

Guide

Islam-Fiche *Readings from Islamic Primary Sources* *Series I-II*

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Harvard University and Ohio State University



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Islam-Fiche

Readings from Islamic Primary Sources Series I-II

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Assistant editor: Miriam Rosen

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Islam-Fiche

A new kind of anthology for the study and teaching of Islamic civilization

The advantages of *Islam-Fiche*:

- For students, **direct access** to important and illustrative primary-source materials, presented with ample explanatory aids and study guides.
- For instructors, **flexibility** in choosing readings from a wide variety of sources to meet the needs of particular courses or groups.
- For college libraries, **economy** in acquiring a valuable resource collection that can be expanded easily as needed.

Islam-Fiche is a collection of selected reading texts carefully chosen from published and unpublished sources to reflect the chronological, geographical, and linguistic diversity of Islamic societies.

The material ranges from pre-Islamic poetry to the theology, philosophy, and science of the pre-modern empires and the history, politics, and literature of recent times.

The collection presents English translations of the diverse languages of Islamic life and culture in countries from Spain to Indonesia and from Central Asia to India and Africa.

Each microfiche unit comprises three to fifty pages of text accompanied by specially prepared explanatory material, including a critical introduction, information about the author, and notes on the text and its sources, as well as study questions and suggestions for further related reading. Thus, each selection forms a self-contained study unit, suitable for single-assignment reading and focused classroom discussion in an undergraduate course. A number of selections could also be combined to form a tailor-made anthology.

Islam-Fiche: a participatory venture

Islam-Fiche has from its inception been a uniquely participatory and cooperative venture. Teachers and advanced students from various colleges and universities have worked on the selections and the accompanying explanatory material. It is hoped that the initial collection of 205 selections will eventually become the core of an ongoing collection that could be expanded as active teachers of Islamic subjects identify "lacunae" and suggest interesting further selections. The microfiche format allows continuous revision and addition of selections at prices that any college or university should be able to afford with ease. Because of the range of topics it covers, *Islam-Fiche* should also provide interesting primary-sources for use by scholars teaching in other fields.

Contents of *Islam-Fiche* by genre

The text selections are grouped according to the following literary or topical "genres":

Adab (Urbane Literature)	AD
Biography and Memoirs	BI
Devotional and Liturgical Literature	DE
Folk and Oral Literature	FK
Falsafah (Philosophy)	FL
Geography and Travel Writing	GE
Hadīth and Hadīth Sciences	HD
Historical Literature	HS
Inshā' (Chancery Documents and Compositions)	IN
Legal and Commercial (e.g., <i>Hisbah</i>) Texts	LE
Literary Sciences and Philology	L
Novels	NL
Non-Muslim Literature	NM
Natural Sciences, Technology, and Medicine	TC
Poetry	PO
Qur'ān-related Literature (e.g., <i>Tafsīr</i>)	Q
Siyāsah (Political and Governmental Writings)	SI
Short Story and Drama	SS
Sūfi-related Literature	SU
Theological Texts	TH
Total number of selections	258

This total comes to 258, because some of the selections have been classified under more than one genre.

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A. Table of Contents, Series I-II, by genre

N.B. Throughout the indices, secondary and tertiary genre codes and alternate (spellings) of names appear in parentheses. Assigned authors appear in square brackets.

AD. Adab (Urbane Literature)

- AD-01. AL-JAHIZ, ABU CUTHMAN. A Bit of Wit from Basrah.
 AD-02. SARI MEHMED PASHA. On Ministers and Bribery. Also (SI-07).
 AD-03. NIZAMI-I CARUZI. Court Life and Patronage.
 AD-04. SA^{CDI}. On Kings and Dervishes. Also (PO-12).
 AD-05. AL-TANUKHI, ABU C^{ALI} AL-MUHASSIN. A Cynic Surveys Baghdad Life.
 AD-06. AL-HAMADHANI, BADI^C AL-ZAMAN. City Scenes from the Muslim East. Also (PO-19).
 (AD-07). KATIB CELEBI (Hajji Khalifah). Essays by an 11th/17th-Century Ottoman Scholar. Also BI-11.
 (AD-08). IBN KHALDUN. Buy Low and Sell Dear. Also HS-25.
 AD-09. [SIRAT CANTAR]. The Adventures of a Pre-Islamic Hero. Also (FK-06).
 (AD-10). AL-MURADI. On Being a Mufti (12th/18th century). Also LE-07.
 (AD-11). [THOUSAND AND ONE NIGHTS]. The Powers of Narrative: The Tales of the Three Qalandars. Also FK-04.
 (AD-12). [THOUSAND AND ONE NIGHTS]. The Beginning of the Nights of Shahrazad and Shahryar. Also FK-05.
 AD-13. IBN AL-MUQAFFA^C. The Wisdom of Animals. Also (FK-07).
 AD-14. IBN AL-MUQAFFA^C. On Love, Friendship, and Dedication. Also (FK-08).

BI. Biography and Memoirs

- BI-01. MUSA, SALAMAH. A Radical Westernizer in Egyptian Society.
 BI-02. USAMAH IBN MUNQIDH. An Arab View of the Crusades.
 BI-03. HUSAYN, TAHA. A Student at al-Azhar.
 BI-04. AL-SADAT, ANWAR. The Visit to Israel.
 BI-05. UMM KULTHUM. The Early Years of Egypt's Greatest Singer.
 BI-06. C^{ABD} ALLAH IBN HUSAYN. Memoirs of an Arab Ally of the British.
 BI-07. AL-GHAZALI, MUHAMMAD. A Theologian's Mid-Life Crisis. Also (SU-04).
 BI-08. HUSAYN, TAHA. Revolt Against Tradition.
 BI-09. IBN KHALLIKAN. Abu Muslim, C^{Abbasid} Agent Provocateur.
 BI-10. IBN SHADDAD. Saladin Through the Eyes of a Confidant.
 BI-11. KATIB CELEBI (Hajji Khalifah). Essays by an 11th/17th-Century Ottoman Scholar. Also (AD-07).
 BI-12. KURD C^{ALI}, MUHAMMAD. Recollections of a Pioneer Arab Journalist.
 BI-13. AL-SA^{CDAWI}, NAWAL. Struggling for the Dignity of Women.
 BI-14. AHMAD AL-C^{ALAWI}, SHAYKH. A 20th-Century Sufi Saint and Poet. Also (PO-24, SU-05).
 BI-15. IBN ISHAQ. The Life of Muhammad.
 (BI-16). C^{ATTAR}, FARID AL-DIN. Three Early Muslim Mystics. Also SU-07.
 (BI-17). C^{AYN} AL-QUDAT AL-HAMADHANI. A Sufi's Apologia. Also SU-08.

DE. Devotional Literature

- DE-01. AL-BUSIRI, MUHAMMAD. The Mantle Poem in Praise of Muhammad. Also (PO-25).
 DE-02. AL-GHAYTI, NAJM AL-DIN. Muhammad's Night Journey.
 DE-03. IBN AL-C^{ARABI}, MUHYI AL-DIN. Muhammad and His Ascent to Heaven. Also (SU-17).
 DE-04. [SATPANTH LITERATURE]. Nizari Isma^Cilis in India.
 DE-05. [SHI^CI DEVOTIONAL LITERATURE]. Venerating Imam Husayn.

- DE-06. SÜLEYMAN CELEBI. A Turkish Celebration of Muhammad. Also (PO-26).
 (DE-07). IBN C^{ATA}' ALLAH, TAJ AL-DIN. Instructions in the Sufi Way. Also SU-13.

FK. Folk and Oral Literature

- FK-01. AL-YA^CQUBI, AHMAD IBN ABI YA^CQUB. A Muslim Account of Old Testament History. Also (HS-02).
 FK-02. [EGYPTIAN FOLK SONGS]. O Henna, O Henna [Folk Songs from Egypt].
 FK-03. AL-KISA'I, SAHIB QISAS AL-ANBIYA'. Popular Tales of the Prophets.
 FK-04. [THOUSAND AND ONE NIGHTS]. The Powers of Narrative: The Tales of the Three Qalandars. Also (AD-11).
 FK-05. THOUSAND AND ONE NIGHTS]. The Beginning of the Nights of Shahrazad and Shahryar. Also (AD-12).
 (FK-06). [SIRAT CANTAR]. The Adventures of a Pre-Islamic Hero. Also AD-09.
 (FK-07). IBN AL-MUQAFFA^C. The Wisdom of Animals. Also AD-13.
 (FK-08). IBN AL-MUQAFFA^C. On Love, Friendship, and Animals. Also AD-14.

FL. Falsafah (Philosophy)

- FL-01. MISKAWAYH, AHMAD IBN MUHAMMAD. The Principles of Ethics.
 FL-02. TUSI, NASIR AL-DIN. Medieval Islamic Ethics.
 FL-03. IBN SINA (Avicenna). God in Islamic Thought.
 FL-04. IBN RUSHD (Averroes). The Quarrel Between Philosophy and Theology. Also (TH-22).
 (FL-05). IBN KAMMUNAH. A Medieval Essay in Comparative Religion. Also TH-20.
 (FL-06). AL-SUHRAWARDI AL-MAQTUL. The World of Images and Imaginative Perception. Also TH-23 (SU-21).
 (FL-07). KARIM KHAN KIRMANI and SARKAR AQA. Shaykhism and the Other World. Also TH-24.
 (FL-08). AL-SUHRAWARDI AL-MAQTUL. Illuminationism and the Mystical Tale. Also SU-22.
 (FL-09). IBN SINA (Avicenna). Three Mystical Tales. Also SU-14.
 FL-10. AL-SHIRAZI, SADR AL-DIN (Mulla Sadra). Islamic Existentialism. Also (TH-26).
 FL-11. AL-SHIRAZI, SADR AL-DIN (Mulla Sadra). Philosophy and Shi^Ci Eschatology. Also (TH-27).
 FL-12. Unused.
 FL-13. AL-FARABI, ABU NASR MUHAMMAD. On Philosophy and Religion.
 FL-14. IBN BAJJAH. The Solitary Philosopher in Society.
 (FL-15). IBN MAYMUN (Maimonides). A Jewish Treatise Against Astrology. Also NM-03.
 FL-16. IBN SINA (Avicenna). A Philosopher's View of Religion and Politics.
 FL-17. IBN TUFAYL. An Arabic Philosophical Romance.
 (FL-18). IBN MAYMUN (Maimonides). Jewish Philosophy in the Islamic World. Also NM-04.

GE. Geography and Travel Writing

- GE-01. IBN BATTUTAH. The Travels of Ibn Battutah.
 GE-02. AL-KHATIB AL-BAGHDADI. The Building of an Imperial City.
 GE-03. AL-MUQADDASI. The Attractions of Syria.
 GE-04. NASIR-I KHUSRAW. Jerusalem in the Eyes of a Persian Traveller.
 GE-05. ABU TALIB KHAN. An Indian Muslim Looks at Europe.
 GE-06. AL-BAKRI. Description of the Western Sudan.
 GE-07. AL-BIRUNI, ABU AL-RAYHAN. A Muslim Scholar Looks at India.
 GE-08. IBN HAWQAL. A Muslim Traveller in Sicily.
 GE-09. IBN JUBAYR. Pilgrimage Adventures.
 GE-10. IBN JUBAYR. A Pilgrim's Description of the Makkan Shrines.

- GE-11. AL-IDRISI. Details on Africa in the 6th/12th Century.
- (GE-12). JUVAYNI, ^CALA' AL-DIN. Manners and Customs of the Mongols. Also HS-26.
- GE-13. MUBAD SHAH. How Others Practice Their Religions in India.
- GE-14. ABDŪLKERIM PASHA and NAHIFI MEHMET. An Ottoman Mission to Moscow. Also (IN-07).
- GE-15. AL-BIRUNI and IBN AL-JAWZI. Two Muslim Scholars on Indian Religion.
- HD. Hadith and Hadith Sciences
- HD-01. Unused.
- HD-02. AL-BUKHARI. Keeping the Fast.
- HD-03. AL-MAJLISI, MUHAMMAD BAQIR. Shi'ci Hadith.
- HD-04. AL-NAWAWI. "The Forty": A Collection of Oral Traditions.
- HS. Historical Literature
- HS-01. MUSTAFA ^CALI. The Good and Bad Features of Cairo in 1008/1599.
- (HS-02). AL-YA^CQUBI, AHMAD IBN ABI YA^CQUB. A Muslim Account of Old Testament History. Also FK-01.
- HS-03. AL-KAFIYAJI, MUHYI AL-DIN. A Treatise on Muslim History-Writing.
- HS-04. AL-BALADHURI, AHMAD IBN YAHYA. Correspondence Between Mu^Cawiyah and Husayn. Also (IN-01).
- (HS-05). ABKARYUS, ISKANDAR IBN YA^CQUB. The Origins of the First Lebanese Civil War. Also SI-09.
- HS-06. [LEBANESE LETTERS]. The Lebanese Peasant Revolt of 1858-1861.
- HS-07. QUDSI, ILYAS. A Description of 19th-Century Syrian Guilds.
- HS-08. ZAYDAN, JURJI. Arab Society Before Islam.
- HS-09. AL-MAS^CUDI. Scenes from ^CAbbasid Life.
- HS-10. AL-HUSRI, SATTI^C. French Imperialism in Syria.
- HS-11. ABU AL-FADL ^CALLAMI, SHAYKH. A Mughal Account of Hindu Learning.
- HS-12. IBN AL-ATHIR, ^CIZZ AL-DIN. The Crusades in Muslim History.
- HS-13. IBN ^CIDHARI. The Invasion of North Africa.
- HS-14. IBN AL-QALANISI. Battling the Franks.
- HS-15. IBN WASIL. The Later Crusades.
- HS-16. IMAD AL-DIN. Saladin's Offensive and the Capture of Jerusalem.
- HS-17. AL-JABARTI. An Egyptian View of the Napoleonic Invasion.
- HS-18. AL-QADI AL-NU^CMAN. The Mahdi and the Rise of the Fatimids. Also (TH-17).
- HS-19. AL-NAYSABURI, AHMAD IBN MUHAMMAD. The First Qarmatian Revolt.
- HS-20. [SOUTHEAST ASIAN CHRONICLE]. A 19th-Century Account of Malaysian History.
- HS-21. [SOUTHEAST ASIAN CHRONICLE]. The Sultans of Aceh.
- HS-22. [SOUTHEAST ASIAN CHRONICLE]. Merchants and Monarchs in Southeast Asia.
- HS-23. [SOUTHEAST ASIAN CHRONICLE]. The Rise of Malacca.
- HS-24. TABATABA'I, MUHAMMAD HUSAYN. A Brief History of Shi'ci Islam.
- HS-25. IBN KHALDUN. Buy Low and Sell Dear. Also (AD-08).
- HS-26. JUVAYNI, ^CALA' AL-DIN. Manners and Customs of the Mongols. Also (GE-12).
- HS-27. [SOUTHEAST ASIAN CHRONICLE]. Victory and Defeat in the Later Mataram Period.
- HS-28. AL-^CUMARI, IBN FADL ALLAH. The Kingdom of Mali and the Pilgrimage of Its Ruler.
- HS-29. IBN KHALDUN. A Philosopher of History Meets a Maker of History.
- HS-30. [SOUTHEAST ASIAN CHRONICLE]. Islamization in Sumatra.
- IN. Insha' (Chancery Documents and Compositions)
- (IN-01). AL-BALADHURI, AHMAD IBN YAHYA. Correspondence Between Mu^Cawiyah and Husayn. Also HS-04.
- IN-02. ABDULLAH PASHA. Concord and Harmony among Ottoman Provincial Governors.
- IN-03. IBRAHIM PASHA, NEVŞEHIRLI DAMAD. A Grand Vizier Rebukes an Ottoman Provincial Governor. Also (SI-28).
- IN-04. ^CALI IBN ABI TALIB (attr.). A Caliph's Advice on Government. Also (SI-27).
- IN-05. ^CUMAR IBN ^CABD AL-^CAZIZ. The Fiscal Rescript of ^CUmar II. Also (SI-25).
- (IN-06). ABU YUSUF, YA^CQUB. A Jurist's Advice to a Caliph. Also LE-04 (SI-14).
- (IN-07). ABDŪLKERIM PASHA. An Ottoman Mission to Moscow. Also GE-14.
- LE. Legal and Commercial (e.g., Hisbah) Texts
- LE-01. AL-SHAFI^CI. The Extra-Scriptural Sources of Islamic Law.
- LE-02. AL-SHAFI^CI. The Hermeneutic Process in Islamic Law.
- LE-03. AL-SHAFI^CI. The Scriptural Sources of Islamic Law.
- LE-04. ABU YUSUF, YA^CQUB. A Jurist's Advice to a Caliph. Also (IN-06, SI-14).
- (LE-05). AL-GHAZALI, MUHAMMAD. An Attack on Esoteric Sects. Also TH-05.
- LE-06. AL-JARSIFI, ^CUMAR IBN ^CUTHMAN. A Muslim Manual of Public Order (Hisbah).
- LE-07. AL-MURADI, MUHAMMAD KHALIL. On Being a Mufti (12th/18th century). Also (AD-10).
- LE-08. WALI ALLAH AL-DIHLAWI, SHAH. An Indian Muslim's Legacy to the Modern Age.
- LS. Literary Sciences and Philology
- (LS-01). AL-BAQILLANI. Medieval Arabic Literary Criticism. Also QR-01.
- NL. Novel
- NL-01. ^CAWWAD, TAWFIQ. Prelude to the Lebanese Civil War.
- NL-02. AL-SHARQAWI, ^CABD AL-RAHMAN. Egyptian Village Life in the 1940s.
- NM. Non-Muslim Literature
- NM-01. ADAMNAN. Bishop Arculf in the Muslim World.
- NM-02. JOHN OF DAMASCUS. A Christian View of Islam.
- NM-03. IBN MAYMUN (Maimonides). A Jewish Treatise Against Astrology. Also (FL-15).
- NM-04. IBN MAYMUN (Maimonides). Jewish Philosophy in the Islamic World. Also (FL-18).
- NS. Natural Sciences, Technology, and Medicine
- NS-01. HUNAYN IBN ISHAQ. An Introduction to Medicine.
- PO. Poetry
- PO-01. ^CUMAR IBN ABI AL-RABI^CAH. Love Lyrics from Makkah.
- PO-02. AL-^CAQQAD, ^CABBAS MAHMUD. Early 20th-Century Politics.
- PO-03. BASHSHAR IBN BURD. Poems of the Blind Poet of Basrah.
- PO-04. AL-SHABBI, ABU AL-QASIM. Poems of a Tunisian Romantic.
- (PO-05). IBN AL-^CARABI, MUHYI AL-DIN. Sufi Poetry in Arabic. Also SU-12.
- (PO-06). RUMI, JALAL AL-DIN. Stories from the Mathnawi. Also SU-16.
- PO-07. ABU-KHALID, FAWZIYAH. Scraping Limits.
- PO-08. ADUNIS (^CAli Ahmad Sa'cid). Adunis' New Poetry.
- PO-09. ^CANTAR IBN SHADDAD. Arabia's Black Hero.
- PO-10. AL-BAYYATI, ^CABD AL-WAHAB. The Poetry of Commitment.
- PO-11. DARWISH, MAHMUD, et al. Voices of Resistance.
- (PO-12). SA^CDI. On Kings and Dervishes. Also AD-04.
- PO-13. FIRDAWSI. The Story of Zal and Rudabah.
- PO-14. HAFIZ, SHAMS AL-DIN MUHAMMAD. The Master of the Persian Ghazal.
- PO-15. IBN SA^CID AL-MAGHRIBI. Medieval Andalusian Poetry.
- PO-16. IMRU' AL-QAYS, et al. Poetry of the Arabian Desert.
- PO-17. IQBAL, SIR MUHAMMAD. Islamic Modernism in Modern Indian Poetry.
- PO-18. AL-MUTANABBI, ABU TAYYIB AHMAD. The Greatest Poet of the Arabs.
- (PO-19). AL-HAMADHANI, BADI^C AL-ZAMAN. City Scenes from the Muslim East. Also AD-06.
- PO-20. NU^CAYMAH, MIKHA'IL. Close Your Eyes and See.
- PO-21. QABBANI, NIZAR. 20th-Century Poetry of Discontent.
- PO-22. AL-SAYYAB, BADR SHAKIR. The Iraqi Revolution in Politics and Poetry.
- PO-23. AL-SAYYAB, BADR SHAKIR. Poetry of the Wasteland.
- (PO-24). AHMAD AL-^CALAWI, SHAYKH. A 20th-Century Sufi Saint and Poet. Also BI-14 (SU-05).
- (PO-25). AL-BUSIRI, MUHAMMAD. The Mantle Poem in Praise of Muhammad. Also DE-01.
- (PO-26). SŪLEYMAN ÇELEBI. A Turkish Celebration of Muhammad. Also DE-06.

- (PO-27). ABU FIRAS. An Isma^cili Rendering of Sacred History. Also TH-21.
 PO-28. FARRUKHZAD, FURUGH. The Struggle of Another Birth.
 (PO-29). SANA'I, HAKIM. Poetic Instruction in the Sufi Way. Also SU-23.
 (PO-30). IBN AL-FARID. Arabic Mystical Poetry. Also SU-24.

QR. Qur'an-Related Literature (e.g., Tafsir)

- QR-01. AL-BAQILLANI. Medieval Arabic Literary Criticism. Also (LS-01).
 QR-02. AL-TABARI, ABU JAFAR. Sunni Qur'an Commentary.

SI. Siyasa (Political and Governmental Writings)

- SI-01. [POPULAR FRONT FOR THE LIBERATION OF PALESTINE]. On the Road to Victory.
 SI-02. NASSER (Nasir), GAMEL ABDEL. Egypt's Liberation.
 SI-03. ^cABD AL-RAZIQ, ^cALI. The Final Separation of Religion and Politics. Also (TH-02).
 SI-04. AL-MUNIR, MUHAMMAD ^cARIF. A New Route to Mecca.
 SI-05. AL-FASI, ^cALLAL. The Nationalist Experience in Morocco.
 SI-06. ATATÜRK, MUSTAFA KEMAL. A Political Retrospective by the Founder of Turkey.
 (SI-07). SARI MEHMED PASHA. On Ministers and Bribery. Also AD-02.
 SI-08. AL-THA^cALIBI, ^cABD AL-^cAZIZ and HABIB BOURGUIBA (Bourqibah). Tradition and Change in the Tunisian Nationalist Movement.
 SI-09. ABKARYUS, ISKANDAR IBN YA^cQUB. The Origins of the First Lebanese Civil War. Also (HS-05).
 SI-10. [ARAB LEAGUE]. Steps Toward Arab Unity.
 SI-11. RASHID PASHA, MUSTAFA. The Beginning of Ottoman Reform.
 SI-12. [UNITED ARAB REPUBLIC]. The Constitutional Basis for Egyptian Socialism.
 SI-13. GÖKALP, ZIYA. Turkism: A New Political Program.
 (SI-14). ABU YUSUF, YA^cQUB. A Jurist's Advice to a Caliph. Also LE-04 (IN-06).
 (SI-15). AL-AFGHANI, JAMAL AL-DIN. An Islamic Response to the West. Also TH-19.
 SI-16. ^cAFLAQ, MICHEL. The Socialist Ideology of the Ba^cth.
 SI-17. AL-BANNA', HASAN. Islamic Politics and the Rejection of the West.
 SI-18. CEZZAR PASHA, AHMED. A Plan to Bring Egypt Back into the Fold.
 SI-19. AL-DURI, ^cABD AL-^cAZIZ, et al. Aspects of Arab Nationalism.
 SI-20. HUSAYN EFENDI. How the System Should Work.
 SI-21. NIZAM AL-MULK. A Vizier's Advice to His Master.
 SI-22. NIZAM AL-MULK. Government and the Court.
 SI-23. SA^cADAH, ANTUN. Regional and Arab Nationalism.
 SI-24. SHARI^cATI, ^cALI. Islam and the Ideology of Revolution.
 (SI-25). ^cUMAR IBN ^cABD AL-^cAZIZ. The Fiscal Rescript of ^cUmar II. Also IN-05.
 SI-26. AL-QADHDHAFI, MU^cAMMAR. Religious Nationalism in Libya.
 (SI-27). ^cALI IBN ABI TALIB (attr.). A Caliph's Advice on Government. Also IN-04.
 (SI-28). IBRAHIM PASHA, NEVŞEHIRLI DAMAD. A Grand Vizier Rebukes an Ottoman Provincial Governor. Also IN-03.
 SI-29. AL-TUNISI, KHAYR AL-DIN. Politics and Reform in 19th-Century Tunisia.
 SI-30. ANTUNYUS, JURJI (George Antonius). Documents of Western Betrayal and Arab Opposition.
 SI-31. [HASSAN, AHMAD]. Islamic Modernism in Indonesia.

SS. Short Story and Drama

- SS-01. BA^cALBAKI, LAYLAH. Endangering the Public Morality in Lebanon--1964.
 SS-02. RAJAB, MUHAMMAD HAFIZ. World Without Meaning: The Contemporary Arab Short Story.
 SS-03. AL-I AHMAD, JALAL. The Individual in Society.
 SS-04. BIHRANGI, SAMAD. Anticipating Revolution: Modern Iranian Short Stories.
 SS-05. SALIH, AL-TAYYIB. A Sudanese Village Defends Its Traditions.
 SS-06. HAQQL, YAHYA. The Egyptian Intellectual Between East and West.
 SS-07. IDRIS, YUSUF. Scenes from the Bottom of City and Village.
 SS-08. KANAFANI, GHASSAN. A Story of the Palestinian Diaspora.

- SS-09. AL-KHARRAT, IDWAR. The Experimental Trend in the Modern Arabic Short Story.

