from early Scotsian court poetry, regarded much of us lost poetry. However, whilst the role of a modern love poetry that was not so bound to the classical rules, the gazel considered the most suitable medium for Persian lyric, and even today it has some notable practitioners.

Bibliography

of his father Malv. This year signifies a deep identity crisis in Galáns. Stadil's questing nature and drive to explore the unknown led to a profound intellectual awakening. His career already many years after political setbacks, with attempts to find solutions and a return to his根 at the University of Copenhagen (1718-1720). From here he began to engage in frequent correspondence with other scholars and academicians. Using a knowledgeable base in science and the pursuit of curiosities, Galáns laid the foundations for his work.

The next fifteen years, from 1698-1712, were crucial. During this time, Galáns wrote extensively on various subjects, including works on science, philosophy, and metaphysics. His interest in these areas reflected his desire to understand the nature of the universe and its workings. Galáns was also involved in the development of various scientific instruments, which were used to further his research. This period was marked by Galáns's efforts to compile and publish his works, which were significant in the development of the field of science.

In 1713, Galáns published his masterpiece, "De Nature Commentarii," which was a comprehensive work on the natural world. This work was a major contribution to the field of science and was highly influential. Galáns's contributions to the field of science were not limited to this work. He continued to publish extensively, and his works were well-received by scholars and academicians.

Galáns's legacy was a significant one, and his contributions to the field of science were recognized during his lifetime. He was a member of various academies and was highly regarded by his peers. His works continued to be studied and published long after his death, and his influence can still be seen in the field of science today.

In conclusion, Galáns's life and work have been an inspiration to generations of scientists and scholars. His contributions to the field of science have had a lasting impact, and his legacy continues to be celebrated. Galáns's works continue to be studied and published, and his influence can still be seen in the field of science today.
GAZALI. 1. BIOGRAPHY

great trust, completed twenty years before his death, examines the rules of law (sharia) and their foundations (qawa'id) with unparalleled methodical acumen (qawaid, pp. 152-82). A generation after Gazzali, scholars such as Abu l-Abd Allah Muhammad ibn 'Aziz ibn Qayyim al-Jazari (d. 1338-41) praised Gazzali for his "corrective methodological knowledge of the legal applications that centered his grasp of the legal foundations (qawa'id); Faqih al-Qadi, p. 2-314). High praise was expressed also by Ebn 'Abidin Risi (d. 729/1329), who, on account of Gazzali's "first half of his work, declared Gazzali an authority on Islamic jurisprudence for 88-89. Except in S turret In other fields of the Islamic sciences, absorbed as much of Gazzali's style and energy as that of protopodom of Avicenna, pp. 173-411. He was in the first place a professor of the law.

Gazzali's status of Islamic philosophy received principal mention from another figure, his students, who bestowed from his self-study of the works of Abu Nasr Fakhr al-Din al-Fakhri and other scholars during his years in preparation at the University of Baghdad. Gazzali approached philosophy in three ways. First (pace Frege, /DAM 1: 386), (pp. 1-45): he summarized the principal points of philosophy by compiling a systematic exposition called Al-Falast al-Qawa'id (The Implications of the Philosophers'), which became a widely respected tradition in the intellectual history of the Middle East from the 14th to the 16th century (Qayyim al-Jazari, p. E. L. Lessing's, in Russian, 1955-65, and others, 17th to the 18th centuries (Al-Manzuh, p. 3)). Second, in the first half of the 13th century, he completed the Falast al-Qawa'id (The Implications of the Philosophers') with a commentary in Latin, which was translated into Latin by 1842. Third, in the 18th century, he was translated into the Arabic language. In this sense, Gazzali is well known for having written many works of philosophy, which he utilized in his own writings. In the 18th century, the Implications of the Philosophers' was translated into Latin by Qayyim al-Jazari, who wrote his own commentary on the work. In the 19th century, Gazzali's works were translated into many languages. In this sense, Gazzali is well known for having written many works of philosophy, which he utilized in his own writings. In the 18th century, the Implications of the Philosophers' was translated into Latin by Qayyim al-Jazari, who wrote his own commentary on the work. In the 19th century, Gazzali's works were translated into many languages. This work, therefore, is the most important work of Gazzali, and it has been translated into many languages. In this sense, Gazzali is well known for having written many works of philosophy, which he utilized in his own writings. In the 18th century, the Implications of the Philosophers' was translated into Latin by Qayyim al-Jazari, who wrote his own commentary on the work. In the 19th century, Gazzali's works were translated into many languages. This work, therefore, is the most important work of Gazzali, and it has been translated into many languages. In this sense, Gazzali is well known for having written many works of philosophy, which he utilized in his own writings. In the 18th century, the Implications of the Philosophers' was translated into Latin by Qayyim al-Jazari, who wrote his own commentary on the work. In the 19th century, Gazzali's works were translated into many languages. This work, therefore, is the most important work of Gazzali, and it has been translated into many languages. In this sense, Gazzali is well known for having written many works of philosophy, which he utilized in his own writings. In the 18th century, the Implications of the Philosophers' was translated into Latin by Qayyim al-Jazari, who wrote his own commentary on the work. In the 19th century, Gazzali's works were translated into many languages. This work, therefore, is the most important work of Gazzali, and it has been translated into many languages.
Gazali's biographical knowledge, making it a source of information about his life. His works include the "Al-Ishq" (Lamentation) which deals with the spiritual and philosophical dimensions of love. The book was written during the latter part of his life. The central theme of the "Al-Ishq" is the search for ultimate truth and knowledge, which is reflected in his later works. The book also contains reflections on the nature of love, the role of the lover in the pursuit of knowledge, and the importance of self-knowledge.

