shifa'* (the Cure) and *al-Isyarat* (the Pointers) (Ibn Sina 1968:29).

An attempt was made to obtain the manuscripts mentioned above, but unfortunately no response was received from any of the institutions contacted. Therefore I have to confine myself and make full use of Elfandy's edition as well as Nadir's latest edition. The edited treatise is abbreviated as [B] in the edited text.

In addition, I have used the manuscript, *Risalat (maqalat) fi al-Nafs* from the Mingana collection of the manuscripts, which has been preserved at the Selly Oak Colleges, Birmingham (Gottschalk et al. 1985:152). The full description of the manuscript is as follows: MS. 825 (1606/I); folios 6; size 206 x 145 mm; 21 lines; the manuscript is dated 1210H/1795-6CE, and is written in very clear naskhi script, which was copied by Muhammad Amin bin Ismail 'Abd al-Ghafur al-Labib al-'Amadi. The treatise is abbreviated as [A] in the edition.

Anawati had incorporated a comprehensive bibliography on the works of Ibn Sina in his book, *Mu'allafat Ibn Sina* (Anawati 1950:163-165). It is evident that the bibliography of the treatise of the soul was prepared with the help of two works. The first was taken from Ergin's bibliography, *Ibni Sina Bibliyografyasi* (Ergin 1937) and the second was taken from Carl Brockelmann in *Geschichte der Arabischen Litteratur*, especially in note no: 31 (Brockelmann 1943:817-818). This bibliography provide details of a number of manuscripts on *Risalat fi Ma'rifat al-Nafs al-Natiqat wa Ahwaliha* available in different parts of the world (Mahdavi 1954).

Because of very poor response to requests I made to obtain copies of the manuscripts from the libraries, and also because of very limited time at my disposal for research, I decided to confine myself to the manuscripts available in Europe.

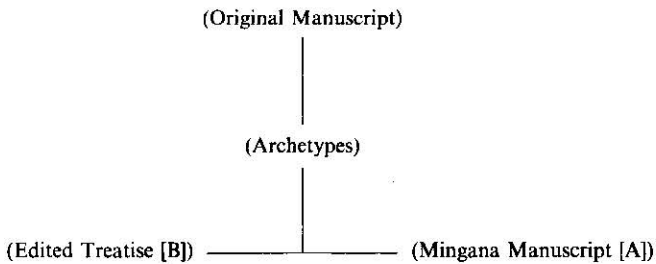
There are two manuscripts which have the same title and author at the department of Oriental Manuscripts and Printed Books in The British Library. The title of the first manuscript (Br. Mus. MS. Add. 16,659. xxxi) is *Risalat al-Nafs* (the Treatise of the soul) (*Catalogus Codium Manuscriptorum Orientalium* 1871:450), and the other (Br. Mus MS. Add. 7473. xxii) is *Maqalat fi al-Nafs* (an Treatise about the Soul) (*Catalogus Codium Manuscriptorum Orientalium* 1852:209). After

careful examination, it was discovered that although both manuscripts are identical in title and author, that is Ibn Sina, they do not include the text of the edited manuscript.

The same applies to both manuscripts that are preserved at the John Rylands Library at the University of Manchester. The manuscripts are (Manch. MS. 384 (460) C and MS. 403 /385) (Catalogue of the Arabic Manuscripts 1834:679).

#### DESCRIPTION OF THE EDITION

Based on the previous descriptions of the chosen manuscripts, the witnesses may be arranged into the following scheme:



The major split in the manuscript tradition is between B on the one hand and A on the other. They are not dependent on each other, because both have many errors and differ in the works of the two different witnesses.

There are also many differences of the stylistic nature between the two traditions. At some point, B was extensively revised and reworked from the stylistic point of view. Since B had been published after being edited by collating three manuscripts – one from Berlin, MS. 5342 and the others from Cairo, MS. 11776 and 13001/1 – word orders, verb tenses and even specific words themselves in the particular passages (like sentences no: 83; 84; 142; 210) were changed by the editor who felt that the passage in question could be improved, but the basic meaning of the passages remain unchanged. I think, this was very likely done by Elfandy, since he himself had mentioned the changes in his edition (Ibn Sina 1952:179).

While manuscript A copied by Muhammad Amin al-'Amadi is not an edited and printed treatise, it has, however, its own advantages. Most of the important words and even sentences (like sentences no: 21; 48; 234; 280) that have been omitted in Elfandy's edition, could be traced and replaced in order to prepare a critical edition.