SU. Sufi-Related Literature

- SU-01. RUMI, JALAL AL-DIN. The Dawning of Love.
 SU-02. AL-KHARRAZ, ABU SA^cID. Stages of Virtue on the Sufi Path.
 (SU-03). AL-GHAZALI, MUHAMMAD. Heart and Soul: An Islamic Theology. Also TH-06.
 (SU-04). AL-GHAZALI, MUHAMMAD. A Theologian's Mid-Life Crisis. Also BI-07.
 (SU-05). AHMAD AL-^cALAWI, SHAYKH. A 20th-Century Sufi Saint and Poet. Also BI-14 (PO-24).
 SU-06. ^cATTAR, FARID AL-DIN. Love of God and Renunciation of the World.
 SU-07. ^cATTAR, FARID AL-DIN. Three Early Muslim Mystics. Also (BI-16).
 SU-08. ^cAYN AL-^cQUDAT AL-HAMADHANI. A Sufi's Apologia. Also (BI-17).
 SU-09. AL-HALLAJ, AL-HUSAYN IBN MANSUR. Ecstatic Mysticism and the Love of God.
 SU-10. AL-HUJWIRI. An Early Persian Treatise on Sufism.
 SU-11. IBN AL-^cARABI, MUHYI AL-DIN. First Steps Along the Sufi Path.
 SU-12. IBN AL-^cARABI, MUHYI AL-DIN. Sufi Poetry in Arabic. Also (PO-05).
 SU-13. IBN ^cATA' ALLAH, TAJ AL-DIN. Instructions in the Sufi Way. Also (DE-07).
 SU-14. IBN SINA (Avicenna). Three Mystical Tales. Also (FL-09).
 SU-15. AL-KALABADHI. Early Sufism and Theological Questions. Also (TH-16).
 SU-16. RUMI, JALAL AL-DIN. Stories from the Mathnawi. Also (PO-06).
 (SU-17). IBN AL-^cARABI, MUHYI AL-DIN. Muhammad and His Ascent to Heaven. Also DE-03.
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 First Qarmatian Revolt, The. AL-NAYSABURI, AHMAD IBN MUHAMMAD.
 First Steps Along the Sufi Path. IBN AL-^cARABI, MUHYI AL-DIN.
 Fiscal Rescript of ^cUmar II, The. ^cUMAR IBN ^cABD AL-^cAZIZ.
- Forty": A Collection of Oral Traditions, "The. AL-NAWAWI.
 Foundations of Orthodox Theology, The. AL-ASH^cARI, ABU AL-HASAN.
 Fragment of the Ahl-i Haqq Sect, A. [ANONYMOUS].
 French Imperialism in Syria. AL-HUSRI, SATI^c.
- God in Islamic Thought. IBN SINA (Avicenna).
 Good and Bad Features of Cairo in 1008/1599, The. MUSTAFA ^cALI.
 Government and the Court. NIZAM AL-MULK.
 Grand Vizier Rebukes an Ottoman Provincial Governor, A. IBRAHIM PASHA.
 Greatest Poet of the Arabs, The. AL-MUTANABBI, ABU TAYYIB AHMAD.
 Growing Sophistication of Islamic Theology, The. AL-TAFTAZANI.
- Heart and Soul: An Islamic Theology. AL-GHAZALI, MUHAMMAD.
 Hermeneutic Process in Islamic Law, The. AL-SHAFTI^c.
 How Others Practice Their Religions in India. MUBAD SHAH.
 How the System Should Work. HUSAYN EFENDI.
 How the Torah is Abrogated. SAMU'AL AL-MAGHRIBI.
- Illuminationism and the Mystical Tale. AL-SUHRAWARDI AL-MAQTUL.
 Indian Muslim Looks at Europe, An. ABU TALIB KHAN.
 Indian Muslim's Legacy to the Modern Age, An. WALI ALLAH AL-DIHLAWI, SHAH.
 Indian Sufi Explains the Prophets, An. WALI ALLAH AL-DIHLAWI, SHAH.
 Individual in Society, The. AL-I AHMAD, JALAL.
 Instructions in the Sufi Way. IBN ^cATA' ALLAH, TAJ AL-DIN.
 Introduction to Medicine, An. HUNAYN IBN ISHAQ.
 Invasion of North Africa, The. IBN ^cIDHARI.
 Iraqi Revolution in Politics and Poetry, The. AL-SAYYAB, BADR SHAKIR.
 Islam and the Ideology of Revolution. SHARI^cATI, ^cALI.
 Islamic Existentialism. AL-SHIRAZI, SADR AL-DIN (Mulla Sadra).
 Islamic Modernism in Indonesia. [HASSAN, AHMAD].
 Islamic Modernism in Modern Indian Poetry. IQBAL, SIR MUHAMMAD.
 Islamic Politics and the Rejection of the West. AL-BANNA', HASAN.
- Islamic Response to the West, An. AL-AFGHANI, JAMAL AL-DIN.
 Islamization in Sumatra. [SOUTHEAST ASIAN CHRONICLE].
 Isma^ccili Rendering of Sacred History, An. ABU FIRAS.
- Jerusalem in the Eyes of a Persian Traveller. NASIR-I KHUSRAW.
 Jewish Philosophy in the Islamic World. IBN MAYMUN (Maimonides).
 Jewish Treatise Against Astrology, A. IBN MAYMUN (Maimonides).
 Jurist's Advice to a Caliph, A. ABU YUSUF, YA^cQUB.
- Keeping the Fast. AL-BUKHARI.
 Kingdom of Mali and the Pilgrimage of Its Ruler, The. AL-CUMARI, IBN FADL ALLAH.
- Late Shi^ci Theology. AL-HILLI, IBN AL-MUTAHHAR.
 Later Crusades, The. IBN WASIL.
 Lebanese Peasant Revolt of 1858-1861, The. [LEBANESE LETTERS].
 Life of Muhammad, The. IBN ISHAQ.
 Living Lesson of Islam, The. ^cABDUH, MUHAMMAD.
 Love Lyrics from Makkah. ^cUMAR IBN ABI AL-RABI^cAH.
 Love of God and Renunciation of the World. ^cATTAR, FARID AL-DIN.
- Mahdi and the Rise of the Fatimids, The. AL-QADI AL-NU^cMAN.
 Manners and Customs of the Mongols. JUVAYNI, ^cALA' AL-DIN.
 Mantle Poem in Praise of Muhammad, The. AL-BUSIRI, MUHAMMAD.
 Master of the Persian Ghazal, The. HAFIZ, SHAMS AL-DIN MUHAMMAD.
 Medieval Andalusian Poetry. IBN SA^cID AL-MAGHRIBI.
 Medieval Arabic Literary Criticism. AL-BAQILLANI.

- Medieval Essay in Comparative Religion, A. IBN KAMMUNAH.
 Medieval Islamic Ethics. TUSI, NASIR AL-DIN.
 Memoirs of an Arab Ally of the British. ^CABD ALLAH IBN HUSAYN.
 Merchants and Monarchs in Southeast Asia. [SOUTHEAST ASIAN CHRONICLE].
 Mughal Account of Hindu Learning, A. ABU AL-FADL ^CALLAMI, SHAYKH.
 Muhammad and His Ascent to Heaven. IBN AL-^CARABI, MUHYI AL-DIN.
 Muhammad's Night Journey. AL-GHAYTI, NAJM AL-DIN.
 Muslim Account of Old Testament History, A. AL-YA^CQUBI, AHMAD IBN ABI YA^CQUB.
 Muslim Manual of Public Order (Hisbah), A. AL-JARSIFI, ^CUMAR IBN ^CUTHMAN.
 Muslim Scholar Looks at India, A. AL-BIRUNI, ABU AL-RAYHAN.
 Muslim Traveller in Sicily, A. IBN HAWQAL.
 Nationalist Experience in Morocco, The. AL-FASI, ^CALLAL.
 New Route to Mecca, A. AL-MUNIR, MUHAMMAD ^CARIF.
 19th-Century Account of Malaysian History, A. [SOUTHEAST ASIAN CHRONICLE].
 Nizari Isma^Cilii in India. [SATPANTH LITERATURE].
 O Henna, O Henna [Folk Songs from Egypt]. [EGYPTIAN FOLK SONGS].
 On Being a Mufti (12th/18th century). AL-MURADI, MUHAMMAD KHALIL.
 On Kings and Dervishes. SA^CDI.
 On Love, Friendship, and Dedication. IBN AL-MUQAFFA^C.
 On Ministers and Bribery. SARI MEHMED PASHA.
 On the Ninety-Nine Names of God. AL-GHAZALI, MUHAMMAD.
 On Philosophy and Religion. AL-FARABI, ABU NASR MUHAMMAD.
 On the Road to Victory. [POPULAR FRONT FOR THE LIBERATION OF PALESTINE].
 Origins of the First Lebanese Civil War, The. ABKARYUS, ISKANDAR IBN YA^CQUB.
 Ottoman Mission to Moscow, An. ABDÜLKERIM PASHA and NAHIFI MEHMET.
 Philosopher of History Meets a Maker of History, A. IBN KHALDUN.
 Philosopher's View of Religion and Politics, A. IBN SINA (Avicenna).
 Philosophy and Shi^Ci Eschatology. AL-SHIRAZI, SADR AL-DIN (Mulla Sadra).
 Pilgrim's Description of the Makkan Shrines, A. IBN JUBAYR.
 Pilgrimage Adventures. IBN JUBAYR.
 Plan to Bring Egypt Back into the Fold, A. CEZZAR PASHA, AHMED.
 Poems of the Blind Poet of Basrah. BASHSHAR IBN BURD.
 Poetic Instruction in the Sufi Way. SANA'I, HAKIM.
 Poetry of Commitment, The. AL-BAYYATI, ^CABD AL-WARHAB.
 Poetry of the Arabian Desert. IMRU' AL-QAYS, et al.
 Poetry of the Wasteland. AL-SAYYAB, BADR SHAKIR.
 Poems of a Tunisian Romantic. AL-SHABBI, ABU AL-QASIM.
 Political Retrospective by the Founder of Turkey, A. ATA-TÜRK, MUSTAFA KEMAL.
 Politics and Reform in 19th-Century Tunisia. AL-TUNISI, KHAYR AL-DIN.
 Popular Tales of the Prophets. AL-KISA'I, SAHIB QISAS AL-ANBIYA'.
 Powers of Narrative: The Tales of the Three Qalandars, The. [THOUSAND AND ONE NIGHTS].
 Prelude to the Lebanese Civil War. ^CAWWAD, TAWFIQ.
 Principles of Ethics, The. MISKAWAYH, AHMAD IBN MUHAMMAD.
 Quarrel Between Philosophy and Theology, The. IBN RUSHD (Averroes).
 Qur'an, Tradition, and Contemporary Society. QUTB, SAYYID.
 Radical Westernizer in Egyptian Society, A. MUSA, SALAMAH.
 Recollections of a Pioneer Arab Journalist. KURD ^CALI, MUHAMMAD.
 Regional and Arab Nationalism. SA^CADAH, ANTUN.
 Religious Nationalism in Libya. AL-QADHDHAFI, MU^CAMMAR.
 Resurrection Doctrine of Alamut, The. [ISMA^CILI TREATISE].
 Revolt Against Tradition. HUSAYN, TAHA.
 Right Guidance: An Early Isma^Cili Treatise. IBN HAWSHAB (attr.).
 Rise of Malacca, The. [SOUTHEAST ASIAN CHRONICLE].
 Saladin Through the Eyes of a Confidant. IBN SHADDAD.
 Saladin's Offensive and the Capture of Jerusalem. IMAD AL-DIN.
 Scenes from ^CAbbasid Life. AL-MAS^CUDI.
 Scenes from the Bottom of City and Village. IDRIS, YUSUF.
 Scraping Limits. ABU-KHALID, FAWZIYAH, et al.
 Scriptural Sources of Islamic Law, The. AL-SHAFI^C.
 Shaykhism and the Other World. KARIM KHAN KIRMANI and SARKAR AQA.
 Shi^Ci Hadith. AL-MAJLISI, MUHAMMAD BAQIR.
 Shi^Ci Imamate, The. TABATABA'I, MUHAMMAD HUSAYN.
 Sober Mysticism in Islam. AL-JUNAYD.
 Socialist Ideology of the Ba^Cth, The. ^CAFLAQ, MICHEL.
 Solitary Philosopher in Society, The. IBN BAJJAH.
 Stages of Virtue on the Sufi Path. AL-KHARRAZ, ABU SA^CID.
 Steps Toward Arab Unity. [ARAB LEAGUE].
 Stories from the Mathnawi. RUMI, JALAL AL-DIN.
 Story of the Palestinian Diaspora, A. KANAFANI, GHASSAN.
 Story of Zal and Rudabah, The. FIRDAWSI.
 Struggle of Another Birth, The. FARRUKHZAD, FURUGH.
 Struggling for the Dignity of Women. AL-SA^CDAWI, NAWAL.
 Student at al-Azhar, A. HUSAYN, TAHA.
 Sudanese Village Defends Its Traditions, A. SALIH, AL-TAYYIB.
 Sufi Poetry in Arabic. IBN AL-^CARABI, MUHYI AL-DIN.
 Sufi Psychological Treatise, A. AL-HAKIM AL-TIRMIDHI.
 Sufi's Apologia, A. ^CAYN AL-QUDAT AL-HAMADHANI.
 Sufism in Aceh. [SOUTHEAST ASIAN SUFI LITERATURE].
 Sultans of Aceh, The. [SOUTHEAST ASIAN CHRONICLE].
 Sunni Qur'an Commentary. AL-TABARI, ABU JA^CFAR.
 Theologian's Mid-Life Crisis, A. AL-GHAZALI, MUHAMMAD.
 Treatise on Heresy, A. AL-GHAZALI, MUHAMMAD.
 Three Early Muslim Mystics. ^CATTAR, FARID AL-DIN.
 Three Mystical Tales. IBN SINA (Avicenna).
 Tradition and Change in the Tunisian National Movement. AL-THA^CALIBI and BOURGUIBA (Burqibah).
 Travels of Ibn Battutah, The. IBN BATTUTAH.
 Treatise on Muslim History-Writing, A. AL-KAFIYAJI, MUHYI AL-DIN.
 Turkish Celebration of Muhammad, A. SÜLEYMAN ÇELEBI.
 Turkism: A New Political Program. GÖKALP, ZIYA.
 20th-Century Poetry of Discontent. QABBANI, NIZAR.
 20th-Century Sufi Saint and Poet, A. AHMAD AL-^CALAWI, SHAYKH.
 Two Muslim Scholars on Indian Religion. AL-BIRUNI and IBN AL-JAWZI.
 Venerating Imam Husayn. [SHI^CI DEVOTIONAL LITERATURE].
 Victory and Defeat in the Later Mataram Period. [SOUTHEAST ASIAN CHRONICLE].
 Visit to Israel, The. AL-SADAT, ANWAR.
 Vizier's Advice to His Master, A. NIZAM AL-MULK.
 Voices of Resistance. DARWISH, MAHMUD, et al.
 Wisdom of Animals, The. IBN AL-MUQAFFA^C.
 World of Images and Imaginative Perception, The. AL-SUHRAWARDI AL-MAQTUL.
 World Without Meaning: The Contemporary Arab Short Story. RAJAB, MUHAMMAD HAFIZ.

B.3. Chronological distribution of selections

N.B. A.H. refers to the Hijri calendar used by Muslims, which began 16 July, 622. C.E., "Common Era" refers to the Gregorian Calendar.

No Specific Century

TH-18	[ANONYMOUS]
FK-02	[EGYPTIAN FOLK SONGS]
DE-04	[SATPANTH LITERATURE]
DE-05	[SHI ^C I DEVOTIONAL LITERATURE]
FK-05 (AD-12)	[THOUSAND AND ONE NIGHTS]
FK-04 (AD-11)	[THOUSAND AND ONE NIGHTS]

Sixth to Seventh Century C.E. First Century A.H. and Earlier

PO-09	^C ANTAR IBN SHADDAD
PO-16	IMRU' AL-QAYS, et al.

Seventh Century C.E. First Century A.H.

NM-01	ADAMNAN
IN-04 (SI-27)	^C ALI IBN ABI TALIB

Seventh to Eighth Century C.E. First to Second Century A.H.

IN-05 (SI-25)	^C UMAR IBN ^C ABD AL- ^C AZIZ
PO-01	^C UMAR IBN ABI AL- ^C RABI ^C AH

Eighth Century C.E. First to Second Century A.H.

TH-04	ABU HANIFAH (attr.)
LE-04 (SI-14, IN-06)	ABU YUSUF
PO-03	BASHSHAR IBN BURD
BI-15	IBN ISHAQ
AD-14 (FK-08)	IBN AL-MUQAFFA ^C
AD-13 (FK-07)	IBN AL-MUQAFFA ^C
NM-02	JOHN OF DAMASCUS

Eighth to Ninth Century C.E. Second to Third Century A.H.

LE-01	AL-SHAFTI ^C I
LE-02	AL-SHAFTI ^C I
LE-03	AL-SHAFTI ^C I

Ninth Century C.E. Second to Third Century A.H.

HS-04 (IN-01)	AL-BALADHURI
HD-02	AL-BUKHARI
NS-01	HUNAYN IBN ISHAQ
TH-11	IBN HAWSHAB (attr.)
AD-01	AL-JAHIZ
SU-02	AL-KHARRAZ
FK-01 (HS-02)	AL-YA ^C QUBI

Ninth to Tenth Century C.E. Third to Fourth Century A.H.

TH-25	AL-ASH ^C ARI
SU-18	AL-HAKIM AL-TIRMIDHI
SU-09	AL-HALLAJ
SU-19	AL-JUNAYD
AD-09 (FK-06)	[SIRAT ^C ANTAR]
QR-02	AL-TABARI

Tenth Century C.E. Third to Fourth Century A.H.

FL-13	AL-FARABI
TH-10	IBN BABUYAH AL-QUMMI AL-SADUQ
GE-08	IBN HAWQAL
SU-15 (TH-16)	AL-KALABADHI
HS-09	AL-MAS ^C UDI
GE-03	AL-MUQADDASI
PO-18	AL-MUTANABBI
HS-18 (TH-17)	AL-QADI AL-NU ^C MAN
AD-05	AL-TANUKHI

Tenth to Eleventh Century C.E. Fourth to Fifth Century A.H.

QR-01 (LS-01)	AL-BAQILLANI
PO-13	FIRDAWSI
AD-06 (PO-19)	AL-HAMADHANI
FL-03	IBN SINA (Avicenna)
FL-16	IBN SINA (Avicenna)
SU-14 (FL-09)	IBN SINA (Avicenna)
FL-01	MISKAWAYH
HS-19	AL-NAYSABURI

Eleventh Century C.E. Fourth to Fifth Century A.H.

GE-06	AL-BAKRI
GE-07	AL-BIRUNI
GE-15	AL-BIRUNI and IBN AL-JAWZI
SU-10	AL-HUJWIRI
GE-02	AL-KHATTIB AL-BAGHDADI
GE-04	NASIR-I KHUSRAW
SI-22	NIZAM AL-MULK
SI-21	NIZAM AL-MULK

Eleventh to Twelfth Century C.E. Fifth to Sixth Century A.H.

SU-08 (BI-17)	^C AYN AL-QUDAT AL-HAMADHANI
TH-05 (LE-05)	AL-GHAZALI
TH-06 (SU-03)	AL-GHAZALI
TH-07	AL-GHAZALI
BI-07 (SU-04)	AL-GHAZALI
TH-08	AL-GHAZALI
FL-14	IBN BAJJAH
SU-23 (PO-29)	SANA' I

Twelfth Century C.E. Fifth to Sixth Century A.H.

HS-14	IBN AL-QALANISI
FL-04 (TH-22)	IBN RUSHD (Averroes)
FL-17	IBN TUFAYL
GE-11	AL-IDRISI
HS-16	IMAD AL-DIN
AD-03	NIZAMI-I ^C ARUZI
TH-13	SAMU'AL AL-MAGHRIBI
SU-22 (FL-08)	AL-SUHRAWARDI AL-MAQTUL
TH-23 (FL-06, SU-21)	AL-SUHRAWARDI AL-MAQTUL
BI-02	USAMAH IBN MUNQIDH

Twelfth to Thirteenth Century C.E. Sixth to Seventh Century A.H.

SU-06	^C ATTAR
SU-07 (BI-16)	^C ATTAR
SU-11	IBN AL- ^C ARABI
DE-03 (SU-17)	IBN AL- ^C ARABI
SU-12 (PO-05)	IBN AL- ^C ARABI
HS-12	IBN AL-ATHIR

SU-24 (PO-30) IBN AL-FARID
 GE-09 IBN JUBAYR
 GE-10 IBN JUBAYR
 NM-04 (FL-18) IBN MAYMUN (Maimonides)
 NM-03 (FL-15) IBN MAYMUN (Maimonides)
 BI-10 IBN SHADDAD
 TH-12 [ISMA^CILI TREATISE]

Thirteenth Century C.E.
Sixth to Seventh Century C.E.

DE-01 (PO-25) AL-BUSIRI
 TH-20 (FL-05) IBN KAMMUNAH
 BI-09 IBN KHALLIKAN
 PO-15 IBN SA^CID AL-MAGHRIBI
 HS-15 IBN WASIL
 LE-06 AL-JARSIFI
 HS-26 (GE-12) JUVAYNI
 FK-03 AL-KISA'I
 HD-04 AL-NAWAWI
 SU-01 RUMI
 SU-16 (PO-06) RUMI
 AD-04 (PO-12) SA^CDI
 FL-02 TUSI

Thirteenth to Fourteenth Century C.E.
Seventh to Eighth Century A.H.

TH-21 (PO-27) ABU FIRAS
 TH-09 AL-HILLI
 SU-13 (DE-07) IBN 'ATA' ALLAH
 HS-13 IBN 'IDHARI

Fourteenth Century C.E.
Eighth to Ninth Century A.H.

PO-14 HAFIZ
 GE-01 IBN BATTUTAH
 TH-15 AL-TAFTAZANI
 HS-28 AL-'UMARI

Fourteenth to Fifteenth Century C.E.
Eighth to Ninth Century A.H.

HS-25 (AD-08) IBN KHALDUN
 HS-29 IBN KHALDUN
 DE-06 (PO-26) SÜLEYMAN ÇELEBI

Fifteenth Century C.E.
Ninth to Tenth Century A.H.

HS-03 AL-KAFIYAJI

Sixteenth Century C.E.
Tenth to Eleventh Century A.H.

HS-11 ABU AL-FADL ^CALLAMI
 DE-02 AL-GHAYTI
 HS-01 MUSTAFA ^CALI

Sixteenth to Seventeenth Century C.E.
Tenth to Eleventh Century A.H.

FL-10 (TH-26) AL-SHIRAZI (Muilla Sadra)
 FL-11 (TH-27) AL-SHIRAZI (Muilla Sadra)

Seventeenth Century C.E.
Eleventh to Twelfth Century A.H.

BI-11 (AD-07) KATIB ÇELEBI (Hajji Khalifah)
 HD-03 AL-MAJLISI
 GE-13 MUBAD SHAH
 HS-30 [SOUTHEAST ASIAN CHRONICLE]
 HS-22 [SOUTHEAST ASIAN CHRONICLE]
 HS-20 [SOUTHEAST ASIAN CHRONICLE]
 HS-23 [SOUTHEAST ASIAN CHRONICLE]
 HS-21 [SOUTHEAST ASIAN CHRONICLE]
 HS-27 [SOUTHEAST ASIAN CHRONICLE]
 SU-20 [SOUTHEAST ASIAN SUFI LITERATURE]

Seventeenth to Eighteenth Century C.E.
Eleventh to Twelfth Century A.H.

IN-03 (SI-28) IBRAHIM PASHA
 AD-02 (SI-07) SARI MEHMED PASHA

Eighteenth Century C.E.
Twelfth to Thirteenth Century A.H.

GE-14 (IN-07) ABDÜLKERIM PASHA and NAHIFI MEHMET
 IN-02 ABDULLAH PASHA
 SI-18 CEZZAR PASHA
 LE-07 (AD-10) AL-MURADI
 LE-08 WALI ALLAH AL-DIHLAWI
 TH-28 WALI ALLAH AL-DIHLAWI

Eighteenth to Nineteenth Century C.E.
Twelfth to Thirteenth Century A.H.

GE-05 ABU TALIB KHAN
 SI-20 HUSAYN EFENDI
 HS-17 AL-JABARTI

Nineteenth Century C.E.
Thirteenth to Fourteenth Century A.H.

SI-09 (HS-05) ABKARYUS
 TH-19 (SI-15) AL-AFGHANI
 TH-24 (FL-07) KARIM KHAN KIRMANI and SARKAR AQA
 HS-06 [LEBANESE LETTERS]
 SI-11 RASHID PASHA
 SI-29 AL-TUNISI

Nineteenth to Twentieth Century C.E.
Thirteenth to Fourteenth Century A.H.

TH-03 ^CABDUH
 BI-14 (PO-24, SU-05) AHMAD AL-'ALAWI
 SI-13 GÖKALP
 SS-07 IDRIS
 PO-17 IQBAL
 SI-04 AL-MUNIR
 HS-07 QUDSI
 PO-04 AL-SHABBI
 HS-08 ZAYDAN

Twentieth Century C.E.
Fourteenth to Fifteenth Century A.H.