Another Persian work, the "Kashf al-Mahjub" (Revealing the Hidden), was written by Arouj Al-Nasir Muhammad, a poet and philosopher, which was published in the 13th century. The book is a collection of poems and essays on various topics, including literature, philosophy, and religion. It is known for its rich use of imagery and metaphor, and it has had a significant influence on later Persian writers. The book was also translated into Arabic and became popular in the Islamic world. Gazali was responsible for many of the translations of Persian works into Arabic, which helped to spread Persian culture and knowledge to the Muslim world. His work on the "Ishq" was especially influential in the development of the mystical tradition in Islam, and it continues to be studied and admired today by scholars and practitioners of Islamic mysticism.
Gazali’s own preference for the style of a Sufi over that of a professor of jurisprudence. For Muslims the primary form of sin was usually knowledge of God and his commands and purposes as prophets had received them by revelation. This might be termed as “wisdom” and is contrasted with “instrumental knowledge; the former is knowledge enabling man to live a good life and to be in the joy of paradise, whereas the latter (which includes the silences of nature) gives man control over objects. Within the knowledge of divine things, however, a distinction must be made. The Arabic word ‘ilmā (men of knowledge), often translated as “philosopher” or “jurist,” but come to be applied especially to them vested in the legal aspects of the faith. Though they were concerned with divine things, Gazali felt that many of them were using their knowledge to further their own careers. He therefore confined worldly-minded and materialistic ‘ilmā with those he called ‘ilmā of al-dhāna (spirit, knowledge of the world to come). He was especially keen how far religious knowledge is possible and how far harmful.

3. The Doctrines of the Creed (al-adh-Dhāri’). The first section is a much fuller exposition of the two sections of the same profession of faith. There is no easy but God. Mohammed is the Messenger of God. Section two deals with the attributes of God, degrees of truth, beginning with learning by heart the doctrines of the creed, and then considers how far it is profitable to engage in dialectical argument (da’wā) and theological discussion (da’wā). Section three reproduces an earlier work by Gazali al-Kamali’s ad-Dhāri’ which is a statement of the doctrines of the creed in forty propositions each on God’s essence and unity, his attributes, his actions, and points of eschatology and political order. Section four deals with the distinction and relation between faith (imān) and submission to God (islām).

4. Mysteries of purity (arbī al-adh-Dhāri’). After distinguishing external (or visible) purity from the purity of the members from sin, the purity of the heart, and the purity of the innate thought, Gazali describes in detail that which is involved in purity, including the lesser ablution (wudu’), complete ablution (ghaṣa), and the purification of hair and nails.

5. Mysteries of visual worship or prayer (arbī al-adh-Dhāri’). After a chapter of quotations from the Koran and Hadith on the merits of various aspects of the worship, the detailed legal requirements of it are explained fully. Then Gazali goes on to speak of the inner attributes that should be cultivated, humility and recollection (or presence of the heart). This is the central point in his fusion of Sufism with the religious duties of all Muslims. Other chapters are devoted to recommended for these acts of enmity or leaders, the worship, to the Friday worship, and to the supererogatory acts of worship. For those who have more than merely fulfill the minimum requirements.