Furthermore the manuscript is in clear naskhi (text of the manuscript). It is free from any addition and correction in the text itself, for instance, alteration notes, crossing out of words, and lacunae between the lines.

Based on the previous two different descriptions, I am sure both (B and A) are quite independent of each other, and therefore are separate witnesses by which comparison and collation could be applicable.

Based on the previous explanation of the existing works, there are two reasons to undertake this work. Firstly, so far not a single critical edition of the manuscript has been done. Secondly, as far as I know, no attempt has been made to translate the work into English.

#### THE METHODOLOGY OF THE EDITION

In preparing the edition, I have treated B as the independent witness of the first tradition of the manuscript, and A as the witness of the second tradition of the manuscript. Since, as I have stated above, B is more likely to have been revised and improved than A, I have followed the former, but listed the variants from both witnesses in the apparatus. Where the manuscript witnesses have different readings and writings, I have followed the one which has the most correct grammar and correct meaning of the standard Arabic language, and put the chosen reading in the edited treatise.

I have also provided footnotes of the variants, the references of the verses of the al-Qur'an, passages of al-Hadith and explanation of philosophical terms, and have placed them in the apparatus. I have added Shaddah, initial Hamzah or 'Alif, and have vocalized passive verbs and any doubtful readings, but I have not listed any minor variants as differences nor any other orthographic variants which do not alter the meaning of the text.

#### COMMENTARY ON RISALAT FI MA'RIFAT AL-NAFS AI-NATIQAT WA-AHWALIHA LI IBN SINA.

In his philosophical writings, Ibn Sina wrote a significant work about the human soul. He even started and ended his career on this subject, which focused and motivated his philosophy. When he was about eighteen years old, his first writing was *Maqalat fi al-Nafs 'ala sunnat al-Ikhtisar* (Compendium on the soul), which was dedicated to The Prince Nuh Ibn Mansur II, the Samanid ruler. His last writing, in all probability, was *Risalat fi al-Kalam 'ala al-Nafs al-Natiqah* (The treatise on the discussion of the human soul). In addition, the same subject also appeared in many of his major works such as *al-Shifa'* (The Cure), *al-*

'Isharat wa al-Tanbihat (Pointers and Reminders), al-Najat (The Salvation), and Qasidah fi al-Nafs (Poem on Soul) (Ibn Sina 1952; 1968; Anawati 1950; Ergin 1937; Brockelmann 1943; Mahdavi 1954). Those works proved clearly his serious interest in and commitment to this subject.

In the edited treatise *Risalat Fi Ma'rifat al-Nafs al-Natiqat wa-Ahwaliha li Ibn Sina*, Ibn Sina established and explained convincingly some main themes about the human soul, which also appeared in his other works. Those themes are as follows:

1. Definition of the human soul and its concept.
2. Soul-body relationship.
3. Immortality of the soul.
4. Division of the soul in respect of knowledge and action.
5. Doctrine of Being.

#### DEFINITION OF THE HUMAN SOUL AND ITS CONCEPT

Ibn Sina defined a soul as a simple spiritual substance (*jawhar*) or a divine illumination, whose source comes from Allah the Exalted. To prove this, he quoted the glorious al-Qur'an – 'so when I have formed him fully and have breathed into him of My spirit.' (al-Qur'an 15:29). The soul is neither a body nor a corporeal entity nor imprinted in the body, but it is emanated into the structure of material body. Therefore the soul is an immaterial substance and independent from the body, and it does not perish after the destruction of the body. This definition is similar to that of Aristotelian tradition which states that the soul is the first entelechy (perfection) of a natural body possessing organs (Rahman 1952:2-21). Ibn Sina could be inspired by this tradition through his reading of Aristotle's metaphysics.

Ibn Sina had proved that the substance of the soul is different from the substance of the body. He stressed the idea of dualism in human existence, there is spiritual existence and there is material existence. The former is the soul and the latter is the body. These dual existences are main ideas in expounding three proofs that those beings are different from each other. The first proof is to show that the soul is continually in lasting state, while the body is always in the state of dissolution and impairment. In the second proof, he examined the idea that it is not the body that perform any action, but the soul itself move, dispossess and govern the body. The third proof is to establish the idea that in the human body there is something that collect all perceptions and actions performed by the body, and this thing is beyond the body itself, that is the soul. By these proofs, it is clear that the soul and the body are two different beings.