BI-06 ^CABD ALLAH IBN HUSAYN
 SI-03 (TH-02) ^CABD AL-RAZIQ
 PO-07 ABU-KHALID, et al.
 PO-08 ADUNIS (^CAli Ahmad Sa^Cid)
 SI-16 ^CAFLAQ
 SS-03 AL-I AHMAD
 SI-30 ANTUNYUS (Antonius)
 PO-02 AL-^CAQQAD
 SI-10 [ARAB LEAGUE]
 SI-06 ATATÜRK
 NL-01 ^CAWWAD
 SS-01 BA^CALBAKI
 SI-17 AL-BANNA'
 PO-10 AL-BAYYATI
 SS-04 BIHRANGI
 PO-11 DARWISH, et al.
 SI-19 AL-DURI, et al.
 PO-28 FARRUKHZAD
 SI-05 AL-FASI
 SS-06 HAQQI
 SI-31 [HASSAN, AHMAD]
 BI-08 HUSAYN
 BI-03 HUSAYN
 HS-10 AL-HUSRI
 SS-08 KANAFANI
 SS-09 AL-KHARRAT
 BI-12 KURD ^CALI
 BI-01 MUSA
 SI-02 NASSER (Nasir)
 PO-20 NU^CAYMAH
 SI-01 [POPULAR FRONT FOR THE LIBERATION
 OF PALESTINE]
 PO-21 QABBANI
 SI-26 AL-QADHDHAFI
 TH-01 QUTB

B.3. Chronological distribution of selections

SS-02	RAJAB	SI-24	SHARI ^C ATI
SI-23	SA ^C ADAH	NL-02	AL-SHARQAWI
BI-04	AL-SADAT	HS-24	TABATABA'I
BI-13	AL-SA ^C DAWI	TH-14	TABATABA'I
SS-05	SALIH	SI-08	AL-THA ^C ALIBI and BOURGUIBA
PO-22	AL-SAYYAB	BI-05	UMM KULTHUM
PO-23	AL-SAYYAB	SI-12	[UNITED ARAB REPUBLIC]

B.4. Geographical distribution of selections

ANDALUSIA

GE-06 AL-BAKRI
 SU-11 IBN AL-^CARABI
 DE-03 (SU-17) IBN AL-^CARABI
 SU-12 (PO-05) IBN AL-^CARABI
 FL-14 IBN BAJJAH
 GE-09 IBN JUBAYR
 GE-10 IBN JUBAYR
 FL-04 (TH-22) IBN RUSHD (Avicenna)
 PO-15 IBN SA^CID AL-MAGHRIBI
 FL-17 IBN TUFAYL

ARABIAN PENINSULA

IN-04 (SI-27) ^CALI IBN ABI TALIB
 PO-09 ^CANTAR IBN SHADDAD
 BI-15 IBN ISHAQ
 PO-16 IMRU' AL-QAYS, et al.
 IN-05 (SI-25) ^CUMAR IBN ^CABD AL-^CAZIZ
 PO-01 ^CUMAR IBN ABI AL-RABI^CAH

EGYPT

SI-03 (TH-02) ^CABD AL-RAZIQ
 TH-03 ^CABDUH
 PO-02 AL-^CAQQAD
 SI-10 [ARAB LEAGUE]
 SI-17 AL-BANNA'
 DE-01 (PO-25) AL-BUSIRI
 SI-18 CEZZAR PASHA
 FK-02 [EGYPTIAN FOLK SONGS]
 DE-02 AL-GHAYTI
 SS-06 HAQQI
 SI-20 HUSAYN EFENDI
 BI-08 HUSAYN
 BI-03 HUSAYN
 SU-13 (DE-07) IBN ^CATA' ALLAH
 SU-24 (PO-30) IBN AL-FARID
 SS-07 IDRIS
 HS-17 AL-JABARTI
 SS-09 AL-KHARRAT
 BI-01 MUSA
 SI-02 NASSER (Nasir)
 TH-01 QUTB
 SS-02 RAJAB
 BI-04 AL-SADAT
 BI-13 AL-SA^CDAWI
 LE-01 AL-SHAFTI^CI
 LE-02 AL-SHAFTI^CI
 LE-03 AL-SHAFTI^CI
 NL-02 AL-SHARQAWI
 HS-28 AL-^CUMARI
 BI-05 UMM KULTHUM
 SI-12 [UNITED ARAB REPUBLIC]

EUROPE

NM-01 ADAMNAN

INDIC REGION

HS-11 ABU AL-FADL ^CALLAMI
 GE-05 ABU TALIB KHAN
 PO-17 IQBAL
 GE-13 MUBAD SHAH
 DE-04 [SATPANTH LITERATURE]
 LE-08 WALI ALLAH AL-DIHLAWI
 TH-28 WALI ALLAH AL-DIHLAWI

IRAQ

TH-04
 LE-04 (SI-14, IN-06)
 HS-04 (IN-01)
 QR-01 (LS-01)
 PO-03
 PO-10
 HD-02
 SI-19
 FL-13
 SU-09
 AD-06 (PO-19)
 NS-01
 HS-12
 GE-08
 TH-11
 TH-20 (FL-05)
 AD-14 (FK-08)
 AD-13 (FK-07)
 BI-10
 AD-01
 SU-19
 SU-02
 GE-02
 HS-09
 FL-01
 PO-18
 HS-19
 PO-22
 PO-23
 AD-09 (FK-06)
 AD-05
 FK-01 (HS-02)

ABU HANIFAH (attr.)
 ABU YUSUF
 AL-BALADHURI
 AL-BAQILLANI
 BASHSHAR IBN BURD
 AL-BAYYATI
 AL-BUKHARI
 AL-DURI, et al.
 AL-FARABI
 HALLAJ
 AL-HAMADHANI
 HUNAYN IBN ISHAQ
 IBN AL-ATHIR
 IBN HAWQAL
 IBN HAWSHAB (attr.)
 IBN KAMMUNAH
 IBN AL-MUQAFFA^C
 IBN AL-MUQAFFA^C
 IBN SHADDAD
 AL-JAHIZ
 AL-JUNAYD
 AL-KHARRAZ
 AL-KHATIB AL-BAGHDADI
 AL-MAS^CUDI
 MISKAWAYH
 AL-MUTANABBI
 AL-NAYSABURI
 AL-SAYYAB
 AL-SAYYAB
 [SIRAT ^CANTAR]
 AL-TANUKHI
 AL-YA^CQUBI

IRAN

TH-19 (SI-15)
 SS-03
 TH-18
 TH-25
 SU-06
 SU-07 (BI-16)
 SU-08 (BI-17)
 SS-04
 PO-28
 PO-13
 TH-05 (LE-05)
 TH-06 (SU-03)
 TH-07
 BI-07 (SU-04)
 TH-08
 PO-14
 TH-09
 TH-10
 FL-03
 FL-16
 SU-14 (FL-09)
 HS-16
 TH-12
 HS-26 (GE-12)
 SU-15 (TH-16)
 TH-24 (FL-07)
 HD-03
 GE-04
 SI-22
 SI-21
 AD-03
 AD-04 (PO-12)
 SU-23 (PO-29)
 SI-24
 DE-05
 DE-10 (TH-26)
 FL-11 (TH-27)
 SU-22 (FL-08)
 TH-23 (FL-06, SU-21)

AL-AFGHANI
 AL-I AHMAD
 [ANONYMOUS]
 AL-ASH^CARI
^CATTAR
^CATTAR
^CAYN AL-QUDAT AL-HAMADHANI
 BIHRANGI
 FARRUKHZAD
 FIRDAWSI
 AL-GHAZALI
 AL-GHAZALI
 AL-GHAZALI
 AL-GHAZALI
 AL-GHAZALI
 HAFTIZ
 AL-HILLI
 IBN BABUYAH AL-QUMMI AL-SADUQ
 IBN SINA (Avicenna)
 IBN SINA (Avicenna)
 IBN SINA (Avicenna)
 IMAD AL-DIN
 [ISMA^CILI TREATISE]
 JUVAYNI
 AL-KALABADHI
 KARIM KHAN KIRMANI and SARKAR AQA
 AL-MAJLISI
 NASIR-I KHUSRAW
 NIZAM AL-MULK
 NIZAM AL-MULK
 NIZAMI-I ^CARUZI
 SA^CDI
 SANA'I
 SHARTI^CATI
 [SHI^CI DEVOTIONAL LITERATURE]
 AL-SHIRAZI
 AL-SHIRAZI
 AL-SUHRAWARDI AL-MAQTUL
 AL-SUHRAWARDI AL-MAQTUL

B.4. Geographical distribution of selections

QR-02
HS-24
TH-14
FL-02

AL-TABARI
TABATABA'I
TABATABA'I
TUSI

LEVANT

BI-06
SI-09 (HS-05)
TH-21 (PO-27)
PO-07
PO-08
SI-16
SI-30
NL-01
SS-01
PO-11
HS-10
BI-09
HS-14
HS-15
NM-02
SS-08
BI-12
HS-06
SI-04
GE-03
LE-07 (AD-10)
HD-04
PO-20
SI-01

ᶜABD ALLAH IBN HUSAYN
ABKARYUS
ABU FIRAS
ABU-KHALID, et al.
ADUNIS
ᶜAFLAQ
ANTUNYUS (Antonius)
ᶜAWWAD
BAᶜALBAKI
DARWISH, et al.
AL-HUSRI
IBN KHALLIKAN
IBN AL-QALANISI
IBN WASIL
JOHN OF DAMASCUS
KANAFANI
KURD ᶜALI
LEBANESE LETTERS
AL-MUNIR
AL-MUQADDASI
AL-MURADI
AL-NAWAWI
NUᶜAYMAH
[POPULAR FRONT FOR THE LIBERATION
OF PALESTINE]
QABBANI
QUDSI
SAᶜADAH
SAMU'AL AL-MAGHRIBI
USAMAH IBN MUNQIDH
ZAYDAN

MAGHRIB (North Africa except Egypt) and WEST AFRICA

BI-14 (PO-24, SU-05)
GE-06
SI-05
GE-01
HS-13
HS-25 (AD-08)
HS-29
NM-04 (FL-18)
NM-03 (FL-15)

AHMAD AL-ᶜALAWI
AL-BAKRI
AL-FASTI
IBN BATTUTAH
IBN ᶜIDHARI
IBN KHALDUN
IBN MAYMUN (Maimonides)
IBN MAYMUN (Maimonides)

GE-11
LE-06
SI-26
HS-18 (TH-17)
SS-05
PO-04
SI-08
SI-29
HS-28

AL-IDRISI
AL-JARSIFI
AL-QADHDHAFI
AL-QADI AL-NUᶜMAN
SALIH
AL-SHABBI
AL-THAᶜALIBI and BOURGUIBA
AL-TUNISI
AL-ᶜUMARI

RUM (Anatolia and Southeastern Europe)

GE-14 (IN-07)
IN-02
SI-06
SI-13
IN-03 (SI-28)
HS-03
BI-11 (AD-07)
HS-01
SI-11
SU-01
SU-16 (PO-06)
AD-02 (SI-07)
DE-06 (PO-26)

ABDÜLKERIM PASHA and NAHIFI MEHMET
ABDULLAH PASHA
ATATÜRK
GÖKALP
IBRAHIM PASHA
AL-KAFIYAJI
KATIB ᶜELEBI (Hajji Khalifah)
MUSTAFA ᶜALI
RASHID PASHA
RUMI
RUMI
SARI MEHMET PASHA
SÜLEYMAN ᶜELEBI

SOUTHEAST ASIA

SI-31
HS-30
HS-22
HS-20
HS-23
HS-21
HS-27
SU-20

[HASSAN, AHMAD]
[SOUTHEAST ASIAN CHRONICLE]
[SOUTHEAST ASIAN CHRONICLE]
[SOUTHEAST ASIAN CHRONICLE]
[SOUTHEAST ASIAN CHRONICLE]
[SOUTHEAST ASIAN CHRONICLE]
[SOUTHEAST ASIAN CHRONICLE]
[SOUTHEAST ASIAN CHRONICLE]
[SOUTHEAST ASIAN SUFI LITERATURE]

TRANSOXIANA AND CENTRAL ASIA

GE-07
GE-15
SU-10

AL-BIRUNI
AL-BIRUNI and IBN AL-JAWZI
AL-HUJWIRI

NO SPECIFIC PLACE

SU-18
FK-03
FK-05 (AD-12)
FK-04 (AD-11)

AL-HAKIM AL-TIRMIDHI
AL-KISA'I
[THOUSAND AND ONE NIGHTS]
[THOUSAND AND ONE NIGHTS]

B.5. Distribution by original languages of selections

Arabic

BI-06	^C ABD ALLAH IBN HUSAYN	PO-15	IBN SA ^C ID AL-MAGHRIBI
SI-03 (TH-02)	^C ABD AL-RAZIQ	BI-10	IBN SHADDAD
TH-03	^C ABDUH	FL-16	IBN SINA (Avicenna)
SI-09 (HS-05)	ABKARYUS	FL-17	IBN TUFAYL
TH-21 (PO-27)	ABU FIRAS	HS-15	IBN WASIL
TH-04	ABU HANIFAH (attr.)	SS-07	IDRIS
PO-07	ABU-KHALID, et al.	GE-11	AL-IDRISI
LE-04 (SI-14, IN-06)	ABU YUSUF	HS-16	IMAD AL-DIN
PO-08	ADUNIS (^C Ali Ahmad Sa ^C id)	PO-16	IMRU' AL-QAYS, et al.
TH-19 (SI-15)	AL-AFGHANI	HS-17	AL-JABARTI
SI-16	^C AFLAQ	AD-01	AL-JAHIZ
BI-14 (PO-24, SU-05)	AHMAD AL- ^C ALAWI	LE-06	AL-JARSIFI
IN-04 (SI-27)	^C ALI IBN ABI TALIB (attr.)	SU-19	AL-JUNAYD
PO-09	^C ANTAR IBN SHADDAD	HS-03	AL-KAFIYAJI
SI-30	ANTUNYUS (Antonius)	SU-15 (TH-16)	AL-KALABADHI
PO-02	AL- ^C AQQAD	SS-08	KANAFANI
SI-10	[ARAB LEAGUE]	SS-09	AL-KHARRAT
TH-25	AL-ASH ^C ARI	SU-02	AL-KHARRAZ
NL-01	^C AWWAD	GE-02	AL-KHATIB AL-BAGHDADI
SU-08 (BI-17)	^C AYN AL-QUDAT AL-HAMADHANI	FK-03	AL-KISA'I
SS-01	BA ^C ALBAKI	BI-12	KURD ^C ALI
GE-06	AL-BAKRI	HS-06	[LEBANESE LETTERS]
HS-04 (IN-01)	AL-BALADHURI	HD-03	AL-MAJLISI
SI-17	AL-BANNA'	HS-09	AL-MAS ^C UDI
QR-01 (LS-01)	AL-BAQILLANI	FL-01	MISKAWAYH
PO-03	BASHSHAR IBN BURD	SI-04	AL-MUNIR
PO-10	AL-BAYYATI	GE-03	AL-MUQADDASI
GE-07	AL-BIRUNI	LE-07 (AD-10)	AL-MURADI
GE-15	AL-BIRUNI and IBN AL-JAWZI	BI-01	MUSA
HD-02	AL-BUKHARI	PO-18	AL-MUTANABBI
DE-01 (PO-25)	AL-BUSIRI	SI-02	NASSER (Nasir)
PO-11	DARWISH, et al.	HD-04	AL-NAWAWI
SI-19	AL-DURI, et al.	HS-19	AL-NAYSABURI
FK-02	[EGYPTIAN FOLK SONGS]	PO-20	NU ^C AYMAH
FL-13	AL-FARABI	SI-01	[POPULAR FRONT FOR THE LIBERATION OF PALESTINE]
SI-05	AL-FASFI	PO-21	QABBANI
DE-02	AL-GHAYTI	SI-26	AL-QADHDHAFI
TH-05 (LE-05)	AL-GHAZALI	HS-18 (TH-17)	QADI AL-NU ^C MAN
TH-06 (SU-03)	AL-GHAZALI	HS-07	QUDSI
TH-07	AL-GHAZALI	TH-01	QUTB
BI-07 (SU-04)	AL-GHAZALI	SS-02	RAJAB
TH-08	AL-GHAZALI	SI-23	SA ^C ADAH
SU-18	AL-HAKIM AL-TIRMIDHI	BI-04	AL-SADAT
SU-09	AL-HALLAJ	BI-13	AL-SA ^C DAWI
AD-06 (PO-19)	AL-HAMADHANI	SS-05	SALIH
SS-06	HAQQI	TH-13	SAMU'AL AL-MAGHRIBI
TH-09	AL-HILLI	PO-22	AL-SAYYAB
NS-01	HUNAYN IBN ISHAQ	PO-23	AL-SAYYAB
SI-20	HUSAYN EFENDI	PO-04	AL-SHABBI
BI-08	HUSAYN	LE-01	AL-SHAFT ^C I
BI-03	HUSAYN	LE-02	AL-SHAFT ^C I
HS-10	AL-HUSRI	LE-03	AL-SHAFT ^C I
SU-11	IBN AL- ^C ARABI	NL-02	AL-SHARQAWI
DE-03 (SU-17)	IBN AL- ^C ARABI	FL-10 (TH-26)	AL-SHIRAZI (Mulla Sadra)
SU-12 (PO-05)	IBN AL- ^C ARABI	FL-11 (TH-27)	AL-SHIRAZI (Mulla Sadra)
SU-13 (DE-07)	IBN ^C ATA' ALLAH	AD-09 (FK-06)	[SIRAT ^C ANTAR]
HS-12	IBN AL-ATHIR	TH-23 (FL-06, SU-21)	AL-SUHRAWARDI AL-MAQTUL
TH-10	IBN BABUYAH AL-QUMMI AL-SADUQ	QR-02	AL-TABARI
FL-14	IBN BAJJAH	HS-24	TABATABA'I
GE-01	IBN BATTUTAH	TH-15	AL-TAFTAZANI
SU-24 (PO-30)	IBN AL-FARID	AD-05	AL-TANUKHI
GE-08	IBN HAWQAL	SI-08	AL-THA ^C ALIBI and BOURGUIBA
TH-11	IBN HAWSHAB (attr.)	FK-05 (AD-12)	[THOUSAND AND ONE NIGHTS]
HS-13	IBN ^C IDHARI	FK-04 (AD-11)	[THOUSAND AND ONE NIGHTS]
BI-15	IBN ISHAQ	SI-29	AL-TUNISI
GE-09	IBN JUBAYR	IN-05 (SI-25)	^C UMAR IBN ^C ABD AL- ^C AZIZ
GE-10	IBN JUBAYR	PO-01	^C UMAR IBN ABI AL-RABI ^C AH
TH-20 (FL-05)	IBN KAMMUNAH	HS-28	AL- ^C UMARI
HS-25 (AD-08)	IBN KHALDUN	BI-05	UMM KULTHUM
HS-29	IBN KHALDUN	SI-12	[UNITED ARAB REPUBLIC]
BI-09	IBN KHALLIKAN	BI-02	USAMAH IBN MUNQIDH
NM-04 (FL-18)	IBN MAYMUN (Maimonides)	LE-08	WALI ALLAH AL-DIHLAWI
AD-14 (FK-08)	IBN AL-MUQAFFA ^C	TH-28	WALI ALLAH AL-DIHLAWI
AD-13 (FK-07)	IBN AL-MUQAFFA ^C	FK-01 (HS-02)	AL-YA ^C QUBI
HS-14	IBN AL-QALANISI	HS-08	ZAYDAN
FL-04 (TH-22)	IBN RUSHD (Averroes)		

B.5. Distribution by original languages of selections

Hebrew		Persian	
NM-03 (FL-15)	IBN MAYMUN (Maimonides)	HS-11	ABU AL-FADL ^C ALLAMI
		GE-05	ABU TALIB KHAN
		SS-03	AL-I AHMAD
Indic		TH-18	[ANONYMOUS]
DE-04	[SATPANTH LITERATURE]	SU-06	^C ATTAR
		SU-07 (BI-16)	^C ATTAR
		SS-04	BIHRANGI
Indonesian		PO-28	FARRUKHZAD
SI-31	[HASSAN, AHMAD]	PO-13	FIRDAWSI
		PO-14	HAFIZ
		SU-10	AL-HUJWIRI
		FL-03	IBN SINA (Avicenna)
		SU-14 (FL-09)	IBN SINA (Avicenna)
Latin		PO-17	IQBAL
NM-01	ADAMNAN	TH-12	[ISMA ^C ILI TREATISE]
NM-02	JOHN OF DAMASCUS	HS-26 (GE-12)	JUVAYNI
		TH-24 (FL-07)	KARIM KHAN KIRMANI and SARKAR AQA
		GE-13	MUBAD SHAH
		GE-04	NASIR-I KHUSRAW
Malay		SI-22	NIZAM AL-MULK
HS-30	[SOUTHEAST ASIAN CHRONICLE]	SI-21	NIZAM AL-MULK
HS-22	[SOUTHEAST ASIAN CHRONICLE]	AD-03	NIZAMI-I ^C ARUZI
HS-20	[SOUTHEAST ASIAN CHRONICLE]	SU-01	RUMI
HS-23	[SOUTHEAST ASIAN CHRONICLE]	SU-16 (PO-06)	RUMI
HS-21	[SOUTHEAST ASIAN CHRONICLE]	AD-04 (PO-12)	SA ^C DI
HS-27	[SOUTHEAST ASIAN CHRONICLE]	SU-23 (PO-29)	SANA'I
SU-20	[SOUTHEAST ASIAN SUFI LITERATURE]	SI-24	SHARI ^C ATI
		DE-05	[SHI ^C I DEVOTIONAL LITERATURE]
		SU-22 (FL-08)	AL-SUHRAWARDI AL-MAQTUL
		TH-14	TABATABA'I
		FL-02	TUSTI
Ottoman Turkish			
GE-14 (IN-07)	ABDÜLKERIM PASHA and NAHIFI MEHMET	Turkish	
IN-02	AEDULLAH PASHA	SI-06	ATATÜRK
SI-18	CEZZAR PASHA		
SI-13	GÖKALP		
IN-03 (SI-28)	IBRAHIM PASHA		
BI-11 (AD-07)	KATIB ÇELEBI (Hajji Khalifah)		
HS-01	MUSTAFA ^C ALI		
SI-11	RASHID PASHA		
AD-02 (SI-07)	SARI MEHMED PASHA		
DE-06 (PO-26)	SÜLEYMAN ÇELEBI		

C. Abstracts

The text selections are grouped according to the following literary or topical "genres":

Adab (Urbane Literature)	AD	Literary Sciences and Philology	L
Biography and Memoirs	BI	Novels	NL
Devotional and Liturgical Literature	DE	Non-Muslim Literature	NM
Folk and Oral Literature	FK	Natural Sciences, Technology, and Medicine	TC
Falsafah (Philosophy)	FL	Poetry	PO
Geography and Travel Writing	GE	Qur'an-related Literature (e.g., <i>Tafsir</i>)	Q
Hadith and Hadith Sciences	HD	Siyasah (Political and Governmental Writings)	SI
Historical Literature	HS	Short Story and Drama	SS
Inshā' (Chancery Documents and Compositions)	IN	Sūfi-related Literature	SU
Legal and Commercial (e.g., <i>Hisbah</i>) Texts	LE	Theological Texts	TH

AD. Adab (Urbane Literature)

AD-01 AL-JAHIZ, Abu 'Uthman, d. 255/868-9. Iraq.
A Bit of Wit from Basrah [from The Book of Misers, Kitab al-Bukhala'].

Al-Jahiz, the first real master of the Arabic prose style, here applies his skill to a satirical appreciation of one of the stock characters of the eternal human drama. This collection of anecdotes conveys a great deal of the flavor of life in the 'Abbasid caliphate and at the same time illustrates the individual sensibility that al-Jahiz brought to Arabic letters.

AD-02 (SI-07) SARI MEHMED PASHA, d. 1129/1717. Ottoman Empire.
On Ministers and Bribery [from The Book of Counsel for Viziers and Governors, Nesa'ih ul-Vuzera' ve'l-Umera'].

Two chapters of this work, composed during the early twelfth/eighteenth century, reflect both the political and ethical ideals of the Ottoman way and the grave weaknesses then evident in Ottoman institutions and society. The author, several times chief treasurer of the Empire, hoped that his readers, by returning to classical Islamic and Ottoman modes of behavior, would help to restore the State's disturbed equilibrium and reverse several decades of defeat and decay.

AD-03 NIZAMI-I 'ARUZI, fl. mid-6th/12th century. Eastern Iran and Transoxiana.
Court Life and Patronage [from The Four Discourses, Chahar Maqalah].

These excerpts from Nizami-i 'Aruzi's Four Discourses discuss the arts of four kinds of court personalities: secretaries, poets, astrologers and physicians. They give a vivid picture of court life during the prime of the local dynasties of eastern Iran in the fifth/eleventh and sixth/twelfth centuries.

AD-04 (PO-12) SA'DI, d. 682/1292. Iran.
On Kings and Dervishes [from The Rose Garden, Gulistan].

These are excerpts from Sa'di's Gulistan, one of the most popular works of Persian literature. Through short anecdotes embellished with poetry it illustrates the manners, particularly the faults and virtues, of rulers and religious mendicants.

AD-05 AL-TANUKHI, Abu 'Ali al-Muhassin, 329/940-384/994. Iraq.
A Cynic Surveys Baghdad Life [from Ruminations of Colloquy and Reports of Memory, Nishwar al-Muhadarah wa-Akhbar al-Mudhakarah].

A literate judge enjoying the patronage of the 'Abbasid court, al-Tanukhi presents highly detailed and often acerbic anecdotes of the foibles, pretensions, and genuine goodness of his contemporaries and near-contemporaries in the 'Abbasid capital of Baghdad.

AD-06 (PO-19) AL-HAMADHANI, Badi' al-Zaman, d. 398/1008. Iraq.
City Scenes from the Muslim East [from the Assemblies of al-Hamadhani, Maqamat al-Hamadhani].

These are the earliest examples of "assemblies," short, anecdotal pieces written in rhymed prose with verse embellishments to entertain and instruct educated Muslim audiences. The ten assemblies included here give interesting insights into the day-to-day social conditions of fourth/tenth century Islamic cities, particularly among fringe groups and popular elements.

(AD-07) BI-11 KATIB ÇELEBI (Hajji Khalifah), d. 1067/1657. Ottoman Empire.
Essays by an 11th/17th-Century Ottoman Scholar [from The Balance of Truth in Choosing the Most True, Mizan al-Haqq fi Ikhtiyar al-Ahaqq].

A leading scholar of his day and a member of the Ottoman civil bureaucracy, Katib Çelebi wrote widely on history, geography, bio-bibliography, and ethics. These essays selected from The Balance of Truth give insight into his values and attitudes through observation, autobiography, and a defense of reason within the Islamic cultural tradition.

(AD-08) HS-25 IBN KHALDUN, d. 808/1406. North Africa. Buy Low and Sell Dear: on the Means of Making a Living [from The Introduction, al-Muqaddimah].

The Introduction [to History] of Ibn Khaldun is singled out as the first work of modern social science for its attempt to establish universal principles of human behavior through direct observation and interpretation in conformity with everyday life. These passages on "The Means of Making a Living" demonstrate at once the striking modernity of his investigation but also record the political, social, and economic conditions of his time.

AD-09 (FK-06) SIRAT ^CANTAR, 6th/12th centuries. Iraq? The Adventures of a Pre-Islamic Hero [from The Life of ^CAntar, Sirat ^CAntar].

The Life of ^CAntar is the greatest example of historical romance in Arabic literature. Basing its tale on a historical kernel revolving around the pre-Islamic warrior-poet ^CAntarah ibn Shaddad, it carries its hero outside the world of Islam to Persia, Spain, Byzantium, Africa, and India in a series of exploits which he must perform in order to win the hand of his lady. The tale provides insight into the chivalrous and heroic early Arab culture as seen through the eyes of later Arab Muslims.

(AD-10) LE-07 AL-MURADI, d. 1206/1791. Syria. On Being a Mufti (12th/18th century) [from The Fragrant Balsam Tree Concerning Those Who Were Appointed to the Fatwa of Damascus Syria, ^CArf al-Basham fi Man Wulliya al-Fatwa bi-Dimashq al-Sham].

This selection contains the author's description of an important institution in Islamic law, known as *ifta'*, the delivery of advisory opinions on points of law by trained legal scholars. Muradi mixes the ideal conceptions of scholarship and its mores, with often humorous and revealing insights into the reality. As such, this selection is not only an important introduction to the subject at hand but an interesting revelation of conditions in the author's lifetime.

(AD-11) FK-04 [THOUSAND AND ONE NIGHTS]. The Powers of Narrative: The Tales of the Three Qalandars in "The Porter and the Three Ladies of Baghdad" [from The Book of a Thousand Nights and One Night, Kitab Alf Laylah wa-Laylah].

This sequence of tales from the larger cycle of "The Porter and the Three Ladies of Baghdad" well illustrates the basic narrative technique of the *1001 Nights*. Not only does it mirror the larger narrative structure of the *Nights*, but it also raises some of the larger issues of narrative form and function in one of the most famous collections of folk tales in world literature.

(AD-12) FK-05 [THOUSAND AND ONE NIGHTS]. The Beginning of the Nights of Shahrazad and Shahrayar [from The Book of a Thousand Nights and One Night, Kitab Alf Laylah wa-Laylah].

These opening passages from one of the world's great collections of folk tales explore the themes of betrayal and retribution, responsibility and justice. Different social milieus are explored, yet these ethical concerns, as well as a sense of humor and a great love of the spoken word, are shown to be universal.