5. The mysteries of almsgiving (arbī al-adh-Dhāri’). This book follows a similar pattern to the previous ones. First a statement (or claim of the precise rules of the faith) for the rules of almsgiving on various classes of property, kinds of animals, grain, dates, and other agricultural products, precious metals, swords of commerce, money, etc. Then the inner significance of alms is expanded, especially the need to see almsgiving as a duty towards God and to look upon the recipient of alms as helping the giver to fulfill the duty. The inner attitude of the recipient is also discussed. Finally there is mention of the excellence of almsgiving that most responsible and obligatory (ynal-adh-Dhāri’).

6. The mysteries of fasting (arbī al-adh-Dhāri’). There is a chapter of the precise rules for the fast of Ramadān, including practices commonly observed throughout strictly obligatory. Then comes consideration of inner attitudes, and a distinction is drawn between the fasting of individuals, that of the elite, and that of the elite. Supernatural events are also mentioned. The mysteries of the pilgrimage (arbī al-adh-Dhāri’). The rules concerning the pilgrimage to Mecca (hajj) and the lesser pilgrimage (umra) are expounded in detail. The appropriate “mental acts” are also described.

8. The recitation of the Koran (qul al-adh-Dhāri’). The recitation of the Koran is meritorious. There are certain external rules for it, and also appropriate inner thoughts and attitudes. Though the same Muslims insist that one must always follow multiple interpretations, to such interpretations extent the meaning of the verses, and here is a place for personal sentiments.

9. The remembrance of God and intercessory prayer (arbī al-adh-Dhāri’). The remembrance of God is commended in many passages of the Koran and Hadith. The Arabic word qul means both “remembrance” and “mention” and so is applied to Sufi gatherings for the remembrance of God. This is achieved in part, both individually and communally, by repeating the name of God or phrases such as “Glory to God” (qulb-ballah-Allah). Du’a, which is the remembrance, is also commended in the Koran and Hadith, e.g., qul al-adh-Dhāri’ and other similar.

10. Devoutness by day and night (arbī al-adh-Dhāri’). The first chapter speaks of the seven divisions of the day and four (or five) of the night and describes the appropriate activity of the pious Muslim during each. This varies according to his station in life. The second chapter is a list of the acts of rising by night for deviations and gives practical council.

II. Socialities (al-adh-Dhāri’). 1. Good customs in illness and in death (arbī al-adh-Dhāri’). Many of the prayers mentioned in this book belong to what westerners would call social etiquette, but Gazali brings only certain religious aspects, especially when a man is
The "soul at rest" (noura/noura) is that which has overcome the passions; the "burning zeal" (khalqat al-saqiyya) is that which is engrossed in struggle; the "soul consuming evil" (hawla/khawla) is obeying the passion and the devil. (Aqal/ameen) may mean either knowledge or grace which is known, namely the heart. The heart may be said in two senses (Latin: "corpus, organum, each through which it earns the pru- ncle, but it is distinguished from anyone by knowledge (sine) and will (waliya)). Four types of amrit means may be distinguished in the heart: the personal (al-nafs), united with anger, the heart, the shahda, united with desire, the spiritual (al-nafs), connected with knowledge and the divine inspiration (al-nafs), through which the heart is creative. These can be represented by a dog, a pig, a wise man, and a demon. The different kinds of knowledge are then discussed, and the difference between ordinary knowledge and that acquired by divine inspiration (al-nafs). Then the action of the devil on the heart is explained, and the nature of man's responsibility for his actions.

2. Moral education (nadhir al-nafs wa-ahdafi al-nafs) is clearly divided from that of the body, since they are not evil and are not useful, and it is important to know how to cure them. In a good man there are four basic virtues: wisdom, courage, moderation, justice (rahaq, najah, staff, staff). In this Qustul, it is the Ptolemaic tradition, and he also speaks of the Aristotelian concepts of virtues as a means). Virtue such as generosity can be practically acquired (without imagining generous acts). The mistake of the evil are due to these desires, and the cure to remove the desires. Feudl, there are a number of the moral training of children and of Sahih al-Bukhari.