In his other works (1952; 1968) Ibn Sina explained that the soul is a generic being comprising three species. Those species are the vegetative soul, the animal soul and the human soul. Among the three souls, the human soul is the most complete because it is the only soul that possess a faculty (Quwwat) highly capable of grasping the intelligibles (Ma'qullat). This faculty is also a substance that subsist in itself. It is imprinted neither in a human body nor in any corporeal entity. On the contrary, it is separable and abstracted from material and corporeal entities.

This faculty is called by various names according to its characteristics and dispositions. It is called al-Nafs al-Natiqah (rational soul), al-Nafs al-Mutma'innah (peaceful soul), al-Nafs al-Qudsiyyah (sacred soul), al-Ruh al-Ruhaniyyah (spiritual spirit), al-Ruh al-'Amriyyah (commanding spirit), al-Kalimat al-Tayyibah (good word), al-Kalimat al-Jami'ah al-fasilah (united and separated word), al-Sir al-'Ilahi (divine secret or self), al-Nur al-Mudabbir (governing light), al-Qalb al-Haqiqi (true heart), Lubb (core of the self), Nuhan (understanding) and Hijjan (brains). It exists in every single human being in all of its conditions (Ibn Sina 1952:195-199; Gutas 1988:72-78). It comes into existence together with the body, because it has a certain association with the body (Ibn Sina 1968:15).

#### SOUL-BODY RELATIONSHIP

As Ibn Sina had already said, the soul is not only a substance subsisting in itself, but it is also separable and abstracted from material and corporeal body. The soul, however, has a certain connection with the body as long as the person is alive. The connection of the soul to the body is not like the relation of a thing to its container, but it is rather, like the relation of a user of an instrument to the instrument. This association also is designated either as the relation of the form to the receiver, or as the relation of the complement of the prefixed noun to the prefixed noun. Therefore, in spite of the relationship between soul and body, each is independent of the other, and human soul is a substance capable of existing independently of the body (Ibn Sina 1968:16). Moreover the soul does not perish when the body dies.

#### IMMORTALITY OF SOUL

Ibn Sina stated that the human soul is indestructible and immortal in itself, moreover its immortality is related to the existence of its Creator the Exalted. In its relationship, as already proved, the existence of the soul is stronger than the body, because the soul is the entelechy of the body. Therefore the soul does not perish when the body perishes. It survives perpetually.

The idea of the immortality of the soul expounded here is actually a non-Aristotelian tradition, because the basic idea of the different existence of soul and body is inspired by Platonian tradition, since the Platonian view is that the soul is an immaterial and simple entity (Rahman 1952:108). On the whole, in his account of soul, Ibn Sina had combined Aristotelianism with Neo-Platonism (Rahman 1952:109).

#### DIVISION OF SOUL IN RESPECT OF KNOWLEDGE AND ACTION

The idea of the separation of the soul from the body, the soul will be divided into three categories. In order to elaborate this, Ibn Sina quoted from the Glorious al-Qur'an (56:8-11) – 'And you will be of three kinds: [first] there will be the companions of the right hand – who will be the companions of the right hand?' and [second] the companions of the left hand – who will be the companions of the left hand?' and [third] the foremost (in faith) will be foremost (in the hereafter), these will be those nearest to God.'

With regard to the first category, Ibn Sina stated that those who are the companions of the right hand are either perfect in knowledge and imperfect in action, or vice versa. They are in the middle rank above the world of peripety, but lower than the three worlds of intellect.

In the second category, he said, are the companions of the left hand who are imperfect in knowledge and action. They are therefore in the lowest rank who stay in the world of peripety.

The third category is not only the foremost in faith, but also will be foremost in the hereafter, they will be nearest to God. This is because they are perfect in knowledge and action, which make them reach the three worlds of intellect. They are indeed in the highest rank.

On this subject, Ibn Sina had made a significant commentary on the ranks of human souls after the separation from the bodies, it was fully inspired by the Glorious al-Qur'an (56:8-11).

#### DOCTRINE OF BEING

In elaborating the doctrine of Being, there are two views that had been seriously considered by Ibn Sina. Firstly, he saw that there are unsound views of God formulated by Aristotle who did not mention passage of God in his doctrine of Being, that is, the One to the world, the many. Secondly, he also saw that there was an unacceptable Pantheistic world-view (especially al-Wahdat al-Wujud) which held that God is in everything and there is no difference between the Creator and the creation. Like al-Farabi, in all conscience, Ibn Sina tried to reformulate the concept of the doctrine of Being which help him avoid those mistakes. He

advocated the 'emanationistic' concept of the doctrine of Being (Rahman 1963:480-506), which was fundamentally inspired by the Neo-Platonic idea of Emanation. In order to clarify his doctrine, he referred to al-Hadith that attributed to the Prophet, peace be upon him, narrated by Zaid.