AD-13 (FK-07) IBN AL-MUQAFFA^C, d. ca. 139/756. Iran and Iraq. The Wisdom of Animals [from Kalila and Dimna, Kalilah wa-Dimnah].

Kalilah wa-Dimnah is a collection of animal fables with human values intended to provide guidance as well as entertainment for a princely audience. Based on a core of Indian tales, the work was adapted and translated into Arabic by Ibn al-Muqaffa^C, a key figure in the development of Arabic literary prose. Subsequently translated into many other Eastern and Western languages, Kalilah wa-Dimnah served as the basis for La Fontaine's Fables in France and the Br'er Rabbit stories of the Afro-American slaves.

AD-14 (FK-08) IBN AL-MUQAFFA^C, d. ca. 139/756. Iran and Iraq. On Love, Friendship, and Dedication [from Kalila and Dimna, Kalilah wa-Dimnah].

Ibn al-Muqaffa^C's advice to and criticism of those who were

in power could have never been achieved were it not for the use of animal figures to get his points across. Fables were important in almost all cultures and Ibn al-Muqaffa^C drew upon Indian and Pahlavi (Iranian) tales, which he translated into Arabic. The five fables translated here illustrate the mores and folk wisdom that were widely popular during the author's lifetime.

BI. Biography and Memoirs

BI-01 MUSA, Salamah, d. 1958. Egypt. A Radical Westernizer in Egyptian Society [from The Education of Salama Musa, Tarbiyat Salamah Musa].

This selection gives a critical description of the personal and social relationships observed by Salamah Musa in his youth in Zaqaq, a provincial Egyptian town. It describes the author's immersion in European culture and portrays the bustling literary scene of Cairo in the 1920s and 30s.

BI-02 USAMAH IBN MUNQIDH, d. 584/1188. Syria. An Arab View of the Crusades [from The Book of Instruction by Examples, Kitab al-I^Ctibar].

These reminiscences of a sixth/twelfth century nobleman engaged in military, political, and cultural activities at the courts of the major Syrian principalities provide a uniquely autobiographical view of the Crusader era. Conceived within a strongly moralistic framework, Usamah's "examples" serve the modern reader as invaluable documents of court life, military endeavor, and day-to-day interaction between the European Crusaders and their Muslim adversaries.

BI-03 HUSAYN, Taha, d. 1973. Egypt. A Student at al-Azhar [from The Days, al-Ayyam].

The childhood educational experiences described in Taha Husayn's autobiography anticipate his later social, cultural, and political concerns. The narrative of his years at al-Azhar presents a moving personal portrait along with a record of the growing conflict between religious traditionalism and secular liberalism in Egyptian society at the turn of the twentieth century.

BI-04 AL-SADAT, Anwar, d. 1980. Egypt. The Visit to Israel [from Al-Sadat in His Historic Speech Before the Knesset, al-Sadat fi Khitabihi al-Ta^Crikhi Amam al-Kiniyisit].

This selection marks former Egyptian President al-Sadat's appearance before the Israeli Parliament in 1977, when he became the first Arab leader to visit Israel. The historic presentation was clearly directed beyond the immediate audience in the Knesset, and contains appeals to the Arab and Muslim world as well as to the West and Israel.

BI-05 UMM KULTHUM, d. 1975. Egypt. The Early Years of Egypt's Greatest Singer [from The Umm Kulthum Nobody Knows, Umm Kulthum Allati la Ya^Crifuha Ahad].

In these conversational memoirs the most beloved singer in the modern Arab world describes her childhood experiences and emergence as a successful performer. Looking back as a woman in her late fifties, she conveys the varied social currents of village and city, poverty after wealth, religious and secular culture in Egypt after the First World War.

BI-06 ^CABD ALLAH IBN HUSAYN, d. 1951. Jordan. Memoirs of An Arab Ally of the British [from The Memoirs, Mudhakkirat].

^CAbd Allah describes his youth in the Hijaz and Istanbul, his political career as a member of the Ottoman Parliament, and the origins of his alliance with the British and resulting appointment as Amir of Trans-Jordan (later King of Jordan).

BI-07 (SU-04) AL-GHAZALI, Muhammad, d. 505/1111. Iran, Iraq, Egypt, and Syria. A Theologian's Mid-Life Crisis [from That Which Delivers from Error, Al-Munqidh min al-Dalal].

This selection, drawn from the author's account of his intellectual and spiritual growth, contains a moving description of his personal crisis and the quest for certain knowledge. Having achieved his object through a miraculous act of grace, al-Ghazali argues for the Sufi or mystical path, in which the seekers turn themselves wholly toward

God, examine their consciences, and reject the earthly rewards of the pursuit of knowledge.

BI-08 HUSAYN, Taha, d. 1964. Egypt.
Revolt Against Tradition [from The Days, al-Ayyam].

These selections depict Taha Husayn's educational and social experiences as a young boy. Underlying the surface description of Islamic ways and beliefs in an Upper Egyptian village in the early years of this century is a perceptive critique of a traditional society.

BI-09 IBN KHALLIKAN, d. 681/1282. Syria.
Abu Muslim, ^cAbbasid Agent Provocateur [from The Passings of Notables and Sons of the Times, Wafayat al-^cAyan wa-Anba' al-Zaman].

This biography of the chief da'fi, or propagandist of the ^cAbbasid Revolution, is a lively narrative about the instigator of the revolt in Khurasan, as well as a useful specimen of the biographical dictionary's content and form.

BI-10 IBN SHADDAD, d. 632/1235. Iraq and Syria.
Saladin Through the Eyes of a Confidant [from The Anecdotes of the Sultan and the Virtues of Yusuf, al-Nawadir al-Sultaniyah wa-al-Mahasin al-Yusufiyah].

Saladin's companion and principal biographer here presents a description of the great leader's virtues along with accounts of the protracted peace negotiations with the Crusaders following the Muslim reconquest of Jerusalem in 584-1188 and the death of Saladin five years later. As a candid first-person account, Ibn Shaddad's portrait achieves a rare depth of character, and despite the obvious devotion of the historian to his subject, the text permits a fairly balanced reading of the period of the Third Crusade.

BI-11 (AD-07) KATIB ÇELEBI (Hajji Khalifah), d. 1067/1657. Ottoman Empire.
Essays by an 11th/17th-Century Ottoman Scholar [from The Balance of Truth in Choosing the Most True, Mizan al-Haqq fi Ikhtiyar al-Ahaqq].

A leading scholar of his day and a member of the Ottoman civil bureaucracy, Katib Çelebi wrote widely on history, geography, biobibliography, and ethics. These essays selected from The Balance of Truth give insight into his values and attitudes through observation, autobiography, and a defense of reason within the Islamic cultural tradition.

BI-12 KURD ALI, Muhammad, d. 1953. Syria.
Recollections of a Pioneer Arab Journalist [from Memoirs, Mudhakirat].

This selection describes the childhood of the upper class Muslim author, as well as some of his journalistic ventures and fallings out with the Ottoman government as one of Syria's foremost young intellectuals in the pre-World War I period.

BI-13 AL-SADAWI, Nawal, b. 1931. Egypt.
Struggling for the Dignity of Women [from The Naked Face of the Arab Woman, al-Wajh al-^cari lil-mar'ah al-^carabiyah].

Dr. al-Sadawi describes her personal experience of female circumcision and the genesis of her feminist perspective. She analyzes the history of the women's movement in Egypt as well as the history of male political support for women's emancipation, concluding that extensive institutional, structural, and cultural change is necessary for genuine equality of all.

BI-14 (PO-24, SU-5) AHMAD AL-^cALAWI, Shaykh, d. 1353/1934. Algeria.
A 20th-Century Sufi Saint and Poet [from The Gleaming Paradise, al-Rawdah al-Sanniyah (compiled by Sidi ^cUddah); and Collected Poetry, Diwan].

Shaykh Ahmad al-^cAlawi was the most influential of twentieth-century Sufis, with his ^cAlawiyah order having adherents throughout North Africa, Syria, Palestine, ^cUman, Yemen, and Europe. In addition to initiating numerous disciples into the meditative practices of Sufism, the shaykh was dedicated to Islamic orthodoxy, to the preservation of traditional society, and to opposing the efforts of modernists. His practice of spiritual retreat combined with intense invocation of God produced complete transformations in the lives of many ordinary people throughout North Africa.

BI-15 IBN ISHAQ, d. ca. 150/767. Hijaz and Iraq.
The Life of Muhammad [from The Biography of the Apostle of God, Sirat Rasul Allah].

The Ishaq's Biography of the Apostle of God is the earliest collection of maghazi, or traditions concerning the early campaigns fought on behalf of Islam, and extensive excerpts have been preserved through later authors. In addition to the information it provides on Muhammad's life and the way he was perceived by his contemporaries, Ibn Ishaq's account also offers insight into the conditions of life during the early days of Islam.

(BI-16) SU-07 ^cATTAR, Farid al-Din, d. 617-627/1220-1230? Iran.
Three Early Muslim Mystics [from Memorial of the Saints, Tadhkirat al-Awliya'].

This selection contains anecdotes and descriptions of three famous early Muslim mystics: Hasan of Basrah (d. 110/728), Rabi'ah al-^cAdawiyah (d. either 135/756 or 185/801), and Dhu al-Nun al-Misri (d. 246/861). These didactically conceived biographies were intended to convey a moral or lesson and to illustrate the personal qualities and miracles or their subjects in order to inspire Sufi novices to continue along the Sufi path.

(BI-17) SU-08 ^cAYN AL-QUDAT AL-HAMADHANI, d. 525/1131. Iran.
A Sufi's Apologia [from The Exile's Complaint, Shakwa al-Gharib].

The Exile's Complaint is the moving appeal of a Sufi imprisoned on charges of heresy. Written to vindicate his life and teachings, the work preserves accounts of the sayings and deeds of earlier Sufis and presents the author's own interpretation of Sufism as a personal struggle against evil inclinations, and as an interpretation of Islam which goes beyond that of literalist theologians.

DE. Devotional Literature

DE-01 (PO-25) AL-BUSIRI, Muhammad, d. c. 694-6/1294-7. Egypt.
The Mantle Poem in Praise of Muhammad ["The Mantle Poem," "Qasidat al-Burdah"].

The Burdah or Mantle Poem of al-Busiri is recited in many Islamic countries on the occasion of the birthday of Muhammad on twelfth Rabi' al-Awwal of each year. The poem has been translated into Persian, Turkish, and Berber and has been extensively commentated. The most famous of poems in praise of Muhammad, it relates both the miraculous and military events of the Prophet's life, exhibits the author's repentance and hope for intercession, and is valuable as a source of folk legends and symbolic motifs, and as an example of popular devotion to Muhammad.

DE-02 AL-GHAYTI, Najm al-Din, d. 981-82/1573-74. Egypt.
Muhammad's Night Journey [from the Long Ascension-Story, al-Mi'raj al-Kabir].

The mi'raj is a popular genre of Arabic religious literature which evolved from the Qur'anic account of Muhammad's miraculous night journey. Although the mi'raj tale was often interpreted as a Sufi allegory of the soul's flight toward mystical union with God, al-Ghayti's version is a more popular example, intended for general edification, rather than for a mystical audience.

DE-03 (SU-17) IBN AL-^cARABI, Muhyi al-Din, d. 638/1240. Andalusia, Anatolia, and Syria.
Muhammad and His Ascent to Heaven [from The Tree of Being, Shajarat al-Kawn].

In this selection, one of the greatest Muslim mystics develops the Sufi notion of Muhammad as the Perfect Man through the use of cosmological symbolism. In the last section he presents a mystically oriented version of the mi'raj, or ascent to heaven, in which the archangel Gabriel leads Muhammad through the seven heavens to the Throne of God.

DE-04 [SATPANTH LITERATURE]. India.
Nizari Isma'ili in India [Selected Garbi songs and Ginans; "The Miracles of Pir Shams," "The Fourteen Jewels of Pir Shams," and "Jannatpuri or the City of Paradise"].

Satpanth is a form of Nizari Isma'cilism in India which has adopted a considerable number of Hindu (especially Tantric) elements. Its literature is popular rather than theological in tone, and the selections given here include poetry, hymns, aphorisms concerning conduct, and legends of saints' lives. They relate the methods of conversion used by the Shi'ci-influenced Sufi masters, whose descendants the Satpanths still follow.

DE-05 [SHI'CI DEVOTIONAL LITERATURE]. Iran.

Venerating Imam Husayn [from Shi'ci prayers, traditions, essays, poems, and plays].

Shi'ci Muslims have woven legends, prayers, and ceremonial celebrations around the theme of the martyrdom of the third Imam, al-Husayn. These selections include some of the sayings and prayers of the Imam himself, examples of *ta'ziyah*, the mystery play on the sufferings and death of Husayn, of the *marthiyah* or dirge over his death, and of *ziyarah* prayers to be said during visits to the tombs of the Imams. They illustrate the drama and pathos which uniquely color the Shi'ci approach to spirituality.

DE-06 (PO-26) SÜLEYMAN ÇELEBI, d. 825/1421. Ottoman Empire.

A Turkish Celebration of Muhammad [from the *Noble Birth, Mevlud-i Şerif* or *Mevlid-i Şerif*].

Nearly six centuries after it was composed, the *Mevlid-i Şerif* of Süleyman Çelebi is still regarded as the greatest Turkish poem in honor of the birth and life of Muhammad. In fact, it is the first surviving Ottoman poem. It includes a litany of welcome in praise of Muhammad's birth (*merhaba*) and a description of Muhammad's ascent to heaven (*mi'raj*), which have become the model for later imitations. It is still chanted in public and private ceremonies in Turkey.

(DE-07) SU-13 IBN 'ATA' ALLAH, Taj al-Din, d. 709/1309. Egypt.

Instructions in the Sufi Way [from *The Book of Aphorisms, Kitab al-Hikam*].

The Book of Aphorisms presents a series of short sayings giving advice and warning of dangers along the mystical path. Its charming style made it appropriate for memorization and recitation among Sufis of later generations, and it was among the most popular of Sufi works. Written by the third Shaykh of the Shadhili order, the book's orientation is primarily practical rather than theoretical, and the work concludes with a series of *munajat*, intimate and spontaneous prayers to God.

FK. Folk and Oral Literature

FK-01 (HS-02) AL-YA'QUBI, Ahmad ibn Abi Ya'qub, d. 284/897. Iraq, Armenia, eastern Iran, and Egypt.

A Muslim Account of Old Testament History [from *Ya'qubi's History, Ta'rikh al-Ya'qubi*].

The author's intention in this segment of his universal history was to establish the chronology of Israelite prophets and kings after Moses, to teach by example the eternal lessons of human sinfulness and disobedience, and to acknowledge Islam's historical debt to the experience of ancient Israel. Al-Ya'qubi's sources were apparently the Septuagint, the Qur'an, legends, and earlier chronicles in Syrian and Arabic.

FK-02 [EGYPTIAN FOLK SONGS].

O Henna, O Henna [Folk Songs from Egypt].

These simple but lively tunes which are still sung today carry with them the history of Egyptian popular culture over the centuries. Touching on daily life, festivals, and ceremonies, and some topical events, they literally "give voice" to often neglected aspects of Egyptian society.

FK-03 AL-KISA'I, Sahib Qisas al-Anbiya', fl. no later than 7th/13th century.

Popular Tales of the Prophets [from *The Tales of the Prophets, Qisas al-Anbiya'*].

The Tales of the Prophets is a representative collection of popular stories drawn from the Qur'anic accounts and from Jewish and Christian legends which had come down to the Arabs. These are the sorts of stories that might have been recited orally by the *qussas*, popular narrators, who expounded the Qur'an to the people.

FK-04 (AD-11) [THOUSAND AND ONE NIGHTS].

The Powers of Narrative: The Tales of the Three Qalandars in "The Porter and the Three Ladies of Baghdad" [from *The Book of a Thousand Nights and One Night, Kitab Alf Laylah wa-Laylah*].

This sequence of tales from the larger cycle of "The Porter and the Three Ladies of Baghdad" well illustrates the basic narrative technique of the *1001 Nights*. Not only does it mirror the larger narrative structure of the *Nights*, but it also raises some of the larger issues of narrative form and function in one of the most famous collections of folk tales in world literature.

FK-05 (AD-12) [THOUSAND AND ONE NIGHTS].

The Beginning of the Nights of Shahrazad and Shahrayar [from *The Book of a Thousand Nights and One Night, Kitab Alf Laylah wa-Laylah*].

These opening passages from one of the world's great collections of folk tales explore the themes of betrayal and retribution, responsibility and justice. Different social milieux are explored, yet these ethical concerns, as well as a sense of humor and a great love of the spoken word, are shown to be universal.

(FK-06) AD-09 [SIRAT 'ANTAR], 3rd/9th-6th/12th centuries.

Iraq?

The Adventures of a Pre-Islamic Hero [from *The Life of 'Antar, Sirat 'Antar*].

The Life of 'Antar is the greatest example of historical romance in Arabic literature. Basing its tale on a historical kernel revolving around the pre-Islamic warrior-poet 'Antarah ibn Shaddad, it carries its hero outside the world of Islam to Persia, Spain, Byzantium, Africa, and India in a series of exploits which he must perform in order to win the hand of his lady. The tale provides insight into the chivalrous and heroic early Arab culture as seen through the eyes of later Arab Muslims.

(FK-07) AD-13 IBN AL-MUQAFFA', d. ca. 139/756. Iraq.

The Wisdom of Animals [from *Kalila and Dimna, Kalilah wa-Dimnah*].

Kalilah wa-Dimnah is a collection of animal fables with human values intended to provide guidance as well as entertainment for a princely audience. Based on a core of Indian tales, the work was adapted and translated into Arabic by Ibn al-Muqaffa', a key figure in the development of Arabic literary prose. Subsequently translated into many other Eastern and Western languages, *Kalilah wa-Dimnah* served as the basis for LaFontaine's *Fables* in France and the Bre'r Rabbit stories of the Afro-American slaves.

(FK-08) AD-14 IBN AL-MUQAFFA', d. ca. 139/756. Iran and Iraq.

On Love, Friendship, and Dedication [from *Kalila and Dimna, Kalilah wa-Dimnah*].

Ibn al-Muqaffa's advice to and criticism of those who were in power could have never been achieved were it not for the use of animal figures to get his points across. Fables were important in almost all cultures and Ibn al-Muqaffa' drew upon Indian and Pahlavi (Iranian) tales, which he translated into Arabic. The five fables translated here illustrate the mores and folk wisdom that were widely popular during the author's lifetime.

FL. Falsafah (Philosophy)

FL-01. MISKAWAYH, Ahmad ibn Muhammad, d. 421/1030. Iran and Iraq.

The Principles of Ethics [from *The Refinement of Character, Tahdhib al-Akhlaq*].

In the first of six discourses forming a systematic treatment of "practical philosophy," Miskawayh argues, after Aristotle and Plato, for the supremacy of the soul in human conduct. He then discusses three faculties of the soul: rational, appetitive, and irascible. From this division, he posits the major virtues and vices, then subdivides them further. He concludes with a discussion of the "mean" as the way to determine virtue.

FL-02 NASIR AL-DIN TUSI, d. 672/1274. Iran.

Medieval Islamic Ethics [from *The Nasirean Ethics, Akhlaq-i Nasiri*].

Although a work of popularization, Tusi's Nasirean Ethics is unparalleled in Islamic literature for its comprehensive treatment of the preoccupations of the Islamic Middle Ages in ethical and social philosophy. Divided into three sections on ethics, household management and politics, the work was written in the critical period of social and political upheaval just before the Mongol invasions. The selections included here address the passions and the means for controlling them, and Tusi's view on the social functions of justice and love.

FL-03 IBN SINA (Avicenna), d. 428/1037. Iran. God in Islamic Thought [from the Book of Higher Knowledge, Danish Nama-i 'Ala'i].

Avicenna's metaphysics provided the foundation for much of subsequent Islamic and Christian theology and metaphysics. His distinctions between essence and existence, necessity and contingency, and necessity in itself and necessity due to a cause established a firm distinction between God and creation. In attributing to God a sort of scientific knowledge based on deductive certainty, he established an ideal of rationality that is a precursor of modern approaches to science.

FL-04 (TH-22) IBN RUSHD (Averroes), d. 594/1198. Andalusia. The Quarrel Between Philosophy and Theology [from The Refutation of the Refutation, Tahafut al-Tahafut].

This work offers Averroes' most exhaustive discussion of the points of dispute between Islamic theology and philosophy. Addressing three particular issues--the eternity or creation of the world, God's knowledge of particular events in the world, and the resurrection of the body, Averroes replies to the attacks of the theologian and mystic al-Ghazali on the doctrines of an earlier philosopher, Avicenna.

(FL-05) TH-20 IBN KAMMUNAH, d. ca. 683/1284-5. Iraq. A Medieval Essay in Comparative Religion [from Critical Inquiry into the Three Faiths, Tanqih al-Abhath lil-Milal al-Thalath].

In one of the most interesting medieval polemics on religion, Ibn Kammunah discusses the claims to prophethood involved in Judaism, Christianity, and Islam, as well as Zoroastrianism. He follows the theories of such philosophers as Ibn Sina and Maimonides, which provide criteria for determining the validity of claims to prophecy. In a tract that provides a rare glimpse of polemic directed from the minority religions against Islam, Ibn Kammunah manifests a detailed and sympathetic knowledge of other religions, informed with a spirit of tolerance.

(FL-06) TH-23 (SU-21) AL-SUHRAWARDI AL-MAQTUL, d. 587/1191. Iran. The World of Images and Imaginative Perception [from Conversations, Kitab al-Mashari' wa-al-Mutaharat; Elucidations, Kitab al-Talwihat; and Oriental Theosophy, Kitab Hikmat al-Ishraq].

Suhrawardi founded the Ishraqi or Illuminationist school of Islamic thought, which emphasized ascetic virtue and intellectual or mystical intuition as well as rational discursive thought. He was also the first to introduce the idea of an intermediate world of images and imaginative forms between the intellectual and material worlds. The passages here illustrate his teachings about this world, which were to have great influence on later Shi'ci and Sufi thought.

(FL-07) TH-24 KARIM KHAN KIRMANI, d. 1288/1870; and SARKAR AQA, d. 1314/1896. Iran. Shaykhism and the Other World [from Spiritual Directives for the Use of the People, Irshad al-'Awamm; and Transcendence of the Saints, Tanzih al-Awliya'].

One of the late nineteenth-century sects that emerged in opposition to the Iranian religious hierarchy, Shaykhism taught a more philosophical version of Shi'ism than the orthodox one, and provided for closer contact between individual believers and the Imam. The Resurrection was interpreted as an event which occurs in the world of the imagination, a higher world than the physical world, and the world peculiar to the human soul. These passages written by two prominent Shaykhi leaders, demonstrate how traditional Islamic revelation was in this way reconciled with popular piety.

FL-08 (SU-22) AL-SUHRAWARDI AL-MAQTUL, d. 587/1191. Iran. Illuminationism and the Mystical Tale ["The Red Intellect," "Caa-i Surkh;" "The Language of the Ants," "Lughat-i Murr;" and "The Simurgh's Shriil Cry," "Safir-i Simurgh"].

Suhrawardi founded the Ishraqi or Illuminationist school of Islamic thought, which emphasized ascetic virtue and intellectual or mystical intuition. He was the first to develop the idea of an intermediate world of images and imaginative form between the intellectual and material worlds. These selections illustrate his mystical thought cast in three contrasting forms: the initiatic tale in which the soul, symbolized as a bird, flies through the heavenly spheres and escapes from the cosmos; the anecdotes of folk tales which illustrate Sufi teachings; and a treatise on the stages of the mystical path.

(FL-09) SU-14 IBN SINA (Avicenna), d. 428/1037. Iran. Three Mystical Tales [Hayy ibn Yaqzan; The Tale of the Bird, Risalat al-Tayr; and Salaman and Absal, Salaman wa-Absal, from Nasir al-Din al-Tusi's Commentary on Ibn Sina's Book of Directives and Remarks, Kitab al-Isharat wa-al-Tanbihat].

These three tales are the first examples of imaginative or fictional writing in a mystical vein by a Muslim philosopher. They describe both the difficulties of the journey of the soul towards salvation, and the difficulties which those who pursue this path encounter in society.

FL-10 (TH-26) AL-SHIRAZI, Sadr al-Din (Mulla Sadra), d. 1050/1641. Iran. Islamic Existentialism [from The Wisdom of the Throne, Al-Hikmah al-'Arshiyah].

This is the metaphysical portion of Sadra's Wisdom of the Throne, containing the basic innovations which Sadra introduced into the intellectual life of Safavid Iran. His doctrines represent and attempt to harmonize the various currents in the theology, philosophy, and mysticism of his day and to synthesize them into an original doctrine. This world-view became standard in the educational curricula of Iran and India to the present day.

FL-11 (TH-26) AL-SHIRAZI, Sadr al-Din (Mulla Sadra), d. 1050/1641. Iran. Philosophy and Shi'ci Eschatology [from The Wisdom of the Throne, Al-Hikmah al-'Arshiyah].

Mulla Sadra synthesized the four forms of Islamic wisdom current in his day--Aristotelian philosophy, Ishraqi thought, orthodox theology, and Sufism--into an original doctrine. His thought influenced later developments in each of these to some extent, and the educational system in which his thought occupied a prominent part survives to this day in India and Iran. This selection treats his philosophical interpretation of the Resurrection doctrine in terms of the world of images and of substantial motion, two of his most famous doctrines.

FL-12 Unused.

FL-13 AL-FARABI, Abu Nasr Muhammad, d. 339/950. Iraq. On Philosophy and Religion [from The Attainment of Happiness, Tahsil al-Sa'adah].

In the course of explaining how political leaders should train the peoples of nations and cities, al-Farabi presents a systematic exposition on the relationship between philosophy and religion. By implication, he argues that true philosophy, represented by the works of Plato and Aristotle, can be used to address the needs confronting contemporary Islamic society.

FL-14 IBN BAJJAH (Avempace), Abu Bakr Muhammad, d. 533/1138. Andalusia. The Solitary Philosopher in Society [from The Regime of the Solitary, Iadbir al-Mutawahhid].

The first Muslim philosopher of the Greek tradition in Andalusia, Ibn Bajjah was famous for his treatment of the dilemma of the philosopher's place in non-philosophic societies. He rejects the Platonic conception of the philosopher-king in favor of the notion that the philosopher must retire from public life as much as possible in order to cultivate a personal pursuit of the truth. Ibn Bajjah thus gives rise to an Andalusian tradition of veiling philosophy from the public eye and of emphasizing a quasi-mystical approach to personal morality.

(FL-15) NM-03 IBN MAYMUN (Maimonides), d. 600/1204. Morocco and Egypt.
A Jewish Treatise against Astrology [from the Letter on Astrology].

The Letter on Astrology deals with major religious issues raised by the belief that the motion of the planets determine events on earth, such as the creation of the world and divine providence. Maimonides gives reason a large part to play in determining the significance of religious tradition. The selection demonstrates the influence which Muslim thought had upon the religious minorities within Islamic societies.