3. The subjugation of the evil desires (qayd al-ighra') are three: the silly and scolding. With regard to the first, it should be realized that anger has several advantages over the silly. The prudence of the silly can be profusely increased, but the man who is addicted to excessive grief becomes liable to fall into evils. The desire for sexual intercourse is beneficial to the intellect, for its pleasures give mystic theology (the pleasures of passion and that's perspective questioned). In respect of this there can be an excess (especially in brothels, etc.) for a single person) and also deficiency; only moderation is accepted with reason and resolution is praiseworthy. But better is general for a Sufi disciple (more) not to many, but if he falls into sin, then not very much, he should mortify.

4. Faults of the tongue (Qayd al-ighra'). After questions about the dangers of the tongue and the patience of the spirit, twenty defects are mentioned in order of decreasing seriousness: speaking without having the consent of others, speaking to the naked eye, singing to the naked ear, fighting with the naked ear, using-it useless words, disputing and arguing (unknowably); opposing others in hostile fashion; speaking with affectation; seeking to be in the heat of the moment; seeking to be in the heat of the moment; and so on. There is a pestilence in respect of angels, and this man who's worthy; but that excess and deficiency are blameworthy. The excessive is given for the control of anger in different cases. Magnanimity is praiseworthy. When anger cannot be expressed in public affairs, and is extremely blameworthy and fatal to other evils. Instead of being silent, one should produce words done to the same condition. Surely from the past, and the respect of beings God has bestowed over other men. Suggestions are given for overcoming this.

5. The condemnation of anger, hatred, and envy (Qayd al-ighra') is (Qayd al-ighra') is (Qayd al-ighra'). Anger is caused by man by God in order they may repel evil which would destroy or harm them. There is a pestilence in respect of evil, and this man who's worthy; but that excess and deficiency are blameworthy. The excessive is given for the control of anger in different cases. Magnanimity is praiseworthy. When anger cannot be expressed in public affairs, and is extremely blameworthy and fatal to other evils. Instead of being silent, one should produce words done to the same condition. Surely from the past, and the respect of beings God has bestowed over other men. Suggestions are given for overcoming this.

6. The condemnation of the wealth (Qayd al-ighra'). It is thus a way to be accounted for, by her beauty and the beauty in Saty's (or quoted) of Mahboula. Jesus, and others condemning love of the wealth, it is important to know what things to avoid in the world and what not to avoid. The just man's heart is for the world (the sikh's religion) for its own sake.

7. The condemnation of avarice and love of wealth (Qayd al-ighra') is (Qayd al-ighra'). Love of food is just like love of wealth; the latter is concerned with worldly goods, the former with gaining control of man's desires. The man who possesses another is his slave. Love of fame is not by knowledge of the transcience abstractly; glory is by seeking known only in the eyes of God, not of man. The poet man hates praise from men. Hypocrisy is essentially the marking of 'fame' and known by religious practices (Qaddari), though there are also other forms of
hypocrisy which are not blasé—wary, such as
deing to appear well in people’s eyes. Hypocrisy can be an obsession by one’s body, dress, language, acts, and personal relationships. It may be open or
hidden, or even from the man himself. This unconscious hypocrisy is greatly misguided by the virtues. To avoid hypocracy a man must take no pleasure in being praised and feel no pain in being blamed. He must also be aware of the dangers during religious practices and turn away from them.

9. The consciousness of pride and complicity (gaman-moh-rājwālālū). Pride may be expressed in one’s gāya, clothing, etc., but this is rather ridiculous (pride-bearing). Properly speaking, pride is a trait of the soul. It consists in regarding oneself as superior in spite of one’s weaknesses, sometimes even as superior to the prophet and so to God himself. The opposite is humility (nīdān). Pride may be in respect of one’s learning, religious practices, both physical strength and strength, wealth, or the number of one’s following. Pride may be combated and humility acquired by reflecting on one’s weaknesses and dependence on God, and then by special consid- erations according to the rāis of one’s pride. True humility is a just mean. Conspicuousness (or self-
satisfaction) consists in thinking highly of one’s learning or achievements or wealth, not as gifts from God but in one’s own. It leads to pride and a failure to be aware of one’s sins. Since conspiciousness is in ignorance, its end is the relevant knowledge.

10. The contamination of oldness (gaman-moh-rājwālū). Delusion is a form of ignorance, which the deluded man believes. RB regards a thing to be different from what it really is and whoever believes coincides with his desires. For example, an unbeliever may hold that certainty is better than doubt and that this world and its pleasures are certain and the world to come doubtful, and so prefer this world to the world to come. Other examples are given, and then there is admitted account of the terms of delusion as self-
delusion to which five classes of men liable: men of learning (gītā, lā), experts in religious practices (sahabhīs, bhāttās, etc.), wealth (sītās, kārmandas), and wealthy men (śītākārmandas).