He held that creation emanates from God, the Necessary Existent. From it flows out the first intellect that is the first creation. From the first creation which is called 'the intellect', comes about another intellect as the second creation. Likewise until the creation of the tenth intellect. From the tenth creation, there come about the new species which is the material body whose elements and components are mineral, vegetation and animal. In this stage, man is created the most perfect animal because he resembles the angels in terms of knowledge and action. This new idea is a credit to Ibn Sina, whose view was clearly different from his predecessors.

Nevertheless, Ibn Sina had been wary of referring to al-Hadith (prophetic tradition), because its authenticity is in question. Al-Tibrani omitted the tradition from his *al-Kabir* and *al-'Aswad* because of its weak *Isnad* (attribution). The same was applied by Abu Na'im. Al-Qari and Ibn Taymiyyah considered the tradition as *al-Hadith al-Mawdu'ah* (the innovated tradition), because the idea contained in it is quite similar to the ideas that the universe comes out from the First intellect, and the intellect is a mediation between God and the universe. The notion was basically inverted by the philosophy of Neo-Platonism in order to interpret and explain the idea of the emanation of the plurality from an absolute Oneness (Ibn Sina 1968:35)

In spite of inadequate proofs he provided in his commentary, this is the first occasion on which a Muslim philosopher, in order to re-elaborate the Greek tradition of philosophy, not only sought to build a rational system, but also a rational system which sought to integrate the tradition of Islam.

## THE ANNOTATED TRANSLATION

IN THE NAME OF ALLAH THE MOST GRACIOUS THE MOST MERCIFUL

Praise be to Allah who never disappoints any seeker from His blessing, He neither deprives any committed person of His honor nor prevents the acquainted persons (*al-'Arifin*) from the spring of the light of His glory by raising any barrier and obstruction [to them], He deprives neither perfect or imperfect persons desirous of meeting Him [that can be accomplished by making effort] from ascending from the lowest separation [from Him] to the highest meeting [with Him]. (5)

And I bear testimony that there is no God but Allah, He is the One [and He has] no partner beside Him. The testimony that is equal to one who is the most sincere man who witnessed the beauty of His secret, and who entered the apartment of the Oneness of God in order to witness His mode of action. (7)

And I bear testimony that Muhammad [s.a.w.] is His servant and His messenger who has placed the necklace of the secrets on the neck of the righteous souls. The blessing of Allah is on him and his chosen family. (9)

### **Having said that (10)**

In this treatise I have clarified the knowledge of soul, and I have divided it into three chapters:

The first chapter is the affirmation that the substance of soul is different from the substance of body.

The second chapter is on the continual existence of the soul after the destruction of the body.

The third chapter is the division of the souls in happiness and misery after their separation from the body. (15)

Then I made a brief clarification in the epilogue of the treatise in which I mentioned the three worlds (universes). These are the world of the intellect, the world of the soul and the world of the body, and [I also clarify] the order of existence [that emanating] from the First Truth the Exalted down to the farthest order of existence of the living order, so that it will be an absolute [notion to be believed] by the [keen] observers of this treatise [after they witness] the totality of the existing species and their different kinds, and I included the most important issues [on this discussion], that is, [Does] human being (man) knows about himself [especially about his soul], and [what does] eventually befall him after his development and [his] return from this world and its contact. (20)

The knowledge of the soul indeed provides a ladder to the knowledge of God, praise be to Him the Lord Almighty, as indicated by truthful person in his word: 'One who recognizes himself, he shall recognize his Lord'. If the meaning of the soul in this tradition is this body, everyone therefore would know his God, that is, in a proper (special) cognition, but it is not like that, therefore this treatise will describe to you the secret treasure in the knowledge of the soul which was forgotten by common men, and even most of the learned people were neglectful of it. (26)

That is why the answer was revealed to His messenger, peace be upon him, when he (Muhammad s.a.w) was asked about the reality of the spirit (soul), in the words of Allah, 'and they ask you concerning the spirit, say: "the spirit is by command of my Lord"' (al-Qur'an 17:85), after that the Exalted said, "and of knowledge you have been vouchsafed but little,"