FL-16 IBN SINA (Avicenna), d. 428/1037. Iran.
A Philosopher's View of Religion and Politics [from Healing: Metaphysics X, Al-Shifa: al-Ilahiyat].

One of the most influential Muslim philosophers, in Europe as well as the East, addresses prophecy, religion, and divine law within the framework of political science. He presents an ideal scheme of fundamental laws concerning worship, the family, and political succession, all of which clearly reflect contemporary political and social circumstances.

FL-17 IBN TUFAYL, d. 581/1185. Andalusia.
An Arabic Philosophical Romance [from Living, the Son of Wakeful, Hayy ibn Yaqzan].

Ibn Tufayl's Hayy ibn Yaqzan is the earliest lengthy philosophical romance in the Arabic language. It deals with problems fundamental to Andalusian thought: the place of the philosopher in society and the possibility of pure philosophy for humans, insofar as they are social beings. Ibn Tufayl's story of a man who grows to maturity completely alone on an island has resonances in the West as late as the time of Daniel Defoe's Robinson Crusoe.

(FL-18) NM-04 IBN MAYMUN (Maimonides), d. 600/1204. Morocco and Egypt.
Jewish Philosophy in the Islamic World [from The Guide of the Perplexed, Dalalat al-Ha'irin].

The Guide of the Perplexed was designed to help educated Jews reconcile the philosophy which they learned from the Islamic world with the demands of Jewish Law. This work demonstrates the impact which Islamic culture and thought had upon the religious minorities within its borders. In turn, Maimonides' influence was extensive in later Christian thought and in Jewish circles to the present day.

GE. Geography and Travel Writing

GE-01 IBN BATTUTAH, d. 770/1368-9 or 779/1377. North Africa.
Travels of Ibn Battutah [from The Marvels of Sights in Strange Cities and the Wonders of Journeys, Tuhfat al-nuzzar fi ghara'ib al-amsar wa 'aja'ib al-asfar].

These excerpts from a medieval Arabic travel account touch on ordinary and extraordinary aspects of life from the Mediterranean to China. As such, they reflect the diversity of cultures accessible to an individual voyager and the coherence of his particular eighth/fourteenth century, world-view.

GE-02 AL-KHATIB AL-BAGHDADI, d. 463/1071. Iraq.
The Building of an Imperial City [from The History of Baghdad, Ta'rikh Baghdad].

Written as a topographical introduction to an extensive biographical dictionary of Baghdad scholars, this account of the founding of the city and description of the major 'Abbasid palaces gives us a vivid picture of how the rulers lived in the heyday of the caliphate.

GE-03 AL-MUQADDASI, d. ca. 390/1000. Syria.
The Attractions of Syria [from The Best of Divisions for the Knowledge of the Climes, Ahsan al-Ta'asim fi Ma'rifat al-Aqalim].

These passages from a fourth/tenth century geographical text provide unusually detailed accounts of material life in Syria, including a now-famous description of the Umayyad mosque in Damascus.

GE-04 NASIR-I KHUSRAW, d. 452/1060 or 453/1061. Iran.
Jerusalem in the Eyes of a Persian Traveller [from the Book of Travels, Safar-Namah].

This selection from Nasir's description of his pilgrimage to Makkah offers a meticulous account of the Haram al-Sharif, the Noble Sanctuary in Jerusalem, considered the third holiest shrine of the Muslim world.

GE-05 ABU TALIB KHAN, d. 220/1806. India.
An Indian Muslim Looks at Europe [from The Travels of Talib in Foreign Countries, Masir-i Talibi fi Bilad-i Iffranji].

These selections from a two-volume travel account provide a charming and insightful look at England and France at the beginning of the nineteenth century. The author's comments on England, and his criticisms of English rule in India, tell us a great deal about the difference between a society on the verge of total industrialization, and a pre-industrial one. This intelligent traveller tells us, as do all good travellers, about both those persons he visits (in this case his rulers) and about himself.

GE-06 AL-BAKRI, d. 487/1094. Andalusia and North/West Africa.
Description of the Western Sudan [from The Book of Routes and Realms, Kitab al-Masalik wa-al-Mamalik].

The earliest detailed description of the western Sudan is from the pen of al-Bakri, although it incorporates material from earlier Arab authors. Al-Bakri describes trans-Saharan trade routes, the city of Awdaghust in the Sudan, and the beginnings of the Almoravid (al-Murabitun) movement of the fifth/eleventh century.

GE-07 AL-BIRUNI, Abu al-Rayhan, d. 442/1050. Transoxiana.
A Muslim Scholar Looks at India and Indian Scholarship [from The Book on the History of India, Kitab Ta'rikh al-Hind].

These selections from al-Biruni's masterpiece show the profundity of this Muslim polymath's familiarity with things Indian and scientific. Presenting to his Muslim reader the science, and some of the religion, of the Hindus, he proceeds to evaluate his findings, testing the mathematics assumed, praising the careful scholar, and critiquing those whose devotion, in al-Biruni's opinion is first to religion and only secondarily to scholarship.

GE-08 IBN HAWQAL, fl. 331/943-367/973. Iraq, and throughout the Islamic empire.
A Muslim Traveller in Sicily [from The Configuration of the Earth, Surat al-Ard].

Especially vivid in its depiction of customs and economic life, Ibn Hawqal's Configuration of the Earth is an invaluable source for the history of medieval Islam. In this description of Sicily in 367/973, Ibn Hawqal has much to say about the economy, natural resources, and products of the islands, but also interjects his personal, often negative observations about the inhabitants.

GE-09 IBN JUBAYR, d. 614/1217. Andalusia.
Pilgrimage Adventures [from The Journey of Ibn Jubayr, Rihlat Ibn Jubayr].

These excerpts provide an invaluable insight into the tribulations encountered when performing the Hajj during the medieval period. At the same time, Ibn Jubayr's faithful attention to detail and his almost-daily accounting of his journey offer a vivid record of everyday life in Muslim society.

GE-10 IBN JUBAYR, d. 614/1217. Andalusia.
A Pilgrim's Description of the Makkah Shrines [from The Journey of Ibn Jubayr, Rihlat Ibn Jubayr].

A fine poet and an alert observer, Ibn Jubayr presents a very detailed and reverent description of Makkah and of the rituals of the Hajj, or Muslim pilgrimage. Acknowledged as the "father" of the travelogue in Islamic literatures, Ibn Jubayr exercised great influence on literate fellow Muslims, both contemporaries and successors.

GE-11 AL-IDRISI, d. ca. 560/1165. North Africa.
Details on Africa in the 6th/12th Century [from The Book of Roger, Kitab Rujar].

Al-Idrisi presents a description of the known world through the medium of the "clime" system of geographical description. Dividing the world into "layers" he begins with the western section, recounting travel times between towns, distinguishing characteristics of the populace, commodities exchanged and religions practiced.

(GE-12) HS-26 JUVAYNI, ^ḤAla' al-Din, d. 681/1283. Iran and Iraq. Manners and Customs of the Mongols [from The History of the World Conqueror, Ta'rikh-i Jahangusha].

In this brief selection from the work of the Iranian Muslim historian and Mongol bureaucrat, Juvayni, the reader learns of the customs of the Mongols, particularly those that gave them success as conquerors: horsemanship, military discipline and strategy, and customary law. Of special significance are Juvayni's treatment of Mongol tolerance for all religions, his record of the destruction of the Iranian city of Marv, and his admiring description of many aspects of customary law.

GE-13 MUBAD SHAH (attr.), fl. mid-11th/17th century. India. How Others Practice Their Religions in India [from The School of Religious Doctrines, Dabistan-i Madhahib].

The School of Religious Doctrines surveys the great variety of religions active in India during the Mughal period, including the Parsees, Zoroastrians, and Hindus, the Sikhs, Tibetan Buddhists, Jews, Christians, and Muslims of different sects. For this immense compendium of information, anecdote, and opinion, the author draws on first-hand interviews with practitioners of the various religions, sacred texts, and earlier histories of religion from Arab sources.

GE-14 (IN-07) ABDÜLKERIM PASHA, d. after 1788; and NAHIFI MEHMET, d. 1788. Ottoman Empire. An Ottoman Mission to Moscow [from The Ambassadorial Report, Sefaret-name].

Following the Ottoman defeat at the hands of Catherine the Great's Russia between 1768 and 1774, and the signing of a treaty between the two powers, both sides exchanged ratifications of the treaty through ambassadorial missions at the frontier. This report reflects the perceptions of the Ottoman ambassador as he made his way to and from Moscow in 1775 and 1776.

GE-15 AL-BIRUNI, d. ca. 442/1050. Transoxiana; and IBN AL-JAWZI, d. 597/1200. Iraq. Two Muslim Scholars on Indian Religion [from The Book on the History of India, Kitab Ta'rikh al-Hind; and The Devil's Delusion, Talbis Iblis].

Two Muslim scholars, an Iraqi Hanbali (Ibn al-Jawzi) and a polymath from the eastern reaches of the Muslim world (al-Biruni), present quite different accounts of Indian religion, the first describing it in terms of his own milieu and culture, and the second attempting to present its own self-understanding. Al-Biruni's work in particular represents a high watermark in the history of comparative ethnography.

HD. Hadith and Hadith Sciences

HD-01 (unused).

HD-02 AL-BUKHARI, d. 256/870. Iraq and Iran. Keeping the Fast [from The Sound (Traditions) of al-Bukhari, Sahih al-Bukhari].

Compiled by an authoritative scholar, the sixty-nine traditions contained in this selection cover many facets of fasting in the Muslim tradition, with particular emphasis on the great fast of the month of Ramadan. Of particular interest are the details showing both the strengths and weaknesses of early Muslims struggling to fulfill this requirement of their faith.

HD-03 AL-MAJLISI, Muhammad Baqir, d. 1111/1699-1700. Iran. Shi'ci Hadith [from Oceans of Lights, Bihar al-Anwar].

Unlike the Sunni hadith, which are based on the life of the Prophet Muhammad, Shi'ci hadith include tales from and about the twelve Imams as well. The hadith in this selection are drawn from the Oceans of Light, the enormous compilation of Majlisi, which is now the standard corpus of Shi'ci traditions. These particular examples concentrate on the theme of tawhid (the profession that there is no god but God) and emphasize God's transcendence.

HD-04 AL-NAWAWI, d. 676/1277. Syria. "The Forty": A Collection of Oral Traditions [from The Text of Nawawi's Forty True Prophetic Traditions, Matn al-Arba'in al-Nawawiyah fi al-Ahadith al-Sahihah al-Nabawiyah].

This collection of forty-two traditions (hadiths) was intended as a teaching device and as an introduction to the canonically sound reports of what the Prophet Muhammad said and did. Completed by an eminent Syrian jurist of great critical insight, these reports reflect the range of activities and pious acts covered by the Traditions, which constitute one of the main sources of Islamic law.

HS. Historical Literature

HS-01. MUSTAFA ^ḤALI, d. 1009/1600. Ottoman Empire. The Good and Bad Features of Cairo in 1008/1599 [from The Conditions of Cairo Concerning Her Actual Customs, Halatu-l-Qahire mine l-Adati z-Zahire].

This selection is taken from an Ottoman official's description of Egyptian life. Juxtaposing the strengths and weaknesses he finds after four decades of Ottoman rule, Mustafa ^ḤAli attacks the rapaciousness of the provincial administration.

(HS-02) FK-01 AL-YA^ḤQUBI, Ahmad ibn Abi Ya^Ḥqub, d. 284/897. Iraq, Armenia, Khurasan, and Egypt. A Muslim Account of Old Testament History [from Ya^Ḥqubi's History, Ta'rikh al Ya^Ḥqubi].

The author's intention in this segment of his universal history was to establish the chronology of Israelite prophets and kings after Moses, to teach by example the eternal lessons of human sinfulness and disobedience, and to acknowledge Islam's historical debt to the experience of ancient Israel. Al-Ya^Ḥqubi's sources were apparently the Septuagint, the Qur'an, legends, and earlier chronicles in Syrian and Arabic.

HS-03 AL-KAFIYAJI, Muhyi al-Din, d. 879/1474. Anatolia and Egypt. A Treatise on Muslim History-Writing [from The Short Work on Historiography, al-Mukhtasar fi 'Ilm al-Ta'rikh].

This brief work on the purposes, principles, and methods of history, although often obscure, is an interesting example of Islamicate scholarship of the later Mamluk period (ca. 648/1250-923/1517). A popular teacher and writer on diverse subjects, al-Kafiyaji here provides a series of principles by which the historian may deduce and evaluate evidence concerning people and events of the past.

HS-04 (IN-01) AL-BALADHURI, Ahmad ibn Yahya, d. ca. 279/892. Iraq. Correspondence Between Mu^Ḥawiyah b. Abi Sufyan and al-Husayn b. ^ḤAli [from Genealogies of the Nobles, Ansab al-Ashraf].

This short selection draws attention to the historical origins of the split between Sunni and Shi'ci Islam. At the same time, it provides a rather striking example of the reworking of Umayyad history during the ^ḤAbbasid period.

(HS-05) SI-09 ABKARYUS, Iskandar ibn Ya^Ḥqub, d. 1885. Lebanon. On the Origins of the First Lebanese Civil War (1860) [from The Book of the Marvels of the Time Concerning the Massacres in the Arab Country, Nawadir al-zaman fi malahim Arabistan].

This near-contemporary account, written by a Lebanese-born scholar and diplomat, describes the main sectarian groupings and rivalries that set the stage for the outbreak of civil war in 1860.

HS-06 [LEBANESE LETTERS]

The Lebanese Peasant Revolt of 1858-1861 [from Revolution and Civil War in Lebanon, Thawrah wa-Fitnah fi-Lubnan].

These letters document the grievances of the Maronite peasantry of Kisrawan who rose up in 1858 against their feudal landlords and established a peasant republic led by Tanyus Shahin. The selection helps explain the balance of power among the landlords, the Maronite Church, and the peasants.

HS-07 QUDSI, Ilyas, d. 1926. Syria.

A Description of 19th-Century Syrian Guilds [from A Historical Account of the Guilds in Damascus, Nubdhah ta'rikhiyah fi al-hiraf al-dimashqiyah].

This account, originally presented to the Leiden Academy of Oriental Studies in 1883, offers first-hand information on the elusive Middle Eastern guilds. Reporting at a time when industrialization was already undercutting the power of the guilds and the situation of artisans in general, Qudsi notes traditional guild structures and practices as well as the growing signs of their decline.

HS-08 ZAYDAN, Jurji, d. 1914. Lebanon and Egypt. Arab Society Before Islam [from The History of Islamic Civilization, Ta'rikh al-Tamaddun al-Islami].

This introductory chapter to a nineteenth-century history of the Muslim era describes the social setting of pre-Islamic Arabia in terms that suggest the influence of Western scholarship on the one hand, and the ongoing legacy of Ibn Khaldun on the other.

HS-09 AL-MAS^CUDI, d. 345/956. Iraq; travel to Syria, Egypt, Hijaz, among other parts of the eastern Islamic world. Scenes from Abbasid Life [from The Meadows of Gold and Mines of Gems, Muruj al-Dhahab wa-Ma'adin al-Jawhar].

In clear and enjoyable style, the historian Mas^Cudi presents a series of vignettes of Abbasid life and particularly the caliphal court during the third/ninth and early fourth/tenth centuries. In contrast to the luxury and sophisticated ambiance of the court, Mas^Cudi presents evidence of the increasing political decay and religious strife that was tearing apart the political unity of the caliphate.

HS-10 AL-HUSRI, Sati^C, d. 1968. Syria. French Imperialism in Syria [from The Day of Maysalun, Yawm Maysalun].

Sati^C al-Husri, a cabinet member in the short-lived independent nationalist government in Syria (1918-1920) describes events surrounding the French occupation of Syria following World War I.

HS-11 ABU AL-FADL ^CALLAMI, Shaykh, d. 1011/1602. India. A Mughal Account of Hindu Learning [from The Mirror of Akbar, A'in-i Akbari].

In the A'in-i Akbari of Abu al-Fadl ^CAllami there is an account of Hindu learning and religious rites. This account exhibits the interest that was felt in Mughal India on the part of the Muslim ruling class in other religious forms. This interest was encouraged particularly by the policy of religious toleration and universalism promulgated by the emperor Akbar with the assistance of the author of these selections.

HS-12 IBN AL-ATHIR, ^CIzz al-Din, 630/1233. Iraq. The Crusades in Muslim History [from The Collection of Histories, al-Kamil fi al-Ta'rikh].

One of the greatest Muslim historians, Ibn al-Athir was the author of a voluminous universal history extending from the Creation to his own times. His skill as compiler and analyst is well demonstrated in these accounts of the first three Crusades, with their abundant detail and insightful, often witty, remarks. In addition, Ibn al-Athir's evident dislike for Saladin, who is most often glorified by Muslim historians, provides an interesting perspective on a major figure in the history of East-West relations.

HS-13 IBN ^CIDHARI, fl. first decades of the 8th/14th century. North Africa. The Invasion of North Africa [from The Book of the Reports of the Maghrib, Kitab al-Bayan al-Mughrib].

At the prompting of the Fatimid rulers of Egypt, two beduin tribes, the Banu Hilal and the Banu Sulaym, marched westward devastating the countryside of Ifriqiyah. Ibn ^CIdhari, in recounting the earlier narrative of Ibn Sharaf, offers some suggestions as to why the Zirid leader suffered such a humiliating defeat at the turning-point battle of Haydaran.

HS-14 IBN AL-QALANISI, d. 555/1160. Syria. Battling the Franks [from Supplement to the History of Damascus, Dhayl Ta'rikh Dimashq].

A leading notable and historian of Damascus, Ibn al-Qalanisi has left an authoritative and colorful account of the first two crusades, an account which served as a principal source for later Muslim historians. Much of Ibn al-Qalanisi's information is first-hand, either from his own experience or from trustworthy informants. These selections contain a dramatic account of the fall of Tripoli, Beirut, and Sidon

to the Crusaders, an instructive report of the response from Baghdad (the caliphal capital), and a description of the Muslim counter-attack against Edessa that prompted the Second Crusade.

HS-15 IBN WASIL, d. 697/1298. Syria and Egypt. The Later Crusades [from The Dissipator of Anxieties Concerning the History of the Ayyubids, Mufarrij al-Kurub fi Akhbar Bani Ayyub].

Historian, judge, and man of letters, Ibn Wasil was a participant in much of the diplomacy of the later Crusades. Having served as ambassador to Sicily, he devotes much space in his history of the Ayyubids (the dynasty established by Saladin) to the intricate negotiations concerning the end of the Frankish occupation of the Egyptian coast in 618/1221, the surrender of Jerusalem to the Crusaders in 626/1229, and the dramatic events of St. Louis' Crusade in 647-648/1249-1250.

HS-24 TABATABA'I, Muhammad Husayn, d. 1400/1980. Iran. A Brief History of Shi^Ci Islam [from Shiite Islam, Shi^Cah Dar Islam].

This selection gives a twentieth-century Shi^Ci view of Shi^Ci history, a complete picture of the growth and spread of Shi^Ci Islam without dwelling on the tragic aspects of its early history, as did traditional Shi^Ci historians. Addressed to a Shi^Ci audience, this work divides the history of Shi^Ci Islam into eight parts, with emphasis on the first three phases: the lifetime of the Prophet Muhammad; the caliphate of the first three leaders; and the caliphate of ^CAli and the fate of his two sons.

HS-16 ^CIMAD AL-DIN, d. 597/1201. Iran, Iraq, and Syria. Saladin's Offensive and the Capture of Jerusalem [from Qussian Eloquence on the Conquest of Jerusalem, al-Fath al-Qussi fi al-Fath al-Qudsi].

This eyewitness account of the Third Crusade comes from the advisor and confidant of the illustrious Salah al-Din (Saladin). Written in ornate and often distracting prose style, ^CImad al-Din's narrative is nonetheless recognized as a major source for the life of Saladin and the general social climate of the Crusades era.

HS-17 AL-JABARTI, d. 1825. Egypt. An Egyptian View of the Napoleonic Invasion [from The Wondrous Remains of Famous Lives and Events, ^CAja'ib al-Athar fi al-Tarajim wa-al-Akhbar].

This selection by Egypt's last great traditional historian describes the impact of French learning and culture upon Egyptian scholars.

HS-18 AL-QADI AL-NU^CMAN, d. 363/974. Tunisia and Egypt. The Mahdi and the Rise of the Fatimids [from Commentary on Traditions, Sharh al-Akhbar; and Inauguration of the Mission, Iftitah al-De^Cwah].

These two texts are written by a long-time servant of the Fatimid caliphs who not only wrote historical and doctrinal works for them, but established the very basis of Fatimid jurisprudence. The Inauguration of the Mission provides the earliest and most reliable account of the Fatimid period of conquest, while the Commentary on Traditions preserves legends concerning the Mahdi as both the legendary figure of prophecy and the historical figure of the first Fatimid caliph. The two works are significant for the details they provide about political conditions and popular sentiments of the times.

HS-19 AL-NAYSABURI, Ahmad ibn Muhammad, fl. around the turn of the 4th/5th-10th/11th centuries. Iraq-Syria? Egypt? The First Qarmatian Revolt [from The Concealment of the Imam, Istitar al-Imam].

The Concealment of the Imam is considered to be one of the most detailed and reliable accounts of the early history of the Fatimids and of the Qarmatian revolts in Syria, and includes information which is unavailable elsewhere. Its veracity is confirmed by the author's detailed knowledge of the geography and local conditions of the lands he writes about; and by his inclusion of details unflattering to the Fatimid rulers. The text deals with the Fatimid Imams from al-Mahdi's grandfather to al-Mahdi himself, and gives an account of the Qarmatian invasion of Syria through the defeat of Sahib al-Shamah at the hands of Muhammad ibn Sulayman.

HS-20 [SOUTHEAST ASIAN CHRONICLE], 1839 A.D. Patani. A 19th-Century Account of Malaysian History [from The Story of Patani, Hikayat Patani].

The Hikayat Patani is representative of Malay historiography that was modelled on the Hikayat Raja Pasai and Sejarah Melayu. Although the legend of Patani's founding reflects the two earlier texts, Patani's conversion to Islam is handled quite uniquely--Patani's ruler converts to Islam to cure an illness. Other episodes within the chronicle highlight Patani's eleventh/seventeenth-century interactions with Thailand and Johore.

HS-21 [SOUTHEAST ASIAN CHRONICLE], composed around 1040/1630. Sumatra. The Sultans of Aceh [from The Story of Aceh, Hikayat Aceh].

The Hikayat Aceh is devoted to the praise of Iskandar Muda, the tenth/seventeenth-century sultan traditionally considered Aceh's greatest ruler. Although the Hikayat does not contain any specific Islamic episodes, there are indirect references indicating that the writer's knowledge of Islam was greater than that of other Southeast Asian chroniclers. This passage deals with the legitimacy of the sultan, stressing that the Aceh ruler was not divine and that inappropriate behavior on his part justified the transfer of the sultanate to a more worthy member of the royal family.

HS-22 [SOUTHEAST ASIAN CHRONICLE], 11th/17th century. Borneo. Merchants and Monarchs in Southeast Asia [from The Story of Banjarmasin, Hikayat Banjar].

The Hikayat Bandar demonstrates the blending of Malay and Javanese chronicle traditions in this southeastern Borneo coast state. On the one hand, the Banjar chronicle reflects only token acceptance of the Islamic religion by Banjar's Muslim court; on the other, it develops themes of Islamic statecraft not found in Java's chronicles, even though the Banjar state extensively used Javanese political vocabulary. Historically, the Hikayat Banjar also highlights the unsuccessful attempts of Banjarmasin's rulers to restrain local participation in the international pepper trade.

HS-23 [SOUTHEAST ASIAN CHRONICLE], completed around 1021/1612. Sumatra. The Rise of Malacca [from The History of Malaya, Sejarah Melayu].

The Sejarah Melayu is a collection of stories about the rulers and courts of ninth/fifteenth-century Malacca. The text presents a royal genealogy and portrays an ideal Malay society attributed to the successful rule of Malacca's sultans. Although Malacca's conversion to Islam, following the example of Pasai, is clearly considered pivotal to the authors, their passing references to the religion demonstrate only a superficial understanding of it.

HS-25 (AD-08) IBN KHALDUN, d. 808/1406. North Africa. Buy Low and Sell Dear: on the Means of Making a Living [from The Introduction, al-Muqaddimah].

The Introduction [to History] of Ibn Khaldun is singled out as the first work of modern social science for its attempt to establish universal principles of human behavior through direct observation and interpretation in conformity with everyday life. These passages on "The Means of Making a Living" demonstrate at once the striking modernity of his investigation but also record the political, social, and economic conditions of his time.

HS-26 JUVAYNI, 'Ala' al-Din, d. 681/1283. Iran and Iraq. Manners and Customs of the Mongols [from The History of the World Conqueror, Ta'rikh-i Jahangusha].

In this brief selection from the work of the Iranian Muslim historian and Mongol bureaucrat, Juvayni, the reader learns of the customs of the Mongols, particularly those that gave them success as conquerors: horsemanship, military discipline and strategy, and customary law. Of special significance are Juvayni's treatment of Mongol tolerance for all religions, his record of the destruction of the Iranian city of Marv, and his admiring description of many aspects of customary law.

HS-27 [SOUTHEAST ASIAN CHRONICLE], ca. 1057/1647. Java. Victory and Defeat in the Later Mataram Period [from The Chronicle of the Land of Java, Babad Tanah Jawi].

This anonymous chronicle reports how the Mataram state assumed legitimate rule over Java as the heir to the authority of the previous Majapahit state. The account stresses the personal meditative achievements of Java's rulers and their special relationship to indigenous Islamic saints who protect their realm. A second section presents the Javanese view of early contact and conflict with the Dutch and shows that legitimacy is beginning to be recast in terms of the European power.

HS-28 AL-CUMARI, Ibn Fadl Allah, d. 749/1349. Egypt and North/West Africa.

The Kingdom of Mali and the Pilgrimage of Its Ruler [from Pathways to Vision in the Realms of the Metropolises, Masalik al-Absar fi mamalik al-Amsar].

The largesse in gold distributed during the pilgrimage of the Malian king, Mansa Musa, in 724-5/1323-4, aroused a great deal of interest among the Arabs. Although al-Cumari's account is at second hand, it is based on interviews with those who knew Mali well or who had received Mansa Musa while he was in Cairo. The inflationary effects of the Malian king's visit on gold prices in Cairo have been frequently cited in economic studies of Middle East history.

HS-29 IBN KHALDUN, d. 808/1406. North Africa, Andalusia, and Egypt.

A Philosopher of History Meets a Maker of History [from Information Concerning Ibn Khaldun, Al-Ta'rif bi-Ibn Khaldun].