IV. Ways to salvation (mōḍendūm). 1. Repentance (bināwālā). Repentance consists of: (a) the knowledge that sins are harmful and are evil between man and God, his brothers; (b) the state of being repentant (sudain); and (c) the appropriate action, e.g., the desire not to repeat the sin. Repentance is a religious duty in all peoples, to be performed without delay, and by all who are aware of their sins. Sins arise from the four srotas (or functions) of the heart (mentioned in Rāj) and may be in respect to either (a) or (c). They may also be classified as (small) or (great), (kāra, līlā). Small sins may become great (syaṛa) in various ways, e.g., by perseverance in them. Men may draw near to perfection in repentance in greater or lesser extent; this is in respect to the depth of their repentance and their continuing to be influenced by it. Since sins are like medicines, the physicians of religion, i.e., the prophets and learned men, should endeavor to bring repentance those who possess it.

2. Patience and gratitude (kāyeo moh-ālālū). Patience is the quality (kāya) whichGupta and al-Qasim (Salma) in the religious life, and like al-din is characterized by (a) knowledge (ma’dgulāh), which leads to (b) charity (mā’dgulāh), which leads to (c) activity (mā’dgulāh). There are two kinds of patience. One is of the body and consists in enduring pain and suffering. One of the soul and consists either in pursuing natural desires (without sins)—and this is unimportant (kabīr)—or in enduring what one does not want. This has various names, such as courage and self-control. Patience is concerned with the trials sent by God and gratitude with his gifts. Absolutely, patience is more necessary and there are many grades of both patience and gratitude.

3. Fear and hope (a-fār o a-bār wāj o wājā). Hope is a state (majālās) when the man is established in it, and is a state (lālā) when it is only for a time. Hope leads to activity, in contrast to its opposite, despair (kālī). Hope may be increased by certain practices and considerations. Fear of eternal punishment is cause effterative hope in the case of most men. Fear also leads to activity, putting a man’s life, fear is preferable since it leads to avoidance of sin, but at the time of death, hope is preferable. How are the fear of Hell (the out of God himself) and of separation from him.

4. Poverty and penitence (a-fār o a-bār wāj O wājā). Poverty in all poor compared with God and is dependent on him, but poverty is here discussed in respect of wealth. There are several degrees: (a) avoid and hate wealth (this is righteous); (b) to repeat in having wealth, yet to be rejects to prefer where wealth yet to be contrast when one accepts to suffer from the absence of wealth. Poverty is sure necessities than wealth. To the poor comes good practices are recommended, and certain duties to be observed when seeking alms. Asceticism consists of renouncing things which are permitted. There are many kinds and degrees of asceticism. The highest degree is to renounce everything except God. The man who renounces everything in this world but seeks the joy of paradise is at a lower level. There is a justified discussion of asceticism in respect of food, clothing, housing, marriage, money, and influence.

5. The owners (Gupta) and curdend true (kaf-ballāh uballāh). Conduct true is a stage and
station of those misguided in God (mujūdahīn). It is closely linked with awlūd, and this last is of four degrees. The most usual is that this is common to all ("unity of God"); but it is properly meant "making God one" or "assisting God's unity.") (1) A man may confess God's unity with his life without believing in his heart. (2) A man may confess with the lips and believe in the heart, or do ordinary Maxims. (3) A man may, by illumination from above, observe all things as coming from God the One. (4) A man may in essence and not one thing, God. Confessing that is linked with the third meaning. The square of consistent steps is further explained by giving detailed rules and excluding particular cases.

6. Love, yearning, familiarity, and approval (al-
maiṣūrah wa-tādhāri wa-mañūnah wa-shāna). Love for God is the highest of the stations (maṭār) in the spiritual life; yearning, familiarity, and approval are its fruits. In general five kinds of love can be distinguished, and all of them find their highest degree in love for God. The most sublime pleasure is in knowledge (ma'rifat) of God and contemplation of the face (al-wujūd al-miṣūr). Yearning is the desire for something partly known and partly unknown; and so yearning for God is desire for a fuller knowledge of him. Familiarity is the joy experienced from nearness to the Beloved and contemplation. Approval, with the approval or partial acceptance of God's decrees, is a plea of love, and is itself a state. Of these, interiority and exteriority pertain, and must be applied to approval.