(al-Qur'an 17:85) as an admonition that definitely most of human beings are neglectful of the knowledge of soul and the reality of the spirit. (27)

This is the brief outline [that] indicates the advantages of this treatise, let us begin with what we have already mentioned in the chapters – success and right guidance granted by Allah. (29)

## THE FIRST CHAPTER

### **In affirmation that the substance of the soul is different from the substance of the body. (30)**

We now ask, what is the exact meaning of the 'self' (al-nafs) when everyone is pointing to himself by saying 'I' (ana), [to answer this] the scholars have indeed differences of opinions about the person pointed out by this word whether it is the visible perceived body or other than this. (32)

As regard to the first view, most men and many Muslim theologians (al-Mutakallimun) have assumed that man is surely this body. When someone refers to himself by saying 'I' [he actually refers to his body], this is a false assumption and an absurd view as we shall explain it later — Allah Almighty willing. (36)

With regard to the second view, there is an assumption that the man is not this visible perceived body. The advocators of this view differ among themselves. There were a few who thought that man is a material body (jism), and some others believed that man is a corporeal entity. (39)

Some have thought that man is neither a material body nor a corporeal entity (jismany), but man is a spiritual substance that emanated into this structure (a human being), and this spiritual substance gives life to the body, and uses it as a vehicle for acquisition of sciences and cognition [of the existence] until it becomes perfect, and it recognizes its Lord and becomes acquainted with the truth of His creation, the substance is then prepared to return to His (Allah) presence, and it becomes an angel from among His angels [and it will live] in happiness to infinity. This view is the view expressed by the school of divine philosophers (al-Hukama' al-Ilahiyyin) and the school of monastic scholars (al-'Ulama' al-Rabbaniyyin). Their views were in agreement with some groups of the masters of mathematics (Arbab al-Riyyadiyyah) and the possessors of mystical illuminations (Ashab al-Mukashafah), because they perceived the substance of the souls at the separation from their bodies and their reunion with the divine light. (44)

For us, in view of the discussion and argument for the establishment of the authenticity of this thought, there are [three] proofs. (45)

### **The first proof**

Oh you the same person, think about the fact that yourself that exists till today was [the same self that comes] into existence throughout your life, so much so that you have remembered many of the events which have already passed. You have been continuously established. There is no doubt about this. Whereas your body and its components have not been continuously established but are in the state of dissolution and impairment. That is the reason why man needs nourishment in order to replace some of its lost components of the body. (50)

Certainly the human body contains heat and humidity, and when the heat effects on the humidity, it decomposes the substance of the humidity and eventually destroys it entirely, like water when heated continuously on the fire, it will certainly evaporate until nothing is left. For this reason if the man is deprived of food for a little time, eventually his body will become lean and decrease about a quarter the weight of the body, you shall know for certain that in a period of twenty years nothing out of the components of the body has remained [in its original form], and you realise fully the existence of your essence (soul) not only during this period, but also during your entire life, because your essence is internally and externally different from the body and its components. (58)

Verily this is a great proof that opens to us the door of mystery, because the substance of the soul is hidden from the sense-perception and the estimative faculties, therefore whoever takes this as a true proof and imagines it in himself with true imagination, he has indeed perceived what is hidden from his sight. (61)

### **The second proof**

It is when man is interested in performing one of the acts, that he gathers himself together so much so that he says, 'I did such and such, I will do such and such.' In these conditions he remains ignorant about all the components of his body. Therefore the manifest action is different from what has been ignored, the human self is different from this body. (66)

### **The third proof (67)**

It is when man says, 'I perceived such and such a thing with my sight, then I either longed for it or got irritated with it. And he says, 'I took with my hand,' and, 'I walked with my foot,' and, 'I talked with my tongue,' and, 'I heard with my ears,' and, 'I thought of such and such, and I perceived it, and I imagined it.' [From these examples] we know necessarily that in man there is a collective faculty, which collects these perceptions and gathers these actions. We also know necessarily that it is

something beyond the components of this body that collects all these perceptions and actions, this is because it does not see with the ears, and does not hear with the eyes, and does not walk with the hand, and does not take with the foot. Therefore, there is something that collects these perceptions and actions. Hence that which in a man points at himself with the word 'I' (ana) is different from the entire body, therefore that thing is beyond the body. (78)