The Tatar invasion of Syria in 803/1400 was the occasion for a series of meetings between Ibn Khaldun--historian, teacher, and scholar in Egypt--and Timur (Tamerlane). Ibn Khaldun was instrumental in suing for peace terms from Timur, yet his actions and words were circumspect, befitting the Islamic scholar who saw his public function as an occasion to demonstrate the moral imperatives of his faith and to maintain a certain distance from political authority. This selection contains Ibn Khaldun's account of his dramatic encounters with the "world conqueror."

HS-30 [SOUTHEAST ASIAN CHRONICLE]. 9th/15th century. Sumatra.

Islamization in Sumatra [from The Story of the Pasai Kings, Hikayat Raja Pasai].

This semi-historical romance reports the history of Samudra-Pasai, the northern Sumatra coast entrepôt that was prominent during the seventh/thirteenth to ninth/fifteenth centuries. Samudra-Pasai was the first state in Southeast Asia to embrace Islam. The chronicle selections report the conversation of the state's first ruler and the establishment of a successful local system of Islamic statecraft that drew together the state's coastal and hinterland populations.

IN. Insha' (Chancery Documents and Compositions)

(IN-01) HS-04 AL-BALADHURI, Ahmad ibn Yahya, d. ca. 279/892. Iraq.

Correspondence Between Mu'awiya b. Abi Sufyan and al-Husayn b. 'Ali [from Genealogies of the Nobles, Ansab al-Ashraf].

This short selection draws attention to the historical origins of the split between Sunni and Shi'ci Islam. At the same time, it provides a rather striking example of the reworking of Umayyad history during the 'Abbasid period.

IN-02 ABDULLAH PASHA, d. 1174/1760. Ottoman Empire. Concord and Harmony Among Ottoman Provincial Governors: A Grand Vizier's Advice and Warning [from Başbakanlık Arşivi, Cevdet/Dahiliye 11054].

This document is a personal letter from the Ottoman grand vizier to the governor of the province of Sidon. Written in the elaborate language of such correspondence, it nonetheless makes the point that the governor is to cooperate with his counterpart in Damascus and collect the tax revenues earmarked for support of the annual Muslim pilgrimage caravan.

IN-03 IBRAHIM PASHA, Nevşehirli Damad, d. 1143/1730. Ottoman Empire. A Grand Vizier Rebukes an Ottoman Provincial Governor [from Istanbul, Topkapı Saray Archives, Document E. 12109].

This document is a personal letter from the Ottoman grand vizier to the governor of Damascus, Isma'cil Pasha al-'Azam. It contains a remarkable statement of Ottoman political

theory, a condemnation of the governor for failing to live up to it, and dire threats should the governor not mend his ways. The letter stands as a significant example of the inner workings of the Ottoman system.

IN-04 (SI-27) ^CALI IBN ABI TALIB (attr.), d. 40/660. Iraq. A Caliph's Advice on Government [from The Path of Eloquence, Nahj al-Balaghah].

The Path of Eloquence, admired by all Muslims, Sunni and Shi'ci alike, for its elegant Arabic style, contains the sermons, letters, orders, and maxims attributed to the fourth caliph and first Shi'ci Imam, ^CAli ibn Abi Talib. These are basic to an understanding of the Shi'ci branch of Islam. The present selection contains ^CAli's advice to a provincial governor and is important for the principles of good government it articulates, principles which provided a foundation for later Shi'ci thinking on the subject.

IN-05 (SI-25) ^CUMAR IBN ^CABD AL-AZIZ, d. 102/720. Hijaz and Syria. The Fiscal Rescript of ^CUmar II [from The Life of ^CUmar ibn ^CAbd al-^CAziz, Sirat ^CUmar ibn ^CAbd al-^CAziz].

These twenty points of administration issued to ^CUmar's provincial governors touch on some of the main problems confronting the Muslim rulers at the close of the first Islamic century. The privileges and duties of Muslims, the status of non-Muslim subjects, the standardization of administrative procedures are given practical definitions for implementation and at the same time, infused with religious significance in the context of an Islamic ethic.

(IN-06) LE-04 (SI-14) ABU YUSUF, Ya^Cqub, d. 182/798. Hijaz and Iraq. A Jurist's Advice to a Caliph [from The Book of Taxes, Kitab al-Kharaj].

In order to moderate tendencies toward despotism inherent in the strong state system created by the ^CAbbasids, Abu Yusuf, qadi or judge of Baghdad and a renowned jurist, used the occasion of preparing a tax code for Caliph Harun al-Rashid to write an introduction upholding an Islamic tradition of pious government. Drawing upon oral traditions of the Prophet Muhammad, and anecdotes concerning the patriarchal caliphs and the Umayyad ^CUmar II, Abu Yusuf attempts to place before Harun the moral dimensions of statecraft.

(IN-07) GE-14 ABDÜLKERİM PASHA, d. after 1788; and NAHİFİ MEHMET, d. 1788. Ottoman Empire. An Ottoman Mission to Moscow [from The Ambassadorial Report, Sefaret-name].

Following the Ottoman defeat at the hands of Catherine the Great's Russia between 1768 and 1774, and the signing of a treaty between the two powers, both sides exchanged ratifications of the treaty through ambassadorial missions at the frontier. This report reflects the perceptions of the Ottoman ambassador as he made his way to and from Moscow in 1775 and 1776.

LE. Legal and Commercial (e.g., Hisbah) Texts

LE-01 AL-SHAFI^CI, d. 204/820. Iraq and Egypt. The Extra-Scriptural Sources of Islamic Law: Consensus, Analogy, and Individual Reasoning [from The Treatise on the Principles of Jurisprudence, al-Risalah fi usul al-fiqh].

In this selection from the first and most important work on Islamic legal methodology, al-Shafi'ci discusses what, outside of Scripture, may be used as a source of legal knowledge. In the process of this discussion, he presents his theory of the nature of knowledge.

LE-02 AL-SHAFI^CI, d. 204/820. Iraq and Egypt. The Hermeneutic Process in Islamic Law [from The Treatise on the Principles of Jurisprudence, al-Risalah fi usul al-fiqh].

These selections from the earliest and the most important treatise on Islamic legal philosophy discuss the process of extracting knowledge from scriptural sources and applying this knowledge to moral or legal problems.

LE-03 AL-SHAFI^CI, d. 204/820. Iraq and Egypt. The Scriptural Sources of Islamic Law [from The Treatise on the Principles of Jurisprudence, al-Risalah fi usul al-fiqh].

In this selection from the earliest and most important work on Islamic legal methodology, al-Shafi'ci discusses how the Qur'an and hadith-reports are to be analyzed in order to use them for legal purposes.

LE-04 (IN-06, SI-14) ABU YUSUF, Ya^Cqub, d. 182/798. Iraq. A Jurist's Advice to a Caliph [from The Book of Taxes, Kitab al-Kharaj].

In order to moderate tendencies toward despotism inherent in the strong state system created by the ^CAbbasids, Abu Yusuf, qadi or judge of Baghdad and a renowned jurist, used the occasion of preparing a tax code for Caliph Harun al-Rashid to write an introduction upholding an Islamic tradition of pious government. Drawing upon oral traditions of the Prophet Muhammad, and anecdotes concerning the patriarchal caliphs and the Umayyad ^CUmar II, Abu Yusuf attempts to place before Harun the moral dimensions of statecraft.

(LE-05) TH-05 AL-GHAZALI, Muhammad, d. 505/1111. Iran. An Attack on the Esoteric Sects [from The Book of the Disgraceful Doctrines of the Esoteric Sects, Kitab Fada'ih al-Batinayah].

This fatwa or juristic opinion sheds light on the position of the Sunni Muslims of the Shafi'ci school of law with regard to the Batinis, esoteric Shi'ci sects which posed a threat to the Sunni political and social system in the fifth/eleventh and sixth/twelfth centuries. The anathema pronounced by al-Ghazali came at the invitation of the reigning ^CAbbasid caliph, al-Muqtadi Billah.

LE-6 AL-JARSIFI, ^CUmar ibn ^CUthman ibn al-^CAbbas, fl. late 7th/13th century. North Africa and Andalusia. A Muslim Manual of Public Order (Hisbah) [from The Treatise of ^CUmar al-Jarsifi on Hisbah, Risalat ^CUmar al-Jarsifi fi al-Hisbah].

This complete hisbah-manual defines the responsibilities of the only truly municipal official in the Islamic body politic. The specific enumeration of the muhtasib's duties as preserver of honesty, order, and morality offers significant insights into the nature of daily life in the medieval Islamic city.

LE-07 (AD-10) AL-MURADI, Muhammad Khalil, d. 1206/1791. Syria. On Being a Mufti (12th/18th century) [from The Fragrant Balsam Tree Concerning Those Who Were Appointed to the Fatwa of Damascus Syria, ^CArf al-Basham fi Man Wulliya al-Fatwa bi-Dimashq al-Sham].

This selection contains the author's description of an important institution in Islamic law, know as ifta' the delivery of advisory opinions on points of law by trained legal scholars. Muradi mixes the ideal conceptions of scholarship and its mores, with often humorous and revealing insights into the reality. As such, this selection is not only an important introduction to the subject at hand but an interesting revelation of conditions in the author's lifetime.

LE-08 WALI ALLAH AL-DIHLAWI, Shah, d. 1176/1762. India. An Indian Muslim's Legacy to the Modern Age [from The Throat-Necklace Concerning the Principles of Independent Judgment and Convention, ^CIqd al-Jid fi Ahkam al-Ijtihad wa-al-Taqid; and A Lucid Epistle in Advice and Counsel, al-Maqalah al-Wadiyah fi al-Nasihah wa-al-Wasiyah].

Trained in India and Arabia, Shah Wali Allah was one of the most profound thinkers and jurists of twelfth/eighteenth-century Muslim India. The two works translated here present a reasoned discussion of ijtihad (the personal effort of a trained legal scholar to answer a religious-ethical question) and a "last testament" summarizing Wali Allah's ideology in eight basic principles. The latter attempts to harmonize the legal-moral obligations of Islam—the received wisdom, as it were—with the need to act effectively and to be piously obedient in often new and strange situations that were emerging with the demise of the Mughal Empire in India.

LS. Literary Sciences and Philosophy

(LS-01) QR-01 AL-BAQILLANI, d. 403/1013. Iraq. Medieval Arabic Literary Criticism [from The Inimitability of the Qur'an, I'jaz al-Qur'an].

The Inimitability of the Qur'an, written by one of the foremost Ash'ari theologians, combines doctrinal argument

with literary analysis. Al-Baqillani's criticisms of the Mu'allaqah of Imru' al-Qays presented here give insight not only into the literary taste of the author and his period, but also into the social customs of the time.

NL. Novel

NL-01. CAWWAD, Tawfiq Yusuf, 1911- . Lebanon. Prelude to the Lebanese Civil War [from Death in Beirut, Tawahin Bayrut].

Woman's place in Lebanese society, changing values, and provincial politics are among the themes explored in this selection. Personal relationships among people from different religions are seen as a hope for the future of Lebanon; yet even that hope is slim in the atmosphere of violence and tension CAwwad depicts in this novel written before the outbreak of civil war in 1975.

NL-02 AL-SHARQAWI, CAbd al-Rahman, b. 1920. Egypt. Egyptian Village Life in the 1940s [from The Land, al-Ard].

This realistic and sympathetic portrait of rural Egypt in the 1940s presents a diverse assortment of villagers trying to fight against a government decree halving their crucial water supply. Personal conflicts and differing interests make unified action difficult. A romance, the struggle for the love of the beautiful Waseefa, is woven through the main story line.

NM. Non-Muslim Literature

NM-01 ADAMNAN, ninth Abbot of Iona, d. 704 A.D. Scotland. Bishop Arculf in the Muslim World [from De Locis Sanctis, About the Holy Places].

Adamnan's retelling of a French Bishop's pilgrimage to the Holy Land is noteworthy not only for its detail and accuracy, but also for its timing, since Arculf made his tour of Christian shrines and monuments less than half a century after the Muslim conquest. The resulting account gives tangible dimensions to the Muslim presence, and they are surprisingly limited.

NM-02 JOHN OF DAMASCUS, d. ca. 133/750. Syria and Palestine.

A Christian View of Islam [from On Heresies, De Haeresibus; and The Discussion of a Saracen and a Christian, Disputatio Sareceni et Christiani].

These two tracts are the earliest systematic attempt by a non-Muslim to present the content of the Islamic faith. The second text in particular states for the first time arguments that were to become the standard fare of Muslim-Christian relations well into modern times.

NM-03 (FL-15) IBN MAYMUN (Maimonides), d. 600/1204. Morocco and Egypt.

A Jewish Treatise Against Astrology [from the Letter on Astrology].

The Letter on Astrology deals with major religious issues raised by the belief that the motion of the planets determine events on earth, such as the creation of the world and divine providence. Maimonides gives reason a large part to play in determining the significance of religious tradition. The selection demonstrates the influence which Muslim thought had upon the religious minorities within Islamic societies.

NM-04 (FL-18) IBN MAYMUN (Maimonides), d. 600/1204. Morocco and Egypt.

Jewish Philosophy in the Islamic World [from The Guide of the Perplexed, Dalalat al-Hairin].

The Guide of the Perplexed was designed to help educated Jews reconcile the philosophy which they learned from the Islamic world with the demands of Jewish law. This work demonstrates the impact which Islamic culture and thought had upon the religious minorities within its borders. In turn, Maimonides' influence was extensive in later Christian thought and in Jewish circles to the present day.

NS. Natural Sciences, Technology, and Medicine

NS-01 HUNAYN IBN ISHAQ, d. 260/873. Iraq.

An Introduction to Medicine [from Questions on Medicine for Scholars, al-Masa'il fi al-Tibb lil-Muta'allimin].

This is a short text in question-and-answer form meant to introduce a student of medicine to the principal themes of Galenic medical theory and practice. The selections included here briefly outline the contents of physiology, pathology, and therapeutics.

PO. Poetry

PO-01. CUMAR IBN ABI RABI'AH, d. 99/720. Arabia. Love Lyrics from Makkah [from The Collected Works of Cumar ibn Abi Rabi'ah, Diwan Cumar ibn Abi Rabi'ah].

Although the origins of Islam are deeply rooted in a religious impulse, a courtly culture was not long in emerging, even in the holy city of Makkah. These poems by Cumar ibn Abi Rabi'ah demonstrate the new themes and forms which were created to entertain the Muslim aristocracy in the first Islamic century.

PO-02 AL-CAQQAD, CAbbas Mahmud, d. 1964. Egypt. Early Twentieth Century Poetics: CAbbas Mahmud al-CAqqad and the Diwan School [from the Collected Works of al-CAqqad, Diwan al-CAqqad].

This selection of poems by CAbbas Mahmud al-CAqqad provides an example of the poetic practice of one of the most influential critics in the development of modern Arabic poetry. Heavily influenced by the English Romantics, al-CAqqad's works reflect the growing interest in the ability of poetry to reflect personal experience and emotion.

PO-03 BASHSHAR IBN BURD, d. 167-8/784-5. Iraq. The Blind Poet of Basrah [Selections from the work of Bashshar ibn Burd].

These poems of love, elegy, praise, and satire emerge from a critical turning-point in early Islamic history, marked by the political transition from Umayyad to CAbbasid rule. The son of a Persian freedman, Bashshar uses the language of the Arabs to defend the contributions of his own Persian culture and to convey a new poetic sensibility.

PO-04 AL-SHABBI, Abu al-Qasim, d. 1934. Tunisia. A Tunisian Romantic Poet [from Aghani al-Hayat, Songs of Life].

This selection presents a poem of love and nature and a political ode by one of the few North African poets to gain recognition in the rest of the Arab world. Often compared with the poetry of the Lebanese emigré Khalil Gibran (Jibran Khalil Jibran), they reflect the romantic trend which allowed early twentieth-century Arab writers to break with classical literary traditions going back to pre-Islamic times.

(PO-05) SU-12 IBN AL-ARABI, Muhyi al-Din, d. 638/1240. Andalusia, Hijaz, and Syria. Sufi Poetry in Arabic [from The Interpreter of Desires, Tarjuman al-Ashwaq].

These selections are among the finest mystical poems in the Arabic language, written by one of the greatest and most controversial figures in Sufism. Although the author's own commentary interprets them in terms of divine love and his own mystical theology, they can equally well be read as poems of human love. The ideas expressed in these poems became common currency among Islamic mystics of subsequent ages, particularly in Persia.

(PO-06) SU-16 RUMI, Jalal al-Din, d. 672/1273-4. Anatolia. Stories from the Mathnawi [from the Spiritual Couplets, Mathnawi-yi Ma'navi].

This selection includes the "Song of the Reed Flute" and the first three stories from Rumi's famous mystical work, the Mathnawi. It provides a useful introduction both to Rumi's work and to Persian mystical literature.

PO-07 ABU-KHALID, Fawziyah, et al., contemporary. Arab world. Scraping Limits [Modern Arab Women's Poetry].

Contemporary women poets from five Arab countries give voice to feelings and thoughts which are both individual and common to all women. Particularly strong are their responses to the struggles for personal and political liberation in the Arab world today.

PO-08 ADUNIS (C^{Ali} Ahmad Sa^cid), b. 1930. Syria and Lebanon. Adunis' New Poetry [Selections from The Complete Works, al-Athar al-Kamilah].

Adunis is the most influential poet writing in the Arab world today. In a manner influenced by the French Symbolists and Surrealists, his highly abstract and often difficult poetry deals with the state not only of contemporary Arab society but of human civilization in general, and its potentiality for change.

PO-09 C^{ANTAR} IBN SHADDAD, fl. late 6th century A.D. Arabia. Arabia's Black Hero [from the Suspended Odes, Mu^callaqat].

C^{Antar} was early considered by the Arabs to be one of the greatest pre-Islamic poets, with his one surviving ode included in the Mu^callaqat collection. The son of a black slave-girl and an Arab tribesman, C^{Antar} became known for his battle exploits and his love for C^{Ablah}. In order to win her hand, he undertook numerous exploits which were embroidered and enlarged into the Epic of C^{Antar}, the longest romance in Arabic literature. In his Mu^callaqah, C^{Antar} interweaves the story of his battle prowess with expressions of his love for C^{Ablah}.

PO-10 AL-BAYYATI, C^{Abd} al-Wahhab, b. 1926. Iraq. The Poetry of Commitment [poems from Ash^car fi-al-Manfa, Sifr al-Faqr wa-al-Thawrah, Kalimat la Tamut, Abariq Muhashshamah].

These poems by C^{Abd} al-Wahhab al-Bayyati provide a fine example of Arab socialist realism. In their focus on the plight of the socially, politically, and economically oppressed, they testify to the power of the poetic idiom to reflect contemporary social reality.

PO-11 DARWISH, Mahmud, et al. Levant. Voices of Resistance [Modern Palestinian Poetry].

The dispersion of the Palestinian people since the creation of the state of Israel in 1948 has given rise to a literature of protest and resistance. As varied as the lives of the poets themselves, these poems nonetheless reflect the basic unity of the Palestinian experience, preserving a shared memory of the past and a common resolve for the future.

(PO-12) AD-04 SA^cDI, d. 682/1292. Iran. On Kings and Dervishes [from The Rose Garden, Gulistan].

These are excerpts from Sa^cdi's Gulistan, one of the most popular works of Persian literature. Through short anecdotes embellished with poetry it illustrates the manners, particularly the faults and virtues, of rulers and religious minorities.

PO-13 FIRDAWSI, d. 410/1020. Eastern Iran. The Story of Zal and Rudabah [from the Book of Kings, Shah-Namah].

This passage from the great Iranian epic, the Shah-Namah, describes the dalliance of a hero Zal with the daughter of a neighboring king. It illustrates the character and atmosphere of Firdawsi's epic, and introduces some of the imagery of love and beauty used in later Persian poetry.

PO-14 HAFIZ, Shams al-Din Muhammad, d. 791-92/1389-90. Iran. The Master of the Persian Ghazal [from the Diwan of Hafiz, Diwan-i Hafiz].

Hafiz's poetry is the response of a Persian poet with a Shi^ci and Sufi background to the turbulence and instability of the period between the Mongol invasions and the rule of Tamerlane. His writings, although full of traditional allusions and references, never fail to make an original and moving use of poetic conventions. Noted in Iran for his sincerity, Hafiz reflects particular aspects of his culture but also transcends it with an ability to communicate basic human emotions to anyone familiar with them.

PO-15 IBN SA^cID AL-MAGRIBI (poetry anthologizer), d. 685/1286. Andalusia. Medieval Andalusian Poetry [from The Pennants of the Victors and Standards of the Elect, Rayat al-Mubarrizin wa-Ghayat al-Mumayyizin, and other sources].

The historian Ibn Sa^cid al-Maghribi compiled his Pennants in 641/1243 as a representative sample of the best poetry which had been composed in Andalusia up to his own time. The anthology gives particular insight into medieval Arab sensibility and taste in poetry, as well as Andalusian standards of poetic criticism. This selection includes erotic, pastoral, bacchanalian, and satirical poems, along with one example of the muwashshahah, a stanzaic form of poetry which originated in Muslim Spain.

PO-16 IMRU' AL-QAYS, et al., d. ca. 550 A.D. Arabia. Poetry of the Arabian Desert: The Pre-Islamic Odes [from The "Suspended" Odes, al-Mu^callaqat].

These three pre-Islamic odes well illustrate the heights of poetic achievement arrived at in the last century before Islam. They not only provide examples of intricate poetic and rhetorical devices but also reflect the dominant physical, social and cultural environment of the Arabian desert in the sixth century A.D.

PO-17 IQBAL, Sir Muhammad, d. 1938. Panjab, India [later, Pakistan]. Islamic Modernism in Modern Indian Poetry [from Complaint and Answer, Shikvah, Javab-i Shikvah; and The Epic of Javid, Javid-Namah].

Sir Muhammad Iqbal was one of the greatest Islamic modernists and is often regarded as the founder of modern Pakistan. In these selections from his Persian and Urdu poetry, Iqbal criticizes both the existing social systems in the West and the contemporary decadence of the Islamic world, proposing the ideal of an Islamic democracy as an alternative to both. He places the blame for Islamic decadence on the faults of individual Muslims and claims that only through the regeneration of individuals can an Islamic renaissance be achieved.

PO-18 AL-MUTANABBI, Abu Tayyib Ahmad, d. 354/956. Iraq and Syria. The Greatest Poet of the Arabs [from the Collected Works of al-Mutanabbi, Diwan al-Mutanabbi].

Al-Mutanabbi has traditionally been considered the greatest of the classical Arab poets; he is certainly the most commented on and the most quoted. His poems retain a deep commitment to pre-Islamic ideals of heroism but also reflect contemporary interest in erotic, court-oriented subjects. A poet of war rather than love, he was noted for his praise of the Hamdanid ruler Sayf al-Dawlah in his wars against Christian Byzantium.

(PO-19) AD-06 AL-HAMADHANI, Badi^c al-Zaman, d. 398/1008. Iran and Iraq. City Scenes from the Muslim East [from the Assemblies of al-Hamadhani, Maqamat al-Hamadhani].

These are the earliest examples of "assemblies," short, anecdotal pieces written in rhymed prose with verse embellishments to entertain and instruct educated Muslim audiences. The ten assemblies included here give interesting insights into the day-to-day social conditions of fourth/tenth-century Islamic cities, particularly among fringe groups and popular elements.

PO-20 NU^cAYMAH, Mikha'il, contemporary. Lebanon. Close Your Eyes and See [poems from The Eyelids' Whispering, Hams al-Jufun].

These are the youthful poems of a Lebanese emigré in the United States during and after the First World War. They represent a major break with traditional Arabic poetry, a break which may have been possible only in exile, but at the same time, they reflect the intensely personal spirituality to which Nu^caymah devoted his life even after his return to Lebanon.

PO-21 QABBANI, Nizar, contemporary. Levant. 20th-Century Poetry of Discontent: Nizar Qabbani [from An Anthology of Modern Arabic Poetry]. Poems selected include "The Whore", "al-Baghi"; "Pregnant", "al-Hubla"; "A Brief Love Letter", "Risalah hubb saghirah"; "Bread, Hashish, and Moonlight", "Hubz wa-hashish wa-qamr"; "What Value Has the People Whose Tongue is Tied?"; "Ma'qimat al-sha^cb alladhi laysa al-hu lisan".

This selection comprises five poems written by Nizar Qabbani, one of the foremost contemporary Arab poets. The poems deal with issues of social import in the Middle East, in particular, woman's role in society and the unwillingness of the Arab people both to effect and to accept social change.

PO-22 AL-SAYYAB, Badr Shakir, d. 1964. Iraq. The Iraqi Revolution in Politics and Poetry [from "City of Sinbad," "Madinat Sindbad"; and "Ode to Revolutionary Iraq," "Qasidah ila al-Iraq al-Tha'ir"].

The two poems are representative of the later period of an innovator in the Arabic free verse movement. One is a symbolic description of Iraq under the Qasim regime (1958-1963), the other a celebration of Qasim's downfall.

PO-23 AL-SAYYAB, Badr Shakir, d. 1964. Iraq. Poetry of the Wasteland [from The Submerged Temple, al-Ma'bad al-Ghariq; and Song of Rain, Unshudat al-Matar].

Badr Shakir al-Sayyab is one of the finest and most influential poets of the 1940s and 1950s. This selection of his poetry coheres around a simultaneously damning and redeeming vision of the Wasteland within the contemporary Arab world.

(PO-24) BI-14 (SU-05) AHMAD AL-ALAWI, Shaykh, d. 1353/1934. Algeria.

A Twentieth-Century Sufi Saint and Poet [from The Gleaming Paradise, al-Rawdah al-Sanniyah (compiled by Sidi 'Uddah), and Collected Poetry, Diwan].

Shaykh Ahmad al-Alawi was the most influential of twentieth-century Sufis, with his Alawiyah order having adherents throughout North Africa, Syria, Palestine, Oman, Yemen, and Europe. In addition to initiating numerous disciples into the meditative practices of Sufism, the shaykh was dedicated to Islamic orthodoxy, to the preservation of traditional society, and to opposing the efforts of modernists. His practice of spiritual retreat combined with intense invocation of God produced complete transformations in the lives of many ordinary people throughout North Africa.

(PO-25) DE-01 AL-BUSIRI, Muhammad, d. c. 694-6/1294-7. Egypt.

The Mantle Poem in Praise of Muhammad ["The Mantle Poem," "Qasidat al-Burdah"].

The Burdah or Mantle Poem of al-Busiri is recited in many Islamic countries on the occasion of the birthday of Muhammad on twelfth Rabi' al-Awwal of each year. The poem has been translated into Persian, Turkish, and Berber and has been extensively commented. The most famous of poems in praise of Muhammad, it relates both the miraculous and military events of the Prophet's life, exhibits the author's repentance and hope for intercession, and is valuable as a source of folk legends and symbolic motifs, and as an example of popular devotion to Muhammad.

(PO-26) DE-06 SÜLEYMAN ÇELEBI, d. 825/1421. Ottoman Empire.

A Turkish Celebration of Muhammad [from the Noble Birth, Mevlud-i Şerif or Mevlid-i Şerif].

Nearly six centuries after it was composed, the Mevlid-i Şerif of Süleyman Çelebi is still regarded as the greatest Turkish poem in honor of the birth and life of Muhammad. In fact, it is the first surviving Ottoman poem. It includes a litany of welcome in praise of Muhammad's birth (merhaba) and a description of Muhammad's ascent to heaven (mi'raj), which have become the model for later imitations. It is still chanted in public and private ceremonies in Turkey.

(PO-27) TH-21 ABU FIRAS, Shihab al-Din, late 7th/13th-early 8th/14th centuries. Syria.

An Isma'ili Rendering of Sacred History [from The Healer, an Isma'ili Treatise; al-Shafiyah, Urjuzah al-Isma'iliyah].

Written in a period of political and social upheaval in Syria, Abu Firas's poem exemplifies the religious response of the time: esoteric doctrines of salvation made accessible to the common people. The section included here continues a survey of Biblical history through the Islamic period intended to aid the individual in understanding the uniqueness (tawhid) of God, and His relationship to humans through the succession of prophets.

PO-28 FARRUKHZAD, Furugh, d. 1967. Iran. The Struggle of Another Birth [Selected Poems].

As one of the first women poets of contemporary Persian literature, Furugh Farrukhzad examines Iran's complex "feminine culture." Her early poetry is intensely personal and yet reflects the ambivalence many Iranian women have felt with the weakening of traditional structures in the twentieth century. In her later works, this same subjectivism and self-exploration help Farrukhzad to externalize and

become a social poet and critic who anticipates the mass uprising of 1978-79 in Iran.

(PO-29) SU-23 SANA'I, Hakim, d. 526/1131. Iran.

Poetic Instruction in the Sufi Way [from The Orchard of Truth, Hadiqat al-Haqiqah].

Hakim Sana'i was a famous poet at the late Ghaznavid court in eastern Iran and the first of the classic trio of Sufi poet-teachers which also included Rumi and Attar. The Orchard of Truth is his most famous work and the earliest extended example of Sufi didactic poetry, a genre which was intended to instruct Sufi aspirants through the examples of prayers, anecdotes, folk tales and stories of the prophets.

(PO-30) SU-24 IBN AL-FARID, d. 632/1235. Egypt.

Arabic Mystical Poetry [from the Collected Poetry of Ibn al-Farid, Diwan Ibn al-Farid].

Ibn al-Farid has long been regarded as the greatest mystical poet in the Arabic language. Most of his poems, like two included here, employ traditional love-symbolism in the service of the author's expression of longing for union with God. Two other poems in this selection deal more directly with mystical themes—one using the symbolism of intoxication with wine, the other describing the various stages on the mystical path.

QR. Qur'an-Related Literature (e.g., Tafsir)

QR-01 (LS-01) AL-BAQILLANI, d. 403/1013. Iraq.

Medieval Arabic Literary Criticism [from The Inimitability of the Qur'an, I'jaz al-Qur'an].

The Inimitability of the Qur'an, written by one of the foremost Ash'ari theologians, combines doctrinal argument with literary analysis. Al-Baqillani's criticisms of the Mu'allaqah of Imru' al-Qays presented here give insight not only into the literary taste of the author and his period, but also into the social customs of the time.

QR-02 AL-TABARI, Abu Ja'far, d. 310/923. Iran and Iraq.

Sunni Qur'an Commentary [from Collection of Explanations for the Interpretation of the Qur'an, Jami' al-Bayan fi Tafsir al-Qur'an].

In this enormous commentary on the Qur'an, al-Tabari brought together for the first time in a single work all the traditions relating to the interpretation of the Islamic Scriptures. He adheres to the literal and obvious meaning of the scriptural text and resists all attempts to explain it away or to over-interpret it, but his commentary also includes remarks on the dogmatic and legal implications of the traditions and the validity of certain authorities, as well as lexical and grammatical explanations.

SI. Siyasa (Political and Governmental Writings)

SI-01 [POPULAR FRONT FOR THE LIBERATION OF PALESTINE].

On the Road to Victory [from The Basic Political Report of the Popular Front for the Liberation of Palestine, Al-Taqrir al-Siyasi al-Asasi lil-Jabhah al-Sha'abiyah li-Tahrir Filistin].

This 1968 report prepared by a left-wing faction of the Popular Front for the Liberation of Palestine was adopted as the organization's basic political program. It includes a historical analysis of the Palestinian situation and a prescription for revolutionary transformation.

SI-02 NASSER (Nasir), Gamal Abdel, d. 1970. Egypt.

Egypt's Liberation [from The Philosophy of the Revolution, Falsafat al-Thawrah].

This selection contains Nasser's fundamental ideas about the nature of Egyptian society and the role of the army in revolutionary change.

SI-03 (TH-02) 'ABD AL-RAZIQ, 'Ali, b. 1888. Egypt.

The Final Separation of Religion and Politics [from Islam and the Bases of Political Authority, Islam wa-Usul al-Hukm].

This tract on the Caliphate brings Islamic political theory into the twentieth century. 'Abd al-Raziq, a Muslim scholar and judge, provides a theoretical justification for what the Turkish National Assembly had accomplished in practice at the time he was writing: the abolition of the Caliphate.

SI-04 AL-MUNIR, Muhammad ^cArif, d. 1342/1923 or 1924. Syria.

A New Route to Mecca [from The Book of the Increasing and Eternal Happiness: the Hijaz Railway, Al-Sa^cadah al-Namiyah al-Abadiyah fi al-Sikkah al-Hadidiyah al-Hijaziyah].

During the first decade of this century, the Ottoman state presided over the construction of a railway from Damascus to Madinah. Muhammad al-Munir's work is a defense of the project from religious, economic, and political points of view. As such it offers an exciting illustration of the uses of the Ottoman sultan Abdulhamid's pan-Islamic policy. By enhancing the annual Muslim pilgrimage to the holy cities of the Hijaz, the Ottomans hoped in turn to enhance their own prestige in the Islamic world and to consolidate their internal position at a time when the empire was threatened with dissolution by the external threat of European expansion and the internal threat of separatist nationalism.

SI-05 AL-FASI, ^cAllal, d. 1967. Morocco.

The Nationalist Experience in Morocco [from The Independence Movement in Arab North Africa, al-Harakat al-istiqlaliyah fi al-maghrib al-^carabi].

A founder and long-time leader of the Moroccan nationalist movement describes the Islamic reform (Salafiyah) movement and its impact on the development of Moroccan nationalism, as well as the colonial government's tactics to divide and conquer the North African people.

SI-06 ATATÜRK, Mustafa Kemal, d. 1938. Turkey.

A Political Retrospective by the Founder of Modern Turkey [from Speeches, Nutuk].

Between 15 and 20 October, 1927, in a thirty-six hour speech, Kemal Atatürk described the course of the Turkish revolution that he had led since 1919. In the extracts contained in this selection, Atatürk defends his course of action in establishing a modern sovereign nation-state and in separating religion from politics in a Middle Eastern society long accustomed to a universal religion, Islam, and a multi-ethnic state, the Ottoman Empire.

(SI-7) AD-2 SARI MEHMED PASHA, d. 1129/1717. Ottoman Empire.

On Ministers and Bribery [from The Book of Counsel for Viziers and Governors, Nesa'ih ul-vuzera' ve'l-Ümera'].

Two chapters of this work, composed during the early twelfth/eighteenth century, reflect both the political and ethical ideals of the Ottoman way and the grave weaknesses then evident in Ottoman institutions and society. The author, several times chief treasurer of the Empire, hoped that his readers, by returning to classical Islamic and Ottoman modes of behavior, would help to restore the State's disturbed equilibrium and reverse several decades of defeat and decay.

SI-08 AL-THA^cALIBI, ^cAbd al-^cAziz, d. 1944; and HABIB BOUR-GUIBA (Burqibah), b. 1903. Tunisia.

Tradition and Change in the Tunisian Nationalist Movement [Documents from the Destour and Neo-Destour Parties].

These selections provide a sense of the transformation of the Tunisian Destour Party from a conservative elite pressure group in the 1920s to a vibrant mass political movement in the 1930s. Despite the change in party composition and tactics, the documents also show the consistent moderation of the Tunisian nationalist movement toward the colonizing power, France.

SI-09 (HS-5) ABKARYUS, Iskandar ibn Ya^cqub, d. 1885. Lebanon.

On the Origins of the First Lebanese Civil War (1860) [from The Book of the Marvels of the Time Concerning the Massacres in the Arab Country, Nawadir al-zaman fi malahim ^cArabistan].

This near-contemporary account, written by a Lebanese-born scholar and diplomat, describes the main sectarian groupings and rivalries that set the stage for the outbreak of civil war in 1860.

SI-10 [ARAB LEAGUE]

Steps Toward Arab Unity [The Alexandria Protocol and Pact of the League of Arab States, Brutukul al-Iskandariyah and Mithaq Jami^cat al-Duwal al-^cArabiyyah].

These two documents record the founding of the League of Arab States at the end of the period of colonial mandates in

the Middle East. While the League has always been regarded by Arab nationalists as a stepping stone to greater unity, its basic structure actually reinforces the separateness of the various Arab states.

SI-11 RASHID PASHA, Mustafa, d. 1858. Ottoman Empire.

The Beginning of Ottoman Reform [from The Noble Rescript of Gülhane, Hatt-i ^cŞerif].

This selection documents the beginning of the period of reforms in the Ottoman Empire known as the Tanzimat. It promises security of life, honor, and property for all the subjects of the sultan, following the model of European democracies.

SI-12 [UNITED ARAB REPUBLIC, CHARTER OF], 1962. Egypt.

The Constitutional Basis for Egyptian Socialism [from the National Charter, al-Mithaq al-Watani].

This 1962 document was to have provided juridical basis for Egypt's transformation to a socialist society. It describes the institutions to be established toward that end, and gives an analysis of prior Egyptian history.

SI-13 GÖKALP, Ziya, d. 1924. Turkey.

Turkism: A New Political Program [from What is Turkism? Türkçülük Nedir?, and other essays].

A journalist and teacher who lived at a critical juncture in the evolution of the modern Middle East, Ziya Gökalp wrote voluminous essays on the future shape of the Turkish nation. Of particular concern to him was the necessity to revive the mores, the folk culture, of the Turks and to allow it to grow in a modern nation-state free of the trappings of the Ottoman-Islamic civilization which, in his view, had failed to preserve itself and had suppressed the national culture of the Turks. In the essays grouped together here, Gökalp surveys the implications of Turkism for such diverse aspects of life as music, language, economics, politics, and morals.

(SI-14) LE-04 (IN-06) ABU YUSUF, Ya^cqub, d. 182/798. Iraq. A Jurist's Advice to a Caliph [from The Book of Taxes, Kitab al-Kharaj].

In order to moderate tendencies toward despotism inherent in the strong state system created by the ^cAbbasids, Abu Yusuf, qadi or judge of Baghdad and a renowned jurist, used the occasion of preparing a tax code for Caliph Harun al-Rashid to write an introduction upholding an Islamic tradition of pious government. Drawing upon oral traditions of the Prophet Muhammad, and anecdotes concerning the patriarchal caliphs and the Umayyad ^cUmar II, Abu Yusuf attempts to place before Harun the moral dimensions of statecraft.

(SI-15) TH-19 AL-AFGHANI, Jamal al-Din, d. 1897. Iran, Arab world, and India.

An Islamic Response to the West [two essays by Jamal al-Din al-Afghani].

These two selections provide a glimpse into al-Afghani's differing and contradictory attitudes toward religion in general and Islam in particular. This is interesting particularly since the author is considered to be the first pan-Islamic thinker. The selections illustrate the use of varying popular prejudices to appeal to different audiences.

SI-16 ^cAFLAQ, Michel, b. 1910. Syria.

The Socialist Ideology of the Ba^cth [from On the Road of the Ba^cth, Fi sabil al-Ba^cth].

In this presentation of the Arab Ba^cth Socialist Party as a "unique movement," co-founder and ideologue Michel ^cAflaq identifies the main features of Ba^cth socialism, including attitudes on religious nationalism and class struggle, and seeks to differentiate it from Communism on the left and National Socialism on the right.

SI-17 AL-BANNA', Hasan, d. 1949. Egypt.

Islamic Politics and the Rejection of the West [from Between Yesterday and Today, Bayn al-Ams wa-al-Yawm].

Al-Banna', the Supreme Guide of the Muslim Brotherhood, a powerful Islamic fundamentalist group in Egypt, presents an analysis of the Muslim past, present, and future. Glorification of the Islamic past, rejection of Western culture and values while adopting aspects of Western science and technology and a suppression of internal differences in Muslim society are the basic elements of the political program.

SI-18 CEZZAR PASHA, Ahmed, d. 1219/1804. Egypt and Syria. A Plan to Bring Egypt Back into the Fold [from The Regulation of Egypt, Nizamname-i Misir].

In 1785, the Ottoman authorities in Istanbul sought the expertise of their Syrian governor in devising a plan to reclaim their fast-dwindling economic and political power in the province of Egypt. The report that resulted, prepared by Ahmed Cezzar Pasha, provides an invaluable survey of conditions in the province along with specific recommendations for what was to become the Ottoman invasion of 1786.

SI-19 AL-DURI, Abd al-Aziz, et al. Iraq and Egypt. Aspects of Arab Nationalism [Writings of Nationalist Intellectuals of the 1950s and 1960s].

The writings of these four Iraqi and Egyptian intellectuals reflect major trends in the post-colonial nationalist movements of the late 1950s and 1960s. The selections deal with the roots and characteristics of Arab nationalism, the rationale for a unified Arab nation-state, and the connection between Arabism and Islam.

SI-20 HUSAYN EFENDI, d. after 1813. Egypt. How the System Should Work [from an untitled description of Ottoman Egypt].

At the behest of a French financial officer in the French occupation administration in Egypt, Husayn Efendi, a local bureaucrat, composed this survey of Egypt's fiscal, military, and political institutions in 1801. Although the report does not describe the actual workings of the system, it provides valuable information concerning the wealth, complexity, and institutions of one of the most important Ottoman provinces.

SI-21 NIZAM AL-MULK, d. 485/1092. Iran and Iraq. A Vizier's Advice to His Master [from The Book of Government or Rules for Kings, Siyasatnamah or Siyar al-Muluk].

Chief minister to two Saljuq Sultans, Nizam al-Mulk sets down in this work a practical political philosophy that was to guide Islamic rulers for centuries afterwards. According to his underlying theory of kingship, the sovereign rules absolutely but is responsible both to God and to the religious-legal moral imperative contained in Islamic tradition and interpreted by judges and *ulama*.

SI-22 NIZAM AL-MULK, d. 485/1092. Iran and Iraq. Government and the Court [from The Book of Government or Rules for Kings, Siyasatnamah or Siyar al-Muluk].

This passage from a medieval manual of government illustrates both contemporary views on government and something of the actual functioning of government and court. Its anecdotal presentation makes for lively reading.

SI-23 SA'ADAH, Antun, d. 1949. Lebanon and Syria. Regional and Arab Nationalism [from Islam in its Christian and Muhammadan Messages, Al-Islam fi Risalatayhi al-Masihiyah wa-al-Muhammadiyah; The Syrian Social Nationalist Doctrine: The Principles and Aims of the Syrian Social Nationalist Party (in English); and The Teaching Book of Socialist Syria, Kitab al-Ta'lim al-Suriyah al-Ijtima'iyah].

In three brief passages, Antun Sa'adah, founder of the Syrian Social Nationalist Party, argues for an Arab nationalism rooted in a secular order and growing from regional ties based on economic and historical realities. His ideology is important in the history of Arab nationalist thought because of its secularism (probably motivated by the desire of Christians like Sa'adah to overcome their formerly marginal status in the Ottoman world); its emphasis on Syrian regionalism as a first step towards Arab unity; and its appreciation of economic and social development as being crucial to the stability of the political order.

SI-24 SHARI'ATI, Ali, d. 1977. Iran. Islam and the Ideology of Revolution [from Approaches to the Understanding of Islam, Ravish-i Shinakht-i Islam].

This selection, a transcription of lectures given in 1968, provides a good example of Shari'ati's thought, in which he combines a desire for social justice with a belief in Islam. Such ideas were very influential among much of the opposition to the Shah's regime during the Iranian Revolution of 1978-1979.

(SI-25) IN-05 UMAR IBN ABD AL-AZIZ, d. 102/720. Hijaz and Syria.

The Fiscal Rescript of Umar II [from The Life of Umar ibn Abd al-Aziz, Sirat Umar ibn Abd al-Aziz].

These twenty points of administration issued to Umar's provincial governors touch on some of the main problems confronting the Muslim rulers at the close of the first Islamic century. The privileges and duties of Muslims, the status of non-Muslim subjects, the standardization of administrative procedures are given practical definitions for implementation and at the same time, infused with religious significance in the context of an Islamic ethic.

SI-26 AL-QADHDHAFI, Mu'ammad, b. 1942. Libya. Religious Nationalism in Libya [from The Words of Mu'ammad al-Qadhdhafi ila al-ummah al-Carabiyah].

This selection provides a good example of Qadhdhafi's views on revolution, socialism and Islam in light of his experience as head of the governing Revolutionary Command Council in Libya.

(SI-27) IN-04 ALI IBN ABI TALIB (attr.), d. 40/660. Iraq. A Caliph's Advice on Government [from The Path of Eloquence, Nahj al-Balaghah].

The Path of Eloquence, admired by all Muslims, Sunni and Shi'i alike, for its elegant Arabic style, contains the sermons, letters, orders, and maxims attributed to the fourth caliph and first Shi'i Imam, Ali ibn Abi Talib. These are basic to an understanding of the Shi'i branch of Islam. The present selection contains Ali's advice to a provincial governor and is important for the principles of good government it articulates, principles which provided a foundation for later Shi'i thinking on the subject.

(SI-28) IN-03 IBRAHIM PASHA, Nevseherli Damad, d. 1143/1730. Ottoman Empire.

A Grand Vizier Rebukes an Ottoman Provincial Governor [from Istanbul, Topkapı Sarayı Archives, Document E. 12109].

This document is a personal letter from the Ottoman grand vizier to the governor of Damascus, Isma'il Pasha al-Azm. It contains a remarkable statement of Ottoman political theory, a condemnation of the governor for failing to live up to it, and dire threats should the governor not mend his ways. The letter stands as a significant example of the inner workings of the Ottoman system.

SI-29 AL-TUNISI, Khayr al-Din, d. 1889. Tunisia. Politics and Reform in Nineteenth-Century Tunisia [from The Surest Path to the Knowledge of the Conditions of the Empire, Aqwam al-Masalik li-Ma'arifat Ahwal al-Mamalik].

In this selection, an early Islamic modernist argues for reform within the Ottoman Empire. Khayr al-Din aims to prove that European progress results from just forms of government which encourage economic development through liberal policies. Tracing Islamic precedents for European institutions and practices, he concludes that Muslims must regain that heritage in order to attain their former prosperity and power.

SI-30 ANTUNYUS, Jurji (George Antonius), d. 1942. Levant. Documents of Western Betrayal and Arab Opposition [from The Arab Awakening].

These letters, agreements, and declarations, which were circulated during and after the First World War, show how the European Powers were dealing with Arab leaders at the same time they were preparing to undermine Arab interests. They also record Arab opposition to the Mandatory system forced upon them after the war, and to the growing Zionist movement.

SI-31 [HASSAN, Ahmad], Editor of Al-Lisaan, d. ca. 196-. Southeast Asia. Islamic Modernism in Indonesia [from Islam and Nationalism, Islam dan Kebangsaan].

Published in 1941 by the Persatuan Islam (Islamic Union), this political tract was intended to supply Muslims sympathetic to the author's view with arguments and scriptural references useful in refuting opponents who advocated Indonesian, or other, nationalisms. Supporters of nationalism are portrayed as sinners and traitors to Islam, for example, on the ground that Muhammad preached against parochial tribalism for loyalty to a wider Muslim community. The pamphlet remains an important historical document insofar as it records the views of one political faction and outlines its arguments against competing groups in the critical period before Indonesian independence from the Netherlands.

SS. Short Story and Drama

SS-01 BA^CALBAKI, Laylah, b. 1936. Lebanon.
Endangering Public Morality in Lebanon . . . 1964 [from A Spaceship of Tenderness to the Moon, Safinat Hanan ila al-Qamr].

The selection includes the 1963 short story for which the author was prosecuted for endangering public morality, as well as excerpts of the transcript from her trial, in which she was acquitted.

SS-02 RAJAB, Muhammad Hafiz, b. 1935. Egypt.
World Without Meaning: The Contemporary Arabic Short Story [from Fingers of Hair, Asabi^C al-Sha^Cr].

M.H. Rajab is one of the more prominent short story writers in Egypt today. Fingers of Hair is the story of the disruption and decay of a working class Alexandrian family. Its sophisticated narrative structure, however, and its uneasy blend of real and unreal, external and internal description, move it far beyond mere realistic narrative into the realm of innovative experimental fiction.

SS-03 AL-I AHMAD, Jalal, d. 1969. Iran.
The Individual in Society [from "The Joyous Celebration," "Jashn-i Farkhundah," and "Someone Else's Child," "Bachah-i Mardum"].

Through detailed stories of Iranian life, Jalal Al-i Ahmad touches a broad spectrum of issues: modernization, religion, women's rights, and family life. His writing is truly comprehensive, for Al-i Ahmad realizes that a relationship exists between social issues and every aspect of daily life.

SS-04 BIHRANGI, Samad, d. 1968. Iran.
Anticipating Revolution: Modern Iranian Short Stories [from The Little Black Fish, Mahi-yi Siyah-i Kuchulu; and "24 Sleepless Hours," "Bist va Chahar Sa^Cat dar Khvab va Bidari"].

In his stories for children, Samad Bihangi addresses many of the social concerns of contemporary Iran. From a child's perspective he discusses class alienation, poverty, and political repression, emphasizing the effects of these abuses on Iran's youth.

SS-05 SALIH, Al-Tayyib, b. 1929. Sudan.
A Sudanese Village Defends Its Tradition [from The Doum Tree of Wad Hamid, Dumat Wad Hamid].

The story of a traditional Sudanese village which confronts and rejects attempts to destroy its holy tree is told by a village elder in this effective and interesting work by the popular Sudanese author.

SS-06 HAQQI, Yahya, b. 1905. Egypt.
The Egyptian Intellectual Between East and West [from Umm Hashim's Lamp, Qindil Umm Hashim].

This 1944 classic short story charts a third Egyptian response to Westernization between the extremes of secularism and traditionalism.

SS-07 IDRIS, Yusuf, b. 1927. Egypt.
Scenes from the Bottom of City and Village [Two short stories: "Hard Up," "Shughlanah"; and "All on a Summer's Night," "Laylat Sayf"].

These two short stories typify the concerns of one of Egypt's master short story writers. Idris portrays the urban poor and peasants in a direct and realistic style, exposing the problems of poverty and sexual repression.

SS-08 KANAFANI, Ghassan, d. 1972. Palestine.
A Story of the Palestinian Diaspora [from Men in the Sun, Rijal fi al-Shams].

This selection, first published in 1958, is a searingly realistic, yet symbolic story about Palestinian refugees. Written by one of the Arab world's foremost prose writers, it also reflects the assessment of a segment of the Palestinian intelligentsia prior to the emergence of the Palestinian Resistance in the 1960s.

SS-09 AL-KHARRAT, Idwar (Edward), b. 1926. Egypt.
The Experimental Trend in the Modern Arabic Short Story [from "Within the Walls," "Fi Dakhil al-Sur"].

Despite his fairly limited output, Idwar al-Kharrat is one of the major influences on the contemporary Arabic short story. "Within the Walls" is an example of the experimental trend in short story writing which began in the forties and strongly influenced the generation of the sixties. On its simplest level, it is the story of an independent, rebellious young woman and the opposition she encounters from her family, but it can and should be read with an eye to its social and political implications for pre-revolutionary Egypt.

SU. Sufi-Related Literature

SU-01 RUMI, 604/1207 to 672/1273. Anatolia.
The Dawning of Love [poems from the Collection of Shams-i Tabriz, Diwan-i Shams-i Tabriz].

The mystical poems (ghazals) reproduced here give a good illustration of Jalal al-Din Rumi's poetic style and his main concerns: love and the search for union with the divine. They can introduce the student both to the ghazal genre so important in Persian literature, and to many of the symbols commonly used in mystical literature.

SU-02 AL-KHARRAZ, Abu Sa^Cid, d. 286/899. Iraq.
Stages of Virtue on the Sufi Path [from The Book of Truthfulness, Kitab al-Sidq].

The Book of Truthfulness is one of the earliest Sufi treatises. It attempts to give a systematic exposition of Sufism in its theoretical and practical aspects, while also showing the harmony and agreement between Sufism and Islamic religious law. Writing in the format of an imaginary dialogue between master and student, the author describes the progress of the soul through various stages of virtue, beginning with those prompted by motives of fear and ending with pure detachment and virtue only by love of God.

(SU-03) TH-06 AL-GHAZALI, Muhammad, 450/1058-505/1111. Iran and Iraq.
Heart and Soul: An Islamic Theology [from The Book of Marvels of the Heart, Kitab Sharh 'Aja'ib al-Qalb].

In this brief selection, al-Ghazali argues that the heart is the key to human actions. The ruh (soul or heart) al-Ghazali accredits with being the sole originator or human actions. Inborn or innate knowledge exists there; extracting that knowledge requires an act of human will. Guided by the inspiration of the heart, humans seek to draw near to God and attain union with Him.

(SU-04) BI-07 AL-GHAZALI, Muhammad, 450/1058-505/1111. Iran and Iraq.
A Theologian's Mid-Life Crisis [from That Which Delivers from Error, al-Munqidh min al-Dalal].

This selection, drawn from the author's account of his intellectual and spiritual growth, contains a moving description of his personal crisis and the quest for certain knowledge. Having achieved his object through a miraculous act of grace, al-Ghazali argues for the Sufi or mystical path, in which the seekers turn themselves wholly toward God, examine their consciences, and reject the earthly rewards of the pursuit of knowledge.

(SU-05) BI-14 (PO-24) AHMAD AL-^CALAWI, Shaykh, d. 1353/1934. Algeria.
A 20th-Century Sufi Saint and Poet [from The Gleaming Paradise, al-Rawdah al-Sanniyah (compiled by Sidi ^CUddah); and Collected Poetry, Diwan].

Shaykh Ahmad al-^CAlawi was the most influential of twentieth-century Sufis, with his ^CAlawiyah order having adherents throughout North Africa, Syria, Palestine, Oman, Yemen, and Europe. In addition to initiating numerous disciples into the meditative practices of Sufism, the Shaykh was dedicated to Islamic orthodoxy, to the preservation of traditional society, and to opposing the efforts of modernists. His practice of spiritual retreat combined with intense invocation of God produced complete transformations in the lives of many ordinary people throughout North Africa.