Then we say that this thing that is the entity of man which is different from this body structure is neither a material body nor a corporeal entity, that is, imprinted in the material body, because if it is like that, it should be loaded, fading, flowing and being subjected to the existence and decomposition following the nature of the body, if it is so, then it will never survive from the beginning until the end of its life. It is therefore a simple spiritual substance, in fact it is a divine illumination which is emanated into this perceived human structure because of its aptitude which is the human nature. (83)

Furthermore this meaning has been already pointed out in the divine scripture in His words, 'so when I have formed him fully and have breathed into him of My spirit.' The formation means He made the body with a human nature which ready for connection with the rational soul. And His word 'of My spirit' is an indication of the relation of human soul to His being, because His being is a spiritual substance and is neither a body nor a corporeal entity. This is what we wanted to explain in this chapter. (87)

## THE SECOND CHAPTER

### **On the continual existence of the soul after the destruction of the body (89)**

You should know that the substance that is man as a matter of fact does not perish after death, and does not vanish after separation from the body, but he is lasting with the existence of his Creator the Exalted, this is because the substance is stronger than the substance of the body, because it is a mover, a disposer and a governor of the body, in fact the body is detached and subjugated for him, therefore its separation from the body does not damage its existence, because if the body remains after someone's death, it will not harm the existence of self. Its lasting existence is much more appropriate, because the soul is a predication of the substance, and its association with the body is among a predication of the prefixed noun, and the supplementation is actually the weakest accident because its existence does not complete in its subject, moreover it needs on other thing, that is, the complement of prefixed noun, therefore how

can the substance that stands by itself become invalid by the abolition of the weakest accident that depended on it, and for example, if someone owns a thing and governs it, when the thing ceases to exist, the owner does not perish in spite of the thing ceasing to be. (103)

Therefore when a man sleeps, his senses and perceptions become inactive, and he is as if a dead man, as the sleeping body more closely resembles the condition of death, likewise messenger of God, peace be upon him, said, 'Sleep is of the brother of death,' then man sees a lot of things in his sleep, and not only hears them, but he also perceives the mystery in his true dreams in such a manner that it is not possible when he is awake. (106)

This is therefore irrefutable evidence for the fact that the substance of soul does not need this body, but it will be weakened in its connection with the body, and become strong in its separation from the body, so when the body dies and perishes, the substance of soul will become free from the genus of the body, if it is perfect with knowledge and wisdom and righteous deeds, it will be attracted to the divine illumination, the angelic illumination and the heavenly host, just as a needle is drawn to a huge magnetic mountain. The immanence of God emanated into it, with certainty it will witness tranquillity, then it will be called by the heavenly host, 'O soul in rest and satisfaction, come back to your Lord well pleased unto Him, enter then among My devotees and enter My heaven,' (al-Qur'an 89:27-30) as mentioned in the al-Qur'an. (112)

### THE THIRD CHAPTER

#### **The division of souls in happiness and misery after the separation of souls from bodies (114)**

You should know that the human soul is not free from three categories:

- It is either perfect in knowledge and action,
- Or it is imperfect in both,
- Or it is imperfect in one of them and perfect in the Other, (118)

And for the third category, there are two possibilities: It is either perfect in knowledge and imperfect in action, Or vice versa. (121)

Therefore, with regard to the first category, the souls in the hereafter are divided into three kinds, as mentioned in the Glorious al-Qur'an (56:8-11), 'And you will be of three kinds: [first] there will be the companions of the right hand – who will be the companions of the right hand?'.(122)

And He said then, 'and [second] the companions of the left hand – who will be the companions of the left hand?' (123)

And He said, 'and [third] the foremost (in faith) will be foremost (in the hereafter), these will be those nearest to God.' (124)

So we say that if they are perfect in knowledge and action, they are the foremost [in faith], and for them is the highest rank in peaceful paradise, because they reach from the three worlds of intellects, and they are free from associating the bodies and the souls of the celestial spheres with the sublimity of His (Allah) power. They are therefore the foremost who are in the highest order. (127)

As regard to the companions of the right hand, they will be in the middle rank, (128) and they are above the world of peripety (al-'Istimalat), and they join in the souls of the celestial spheres, and they will be clean from the unclean world of the material, and they will witness the grace that Allah the Exalted created in the heavens from all kinds of entities, and all kinds of delicious foods, and all kinds the singing melody birds, which picturesque descriptions are unable either to describe or explain, as the messenger of God, peace be upon him, narrated the narration from the Lord Almighty, '[Paradise is a blessing] which no eye has ever seen, nor any ear has ever heard, nor is it within the limits of human comprehension.' (130)