SU-06 CATTAR, Farid al-Din, ca. 1120 to 1190, 1121, or 1234. Eastern Iran.
Love of God and Renunciation of the World [from the Book of God, Ilahi-Namah].

These selections from the didactic poem of one of Iran's great mystical poets illustrate some of the most basic

concerns of Sufi literature and introduce a number of the anecdotes and symbols which appear throughout later mystical literature.

SU-07 (BI-16) ^CATTAR, Farid al-Din, ca. 1120 to 1190, 1121, or 1234. Eastern Iran. Three Early Muslim Mystics [from Memorial of the Saints, Tadhkirat al-Awliya^C].

This selection contains anecdotes and descriptions of three famous early Muslim mystics: Hasan of Basrah (d. 110/728), Rabi^Cah al-^CAdawiyah (d. either 135/756 or 185/801), and Dhu al-Nun al-Misri (d. 246/861). These didactically conceived biographies were intended to convey a moral or lesson and to illustrate the personal qualities and miracles of their subjects in order to inspire Sufi novices to continue along the Sufi path.

SU-08 (BI-17) ^CAYN AL-QUDAT AL-HAMADHANI, d. 525/1131. Iran. A Sufi's Apologia [from The Exile's Complaint, Shakwa al-Gharib].

The Exile's Complaint is the moving appeal of a Sufi imprisoned on charges of heresy. Written to vindicate his life and teachings, the work preserves accounts of the sayings and deeds of earlier Sufis and presents the author's own interpretation of Sufism as a personal struggle against evil inclinations, and as an interpretation of Islam which goes beyond that of literalist theologians.

SU-09 AL-HALLAJ, d. 309/927. Iran and Iraq. Ecstatic Mysticism and the Love of God [from The Tawasin, Kitab al-Tawasin].

Al-Hallaj's preaching and the case of his trial and execution made him one of the most famous and controversial figures in Islam. In his The Tawasin he discusses the all-absorbing love of God which he had preached to the people in Makkah, Iraq, and Iran. He also discusses the case of Iblis and the paradox involved in his refusal to obey God in bowing before Adam because of his intense love of God and reluctance to bow before anything but God.

SU-10 AL-HUJWIRI, d. between 465/1072 and 469/1077. Ghaznah and Lahore (Lahawr). An Early Persian Treatise on Sufism [from Unveiling the Hidden for People of Heart, Kashf al-Mahjub li-Arbab al-Qulub].

During a century of expanding mystical activity and thought, al-Hujwiri attempted to put into words the inward experiences of many pious Muslims and to do so in logical form, to systematize what was in fact a not-always logical process by which the believer turned wholly toward God. This selection includes the author's introduction and three chapters: on knowledge, poverty, and the technical meanings of Sufism.

SU-11 IBN AL-^CARABI, Muhyi al-Din, d. 638/1240. Andalusia, North Africa, Egypt, Arabia, Anatolia, Iraq, and Syria. First Steps Along the Sufi Path [from Treatise on the Essence of What the Postulant Must Possess, Risalah fi Kunh ma la budda minhu lil-Murid].

In this brief but clear treatise, Ibn al-^CArabi, one of the great systematizers of Islamic mysticism, describes the first steps to be followed by the Sufi novice. He begins by describing three fundamental articles of faith--belief in the unity of God (tawhid); belief in the "aloofness" or remoteness of God; and belief in the Prophets, especially Muhammad--and then enumerates the practical matters and observances by which the Sufi lives outwardly in the world but inwardly seeks God.

SU-12 (PO-50) IBN AL-^CARABI, Muhyi al-Din, d. 638/1240. Andalusia, Hijaz, and Syria. Sufi Poetry in Arabic [from The Interpreter of Desires, Tarjuman al-Ashwaq].

These selections are among the finest mystical poems in the Arabic language, written by one of the greatest and most controversial figures in Sufism. Although the author's own commentary interprets them in terms of divine love and his own mystical theology, they can equally well be read as poems of human love. The ideas expressed in these poems became common currency among Islamic mystics of subsequent ages, particularly in Persia.

SU-13 (DE-07) IBN ^CATA' ALLAH, Taj al-Din, d. 709/1309. Egypt. Instructions in the Sufi Way [from The Book of Aphorisms, Kitab al-Hikam].

The Book of Aphorisms presents a series of short sayings giving advice and warning of dangers along the mystical path. Its charming style made it appropriate for memorization and recitation among Sufis of later generations, and it was among the most popular of Sufi works. Written by the third Shaykh of the Shadhili order, the book's orientation is primarily practical rather than theoretical, and the work concludes with a series of munajat, intimate and spontaneous prayers to God.

SU-14 IBN SINA (Avicenna), d. 428/1037. Iran. Three Mystical Tales [Living, the Son of Wakeful, Havy ibn Yaqzan; The Tale of the Bird, Risalat al-Tayr; and Salaman and Absal, Salaman wa-Absal, from Nasir al-Din al-Tusi's Commentary on Ibn Sina's Book of Directives and Remarks, Kitab al-Isharat wa-al-Tanbihat].

These three tales are the first examples of imaginative or fictional writing in a mystical vein by a Muslim philosopher. They describe both the difficulties of the journey of the soul toward salvation, and the difficulties which those who pursue this path encounter in society.

SU-15 (TH-16) AL-KALABADHI, d. 380/990 or 384/994. Eastern Iran. Early Sufism and Theological Questions [from The Book of Acquaintance with the Sufi Rite, Kitab al-Ta^Carruf li Madhhab Ahl al-Tasawwuf].

The Book of Acquaintance with the Sufi Rite is a good introduction both to Sufi teachings and to the theological debates which were crucial in the formation of early Islamic thought. Al-Kalabadhi is concerned to show the basic agreement of Sufism with ^CAsharite theology, which was beginning to emerge as the prevailing orthodoxy.

SU-16 (PO-06) RUMI, Jalal al-Din, d. 672/1273-4. Anatolia. Stories from the Mathnawi [from the Spiritual Couplets, Mathnawi-yi Ma^Cnawi].

This selection includes the "Song of the Reed Flute" and the first three stories from Rumi's famous mystical work, the Mathnawi. It provides a useful introduction both to Rumi's work and to Persian mystical literature.

(SU-17) DE-03 IBN AL-^CARABI, Muhyi al-Din, d. 636/1240. Andalusia, Anatolia, and Syria. Muhammad and His Ascent to Heaven [from The Tree of Being, Shajarat al-Kawn].

In this selection, one of the greatest Muslim mystics develops the Sufi notion of Muhammad as the Perfect Man through the use of cosmological symbolism. In the last section he presents a mystically oriented version of the mi^Craj, or ascent to heaven, in which the archangel Gabriel leads Muhammad through the seven heavens to the Throne of God.

SU-18 AL-HAKIM AL-TIRMIDHI, Muhammad ibn ^CAli, d. ca. 320/932. Eastern Iran.

A Sufi Psychological Treatise [from The Elucidation of the Difference between the Breast, the Heart, the Inner Heart, and the Intellect, Bayan al-Farq bayn al-Sadr wa-al-Qalb wa-al-Fu'ad wa-al-Lubb].

Al-Tirmidhi was one of the first Sufis to introduce theoretical concepts from Greek thought into the explanation of Islamic mysticism. In this work he describes four levels of the soul, and shows how they correspond to four levels of mystical experience. This psychological analysis of states of the human soul was extremely influential on later Sufi authors.

SU-19 AL-JUNAYD, d. ca. 298/910. Iraq. Sober Mysticism in Islam [from The Letters of Al-Junayd, Rasa'il al-Junayd].

Al-Junayd was the first truly systematic expositor of Sufism, and the foremost representative of the "sober" mysticism in Islam. The selections illustrate his characteristic teachings on the mystic's realization of the unity of God by extinction in Him. They also demonstrate the cautious and socially responsible nature of "sober" Sufism in his insistence that the mystic return from absorption in God in order to serve and teach in the Muslim community.

SU-20 [SOUTHEAST ASIAN SUFI LITERATURE], 11th/17th century. Sumatra.
Sufism in Aceh [from various Malay tracts].

Through its tolerance of popular religious beliefs and practices, Sufism encouraged conversion to Islam in the Aceh realm of northern Sumatra. In the eleventh/seventeenth century, local authors, stimulated by the translation of Arabic and Persian works into Malay, produced original works setting out the principles of Islamic mysticism in terms that reflect a sophisticated understanding of Sufi ideas and emotions.

(SU-21) TH-23 (FL-06) AL-SUHRAWARDI AL-MAQTUL, d. 587/1191. Iran.

The World of Images and Imaginative Perception [from Conversations, Kitab al-Mashari^c wa al-Mutarahat; Elucidations, Kitab al-Taiwihat; and Oriental Theosophy, Kitab Hikmat al-Ishraq].

Suhrawardi founded the Ishraqi or Illuminationist school of Islamic thought, which emphasized ascetic virtue and intellectual or mystical intuition as well as rational discursive thought. He was also the first to introduce the idea of an intermediate world of images and imaginative forms between the intellectual and material worlds. The passages here illustrate his teachings about this world, which were to have great influence on later Shi^ci and Sufi thought.

SU-22 (FL-08) AL-SUHRAWARDI AL-MAQTUL, d. 587/1191. Iran. Illuminationism and the Mystical Tale ["The Red Intellect," "Aal-i Surkh"; "The Language of the Ants," "Lughat-i Muran"; and "The Simurgh's Shriil Cry," "Safir-i Simurgh"].

Suhrawardi founded the Ishraqi or Illuminationist school of Islamic thought, which emphasized ascetic virtue and intellectual or mystical intuition. He was the first to develop the idea of an intermediate world of images and imaginative forms between the intellectual and material worlds. These selections illustrate his mystical thought case in three contrasting forms: the initiatic tale in which the soul, symbolized as a bird, flies through the heavenly spheres and escapes from the cosmos; the anecdotes of folk tales which illustrate Sufi teachings; and a treatise on the stages of the mystical path.

SU-23 (PO-29) SANA'I, Hakim, d. 526/1131. Iran.

Poetic Instruction in the Sufi Way [from The Orchard of Truth, Hadiqat al-Haqiqah].

Hakim Sana'i was a famous poet at the late Ghaznavid court in eastern Iran and the first of the classic trio of Sufi poet-teachers which also included Rumi and ^cAttar. The Orchard of Truth is his most famous work and the earliest extended example of Sufi didactic poetry, a genre which was intended to instruct Sufi aspirants through the examples of prayers, anecdotes, folk tales and stories of the prophets.

SU-24 (PO-30) IBN AL-FARID, ^cUmar ibn ^cAli, d. 632/1235. Egypt.

Arabic Mystical Poetry [from the Collected Poetry of Ibn al-Farid, Diwan Ibn al-Farid].

Ibn al-Farid has long been regarded as the greatest mystical poet in the Arabic language. Most of his poems, like two included here, employ traditional love-symbolism in the service of the author's expression of longing for union with God. Two other poems in this selection deal more directly with mystical themes—one using the symbolism of intoxication with wine, the other describing the various stages on the mystical path.

TH. Theological Texts

TH-01 QUTB, Sayyid, d. 1966. Egypt.

Qur'an, Tradition, and Contemporary Society [from Social Justice in Islam, al-^cAdalah al-Ijtima^ciyah fi al-Islam].

This selection presents the fundamentalist views of Egypt's Muslim Brotherhood in the words of its official spokesperson, Sayyid Qutb. Arguing that all social change can and must be based on the Qur'an and traditions, Qutb here elaborates on the necessity for such a program and the ways it can be implemented.

(TH-02) SI-03 ^cABD AL-RAZI^c, ^cAli, b. 1888. Egypt.

The Final Separation of Religion and Politics [from Islam and the Bases of Political Authority, Islam wa-Usul al-Hukm].

This tract on the Caliphate brings Islamic political theory into the twentieth century. ^cAbd al-Raziq, a Muslim scholar and judge, provides a theoretical justification for what the Turkish National Assembly had accomplished in practice at the time he was writing: the abolition of the Caliphate.

TH-03 ^cABDUH, Muhammad, d. 1905. Egypt.

The Living Lesson of Islam [from The Treatise on Unity, Risalat al-Tawhid].

The Treatise on Unity takes up the centuries-old theological debate between reason and revelation in the context of late nineteenth-century political and social upheaval in the Arab world. ^cAbduh here proposes religious reform as the alternative to fundamentalism and secularism alike, drawing on the dual resources of Islamic tradition and modern European thought.

TH-04 ABU HANIFAH (attr.), d. 150/767. Iraq.

The Development of a Muslim Creed [from The Great Creeds I and II and The Testament of Abu Hanifah, Fiqh Akbar I and II and Wasiyat Abi Hanifah].

The three creeds included here are very early examples of the genre and illustrate the development of Islamic doctrinal formulations from statements of orthodox positions concerning currently disputed questions, directed against sectarians to full-fledged theological statements. The earliest creed included here probably reflects Abu Hanifah's oral teaching, while the last one was composed most likely during or slightly after the time of al-Ash^cari, and reflects his doctrinal positions.

TH-05 (LE-05) AL-GHAZALI, Muhammad, d. 505/1111. Iran and Iraq.

An Attack on the Esoteric Sects [from The Book of the Disgraceful Doctrines of the Esoteric Sects, Kitab Fada'ih al-Batinayah].

This fatwa or juristic opinion sheds light on the position of the Sunni Muslims of the Shafi^ci school of law with regard to the Batinis, esoteric Shi^ci sects which posed a threat to the Sunni political and social system in the fifth/eleventh and sixth/twelfth centuries. The anathema pronounced by al-Ghazali came at the invitation of the reigning ^cAbbasid caliph, al-Muqtadi Billah.

TH-06 (SU-03) AL-GHAZALI, Muhammad, d. 505/1111. Iran and Iraq.

Heart and Soul: An Islamic Theology [from The Book of Marvels of the Heart, Kitab Sharh 'Aja'ib al-Qalb].

In this brief selection, al-Ghazali argues that the heart is the key to human actions. The ruh (soul or heart) al-Ghazali accredits with being the sole originator or human actions. Inborn or innate knowledge exists there; extracting that knowledge requires an act of human will. Guided by the inspiration of the heart, humans seek to draw near to God and attain union with Him.

TH-07 AL-GHAZALI, Muhammad, d. 505/1111. Iran and Iraq.

On the Ninety-Nine Names of God [from The Noblest of Aims in the Explanation of God's Fairest Names, al-Maqsad al-Asna fi Sharh Ma^cani Asma' Allah al-Husna].

In this treatise, al-Ghazali argues that humans, even though they might have visions of God and His attributes, cannot share in them because they are limited in essence by the fact that they have been created.

TH-8 AL-GHAZALI, Muhammad, d. 505/1111. Iran and Iraq.

A Treatise on Heresy [from The Sharp Sword of Cleavage Between Islam and Godlessness, Faysal al-Tafriqah bayn al-Islam wa-al-Zandaqah].

This treatise deals with the Sunni position on Islam vis-à-vis a host of unbelievers who in the fifth/eleventh and sixth/twelfth centuries appeared to pose a threat to the Sunni community. Al-Ghazali's anathema against unbelievers stems from his ardent definition of the basic profession of faith in Muhammad's prophetic mission.

TH-09 AL-HILLI, Ibn al-Mutahhar, d. 726/1325. Iran.

Late Shi^ci Theology [from the Eleventh Chapter, al-Bab al-Hadi ^cAshar].

Al-Hilli's treatises remain the classic statements of Twelver Shi^ci theology to the present day. This particular work brings out clearly the differences between Sunni and Shi^ci thought on critical issues, including the nature of God, ethics, prophecy and the Imamate, and the afterlife.

TH-10 IBN BABUYAH AL-QUMMI AL-SADUQ, d. 381/991. Iran and Iraq.
Early Shi'ci Theology [from the Treatise on Beliefs, Risalat al-I'tiqadat].

Ibn Babuyah was one of the four thinkers who established Twelver Shi'ci theology and jurisprudence in the form in which it exists today. His theology represents an intermediate stage between reliance on traditions from the twelve Imams and wholehearted acceptance of Mu'tazilite rationalism. These excerpts from the Risalat al-I'tiqadat exhibit Ibn Babuyah's treatment of issues characteristic of Shi'cism in particular—God and His attributes, free will, the after-life, and the Imams.

TH-11 IBN HAWSHAB (attr.), fl. 266/879. Iraq and Yaman.
Right Guidance: an Early Isma'cili Treatise [from The Book of Right Guidance, Kitab al-Rushd al-Hidayah].

The Book of Right Guidance, attributed to an Isma'cili da'ci to the Yaman, is an important record of the early period of Fatimid thought, before the Fatimids gained political power and before the penetration of Neoplatonic philosophy into Isma'cili doctrine. The text features number mysticism and esoteric interpretation of the Qur'an as its central teaching methods. The doctrines taught concern the Mahdi, the Imamate, and prophecy, and the necessity of converting to Isma'cilism by receiving the esoteric interpretation of scripture from the Isma'cili hierarchy.

TH-12 [ISMA'ILI TREATISE], ca. 596-1200. Iran.
The Resurrection Doctrines of Alamut [from The Seven Chapters of Our Father and Lord, Haft Bab-i Baba Sayyidna].

The Seven Chapters is a popularization of the Resurrection doctrine advanced by the Nizari Isma'cili rulers during the second half of the sixth/twelfth century. With a view to legitimizing the messianic aspirations of the temporal rulers, it develops the role of the Imam within the esoteric Nizari cosmology, which, according to the Resurrection doctrine, will ultimately prevail over the rule of religious law.

TH-13 SAMU'AL AL-MAGHRIBI, d. 570/1174-75. Middle East.
How the Torah is Abrogated [from Silencing the Jews, Ifham al-Yahud].

This polemical text by a Jewish convert to Islam presents arguments to show that Jewish law has been abrogated and that Judaism has been superseded by Islam. It serves to demonstrate not only the polemical method common among Muslims, Christians, and Jews at this time, but also the centrality of certain legal categories such as abrogation or naskh and a certain degree of Muslim familiarity with the scriptures of other faiths.

TH-14 TABATABA'I, Muhammad Husayn, d. 1400-1908. Iran.
The Shi'ci Imamate [from Shi'cite Islam, Shi'cah Dar Islam].

This selection addresses one of the major issues separating Shi'c and Sunni Muslims: the Imamate or belief in the Imams as successors of the Prophet Muhammad. Included here are the basic theological arguments used to prove that 'Ali ibn Abi Talib, the first Imam, was selected by the Prophet to lead the Muslim community of believers.

TH-15 AL-TAFTAZANI, d. 791/1389. Transoxiana and eastern Iran.
Growing Sophistication of Islamic Theology [from The Commentary on the Articles of Belief of al-Nasafi, Sharh al-'Aqa'id al-Nasafiyah].

These excerpts from a later Islamic theological work show the refinement and sophistication that characterizes theology after the period of Fakhr al-Din al-Razi. Adopting the commentary format, the author uses the earlier text of al-Nasafi as starting point for his own explorations of the nature of knowledge, God, freedom of action, and the origin of acts.

(TH-16) SU-15 AL-KALABADHI, Abu Bakr, d. 380/990 of 384/994. Eastern Iran.
Early Sufism and Theological Questions [from The Book of Acquaintance with the Sufi Rite, Kitab al-Ta'arruf li Madhab al-Tasawwuf].

The Book of Acquaintance with the Sufi Rite is a good introduction both to Sufi teachings and to the theological debates which were crucial in the formation of early Islamic thought. Al-Kalabadhi is concerned to show the basic agree-

ment of Sufism with 'Asharite theology, which was beginning to emerge as the prevailing orthodoxy.

(TH-17) HS-18 AL-QADI AL-NU'MAN, d. 363-974. North Africa and Egypt.
The Mahdi and the Rise of the Fatimids [from Commentary on Traditions, Sharh al-Akhbar; and Inauguration of the Mission, Iftitah al-Da'wah].

These two texts are written by a long-time servant of the Fatimid caliphs who not only wrote historical and doctrinal works for them, but established the very basis of Fatimid jurisprudence. The Inauguration of the Mission provides the earliest and most reliable account of the Fatimid period of conquest, while the Commentary on Traditions preserves legends concerning the Mahdi as both the legendary figure of prophecy and the historical figure of the first Fatimid Caliph. The two works are significant for the details they provide about political conditions and popular sentiments of the times.

TH-18 [ANONYMOUS]. Iran.
A Fragment of the Ahl-i Haqq Sect [from an untitled and anonymous Persian text].

The Ahl-i Haqq are an extremist Shi'ci sect, sometimes called 'Ali-Ilahi, located primarily in western Iran. This text introduces some of the major themes in their literature: the incomprehensibility of God and consequent necessity for a divine manifestation in human form, number, and letter symbolism; and the importance of the master-disciple relationship.

TH-19 (SI-15) AL-AFGHANI, Jamal al-Din, d. 1897. Iran, Arab world, and India.
An Islamic Response to the West [two essays by Jamal al-Din al-Afghani].

These two selections provide a glimpse into al-Afghani's differing and contradictory attitudes toward religion in general and Islam in particular. This is interesting particularly since the author is considered to be the first pan-Islamic thinker. The selections illustrate the use of varying popular prejudices to appeal to different audiences.

TH-20 (FL-05) IBN KAMMUNAH, d. ca. 683/1284-5. Iraq.
A Medieval Essay in Comparative Religion [from Critical Inquiry into the Three Faiths, Tanqih al-Abhath lil-Milal al-Thalath].

In one of the most interesting medieval polemics on religion, Ibn Kammunah discusses the claims to prophethood involved in Judaism, Christianity, and Islam, as well as Zoroastrianism. He follows the theories of such philosophers as Ibn Sina and Maimonides, which provide criteria for determining the validity of claims to prophecy. In a tract that provides a rare glimpse of polemic directed from the minority religions against Islam, Ibn Kammunah manifests a detailed and sympathetic knowledge of other religions, informed with a spirit of tolerance.

TH-21 (PO-27) ABU FIRAS, late 7th/13th-early 8th/14th centuries. Syria.
An Isma'cili Rendering of Sacred History [from The Healer, an Isma'cili Treatise, Al-Shafiyah, Uzjuzah Isma'ciliyah].

Written in a period of political and social upheaval in Syria, Abu Firas's poem exemplifies the religious response of the time: esoteric doctrines of salvation made accessible to the common people. The section included here continues a survey of Biblical history through the Islamic period intended to aid the individual in understanding the uniqueness (tawhid) of God, and His relationship to humans through the succession of prophets.

TH-22 (FL-04) IBN RUSHD (Averroes), d. 594/1198. Andalusia and Morocco.
The Quarrel Between Philosophy and Theology [from The Refutation of the Refutation, Tahafut al-Tahafut].

This work offers Averroes' most exhaustive discussion of the points of dispute between Islamic theology and philosophy. Addressing three particular issues—the eternity of creation of the world, God's knowledge of particular events in the world, and the resurrection of the body, Averroes replies to the attacks of the mystic al-Ghazali on the doctrines of an earlier philosopher, Avicenna.

TH-23 (FL-06, SU-21) AL-SUHRAWARDI AL-MAQTUL, d. 587-1191. Iran.

The World of Images and Imaginative Perception [from Conversations, Kitab al-Mashari^c wa-al-Mutarahat; Elucidations, Kitab al-Talwihat; and Oriental Theosophy, Kitab Hikmat al-Ishraq].

Suhrwardi founded the Ishraqi or Illuminationist school of Islamic thought, which emphasized ascetic virtue and intellectual or mystical intuition as well as rational discursive thought. He was also the first to introduce the idea of an intermediate world of images and imaginative forms between the intellectual and material worlds. The passages here illustrate his teachings about this world, which were to have great influence on later Shi^ci and Sufi thought.

TH-24 (FL-07) KARIM KHAN KIRMANI, d. 1288/1870; and SARKAR AGA, d. 1314/1896. Iran.

Shaykhism and the Other World [from Spiritual Directives for the Use of the People, Irshad al-Awamm; and Transcendence of the Saints, Tanzih al-Awliya^c].

One of the late nineteenth-century sects that emerged in opposition to the Iranian religious hierarchy, Shaykhism taught a more philosophical version of Shi^cism than the orthodox one, and provided for closer contact between individual believers and the Imam. The Resurrection was interpreted as an event which occurs in the world of the imagination, a higher world than the physical world, and the world peculiar to the human soul. These passages, written by two prominent Shaykhi leaders, demonstrate how traditional Islamic revelation was in this way reconciled with popular piety.

TH-25 AL-ASH^cARI, Abu l-Hasan, d. 324/935-6. Iraq.

The Foundations of Orthodox Theology [from A Vindication of the Science of Kalam, Risalah fi Istihsan al-Khawd fi 'Ilm al-Kalam; and The Book of Highlights of the Polemic Against Deviators and Innovators, Kitab al-Luma^c fi al-Radd 'ala Ahl al-Zaygh wa-al-Bida^c].

Al-Ash^cari founded the school of theology which eventually became the prevalent orthodoxy in Islam. The selections given here include al-Ash^cari's defense of kalam against those who claim that it is an innovation or heresy, and his discussions of God's justice in meting out rewards and punishments and of the problem of faith. They also illustrate the scholastic method of objection and reply in Islamic theology.

TH-26 (FL-10) AL-SHIRAZI, Sadr al-Din (Mulla Sadra), d. 1050/1641. Iran.

Islamic Existentialism [from The Wisdom of the Throne, al-Hikmah al-Arshiyah].

This is the metaphysical portion of Sadra's Wisdom of the Throne, containing the basic innovations which Sadra introduced into the intellectual life of Safavid Iran. His doctrines represent an attempt to harmonize the various currents in the theology, philosophy, and mysticism of his day and to synthesize them into an original doctrine. This world-view became standard in the educational curricula of Iran and India to the present day.

(TH-27) FL-11 AL-SHIRAZI, Sadr al-Din (Mulla Sadra), d. 1050/1641. Iran.

Philosophy and Shi^ci Eschatology [from The Wisdom of the Throne, al-Hikmah al-Arshiyah].

Mulla Sadra synthesized the four forms of Islamic wisdom current in his day--Aristotelian philosophy, Ishraqi thought, orthodox theology, and Sufism--into an original doctrine. His thought influenced later developments in each of these to some extent, and the educational system in which his thought occupied a prominent part survives to this day in India and Iran. This selection treats his philosophical interpretation of the Resurrection doctrine in terms of the world of images and of substantial motion, two of his most famous doctrines.

TH-28 WALI ALLAH AL-DIHLAWI, Shah, d. 1176/1762. India.

An Indian Sufi Explains the Prophets [from The Interpretation of Traditions, Ta'wil al-Ahadith].

Shah Wali Allah al-Dihlawi was one of the earliest Islamic modernists and was renowned for his writings on mysticism, law, society, politics, and economics, as well as for his pioneering Persian translation of the Qur'an. Ta'wil al-Ahadith interprets the lives of the prophets in order to show how divine providence works through natural means. Thus, in the tradition of Ibn al-Arabi, Shah Wali Allah reconciles philosophy and science with mysticism, theology, and the Islamic sciences.