So this is rank for the people in the middle stage, and their continuous effort will not keep them far for preparing them for success in order to reach the elevated rank, so they will be plunged into true bliss by reaching the rank of the foremost stage after passing ages, this then is the rank of the companions of the right hand. (134)

For the companions of the left hand, they will descend in the lowest rank, they will plunge into the seas of total darkness, they will relapse to the bottom of the materialistic sins, they are polluted [and staying] in the abode of hell, and they will 'pray for destruction there, pray not that day for a single destruction but for many destructions!' So this is the commentary of the ranks of human souls after the separation from the bodies, and after the emigration to the abode of Hereafter, and the divine revelation, and the philosophical point of views are indeed in agreement on its validity as we have already explained. (141)

## THE EPILOGUE OF THE TREATISE

In mentioning the three worlds, these are the world of the intellect, the world of the soul, and the world of the body, and the order of existence [that emanating] from the part of the First Truth the Exalted down to the farthest order of existence of the living order. (143)

And we state, seeking success from Allah, certainly the very first that Allah the Exalted created was a spiritual substance, that is, a special illumination that exists neither in a body nor in a material entity, it is cognizance for itself and for its Creator the Exalted, it is a special intellect, and almost all the divine philosopher (al-Hukama'al-'Ilahiyyin) and the prophets, peace be upon them, were already in agreement on its validity, as our leader Muhammad, a blessing and peace be upon him, said, 'Indeed the very first that Allah created was the intellect,' then He (Allah) said to it, "come closer, so it came closer," then He said to him, "go away, then he went away," then He said, "By My glory and My Majesty, no other creation that I created is higher than you, for you I grant, and from you I withdraw, and through you I reward, and through you I punish,' (153)

Then we state that for this intellect, there are three intellectual processes; The first intellectual process is that it perceives its Creator the Exalted. And the second intellectual process that it perceives a necessity of itself because of the First the Exalted.

And the third intellectual process is that it perceives a probability of itself, (157)

So from the perception of its Creator (Allah), it gained an intellect which is also the substance of another intellect, just as the light of one lamp can be obtained from another light of another lamp. (159)

From the perception of a necessity of itself because of the First [the Exalted], it gained a soul, which is also spiritual substance like the intellect, except its order is different. (160)

From its perception of a probability of itself, it gained a corporeal entity, which is the highest celestial sphere, or 'the Throne' in the words of the Shari'ah. (161)

Then the soul is connected with such a body, so much so that the soul is the integral moving soul for the farthest celestial sphere, just as ourselves move our body. (163)

And this movement is an appetitive movement through which the universal celestial souls move appetitively and lovingly to the first intellect, it is the first creation, then the first intellect became an intellect as the second process of intellect. (166)

And the second process of intellect is the intellectual process for the highest celestial sphere, and it is submissive to it, from the second process of intellect, it gained another intellect, a soul and a body. The body is the second celestial sphere, and it is the fixed celestial sphere or 'the Chair' in the words of the Shari'ah, and the second soul is connected with the celestial sphere. (171)

Likewise for the third process of intellect, it gained another intellect, a soul and a celestial sphere, it is the celestial sphere of Saturn, and the soul is the soul of Saturn. (172)

Then from the fourth process of intellect, it gained another intellect, a soul and a celestial sphere, it is the celestial sphere of Jupiter, and the soul is the soul of Jupiter. (173)

Then from the fifth process of intellect, it gained another intellect, a soul and a celestial sphere, it is the celestial sphere of Mars, and the soul is the soul of Mars. (174). And likewise until the tenth process of intellect. (175)

Then from the tenth process of intellect, it gained the material universe, that is the slack plane surface from the celestial sphere of the moon to the sphere of the earth and the material worlds are four, these are fire, air, water and soil. And from them, it gained three new species, these are mineral, vegetation and animal. And man is the most perfect animal because he resembles the angels, and there is a possibility for him to remain alive permanently, because he resembles the angels in terms of knowledge and action, and it is possible for him to behave like the beasts and the predatory animals when he follows their characteristics, and he might remain on the earth forever, and he might follow his lust, and his action would be exaggerated. (182)

On the other hand, if he keeps away from the two extremes [exaggeration and negligence], and he adopts an intermediate course, he will remain neither saturated nor weakened in accordance with the faculty of lust, but he will become chaste, because chastity is the mediation of lust. (184)

And he will be neither reckless nor cowardly, but he will be courageous in accordance with the faculty of anger, because courage is a mediation between recklessness and cowardice. (186)

Likewise there is wisdom in the way of life, he is a good organiser between one and the other. In respect of the household, it will include husband and wife, father and children, owner and slave, or in respect of the people of the town, it will include either public dealings or politics if he holds rank in politics. The wisdom mediates in the organizing of himself and other without deception and foolishness. And in fact this wisdom is knowledge, because its excessiveness is always better, and this wisdom should be in excess, otherwise it would be a deception. It should not be too low, otherwise it will turn into foolishness. (195)

And these three attributes, I mean chastity, courage and wisdom, which I call justice. So justice is the collection of these three attributes. Therefore whoever possesses them is a wise man in the theoretical wisdom, which is the knowledge of the truth of things. He would certainly become perfect in knowledge and the action, and he eventually belongs to the category which is mentioned in this respect, 'The foremost (in faith) will be the foremost (in the hereafter), these will be those nearest to Allah in the gardens of Bliss.' (al-Qur'an 56:10-11) (200)

If you say, 'it is possible to limit the theoretical wisdom under limitation as possible as it could be, until you [know how to] make effort by yourself in order to achieve that happiness which you will be placed in the category of the foremost which already mentioned. I say, 'such limitation is possible.' It is essential to be knowledgeable in the universe of the existence of the Necessity of the Existence the Exalted, and the attributes of His sublimity, and the attributes of His perfection, and in the denial of His anthropomorphic elements. These are, do not make things to resemble Him (Allah), nothing resembles Him, and do not to conceive His favour in the light of the favour of His creation, and do not to conceive His knowledge through the knowledge which exists in the universe, and do not to conceive His power to lie in the power which exists in capabilities. Know that existence begins from Him (Allah) the Exalted by emergence of the intellectual substance, then by the celestial sphere of spiritual souls, then by the heavenly celestial bodies, then by the material bodies whose elements and components are comprise mineral, vegetation and animal species. The essence of the human soul and its attributes are indeed neither in a body nor in a corporeal entity, but it is certainly permanent after the annihilation of the body, it either enjoys pleasure or receives punishment. (210)

The amount of knowledge whether general or specific if acquired by man enables him to achieve happiness which we have just explained, I mean, happiness of the foremost [in Hereafter]. In accordance with the deficiency in his knowledge, his rank will be decreased and likewise his closeness to Allah the Exalted. (213)

As regard to those whose position decline in relation to the rank of those who are perfect in knowledge and action, they are in the intermediate stage, hence they are either perfect in knowledge without action or vice versa. (215)

As regard to those who are perfect in knowledge without the action, The highest world will be kept hidden for a period for them, until that dark state which emerged as a result of actions which they have performed in their worldly life is removed, and the luminous state will be allocated gradually for them, then they are free to go to the universe of the holiness and the purity, and they will be accompanied in company of the foremost [in Hereafter]. (220)

As regard to those who are perfect in action without knowledge, they are righteous people, followers of the Islamic law, who perform good deeds, and believe in Allah and the Last Day, and follow the prophets in what they are commanded and protect themselves from what they are forbidden. For they have no more share than those who are the possessor of knowledge. They do not perceive the secrets of divine revelations and their allegorical interpretations, so when they were free from their bodies,



their souls will be drawn to with the soul of the celestial sphere, and they will ascend to the heavens, then they witness all of what were mentioned to them in the world concerning characteristics of the heaven in the utmost degree of honor and adornment, and 'they dress in fine silk and in rich brocade, they will face each other' (al-Qur'an 44:53) 'and they will be adorned with bracelets of silver' (al-Qur'an 76:21), 'reclining in the (garden) on raised thrones, they will see there neither the sun's (excessive heat) nor the moon's (excessive cold),' (al-Qur'an 76:13). However it is likely that the divine command will enable them to ascend to the intellect universe and the divine sphere, so they will enjoy true pleasures. It is not possible to explain them, and speech is inadequate to disclose their secrets and worldly status is not comparable to them. Then we will reach this position, and the veils will be lifted which have made the eyes of most people blind, they in turn forget the demands of themselves and their positions. We can present this much out of enlightenment for the seekers of righteousness. (233)

May Allah include us among those who are guided, He is indeed the most Righteous, the most Merciful, and may Allah bless our leader Muhammad [s.a.w] , his family and all righteous people. (236)

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