7. Intention, single-mindedness, and sincerity (al-
matrīla wa-māšūrah wa-sīrat). According to Hadith,
acts are justified by the intention of the agent. The relation of intention and actually discussed. Single-
mindedness or purity of intention is usually restricted to the case where the motive is to draw near to God. There are degrees of single-mindedness, and it can be required in various ways, notably by customs (wūqās). Sincerity may be in aspect of speech, judgment, resolve, the accomplishment of one's resolve, works, and the states of religion. Sincerity in the fullest sense has all these aspects.

8. Attentiveness and self-examination (al-
mutāsarrīfah wa-al-muṣaffahah). This book is not fully described by the title. It consists of a description of the six stations (maṭārāt) which constitute perseverance and steadfastness (maṣāfahah). (1) First is mutawāfah, by statement of consensus: reason (qiyās) is conceived as a merchant in partnership with the soul (nafs), who before commencing the questioning states the conditions to which he is subject to conform. (2) Next is murrāgh, attentiveness, and can be practiced by "those brought near" and "the men of the right hand." (3) Self-examination should be made at the end of each day to discover whether the balance of one's acts is a credit or debit. (4) Self-
questioning (al-muṣaffahah al-alfā) follows. (5) Then comes maṭārahah (engaging in spiritual struggle).

(f) Finally there is reproach and reproval of one's self (ilman min al-nafs ni'amat al-nafs). Meditation (qiyās) and or contemplation is described in causing to possess in the heart the two thoughts in such a way that from them a third thought arises. The subject of meditation may be either man, with his sins, duties, weaknesses, and strengths, or God, with his names and attributes. Many natural phenomena may act as signs.

10. Remembrance of death and what follows it (ilm man al-ma'na wa-nafs al-hāli). It is good that death should come in one's mind. Not to hope for a long life is uncritical; this includes acting as if one is not going to pass away one's life. The plans and ambitions of life are forever for those who have to expect punishment in hell. Accurately give a gift of deeply held sayings of the Prophet and other Muslims. Secretly repentance (taṣawwuf) is considered, and then follow illustrations of the experiences of the man between death and the judgment, and in the world to come, enlightening in the vision of God. The final word of the whole work is an assertion of the wideness of God's mercy in the hope that this will be a good augury for the writer.


7. Conclusion

In conclusion, it can be said that the study of Islamic law has much to offer to the understanding of the concept of marriage in Islam. The legal frameworks provide a clear and structured way of approaching the topic, while the textual sources offer insights into the historical and cultural contexts in which these frameworks were developed. The study of Islamic law is thus a valuable tool for understanding the concept of marriage in Islam.

Further Reading


In addition, there are many other books and articles available on the topic of Islamic law and marriage. It is recommended to consult these resources for a deeper understanding of the subject.
The celebrated story of Shishka Šafie, as related by Abū al-Ḥasan al-Maḥdī in his Taḥdīr al-muhtalāf, which had led a number of Persian and Western scholars to attribute mistakenly the origin of the story to Dāddi (Farajwālī, 2000, pp. 4-12). As faradā (O 590) it is the book of causation the Ḥaḍar wrote for one of his close disciples. It is frequently pointed out by the address as faradā (O 590), and this explanation has come to serve as its common title, although the titles Ǧahān al-maqāṣid and Ǧahān-nāma are also encountered. From Ḥaḍar’s mention in this work of Ḥaṭṭāb’s addition and the end of the Ǧahān-nāma it can be deduced that he wrote it toward the end of his life. He begins by citing some maxims of the Prophet before answering questions posed to him by his disciple on such matters as the duties of the spiritual mapper, the nature of Satan, servitude (abdal), trust in God (suntuq), and the eternity of devotions. Questions on aspects of direct mystical experience (dāhib) are decisive to answer, in the grounds that such topics cannot be explained verbally. The essence of this work has a Sufi coloration, as is evident and acceptable. As usual, Ḥaḍar’s many Kandānic verses and conditions of the Prophet, which he later reprinted it. He also quotes a number of verses in Arabic and Persian, and one of the Persian verses appears to have been composition, more or less than 100 or more verses in Ǧahān-nāma (even if you measure out two thousand cups of wine! As long as you do not drink the wine you will not feel intoxicated). As faradā has been translated into Arabic: more than once, and of which, under the title Ḥaṭṭāb al-wātar, has served in the basic funerary traditions in Germany by Joseph von Hammer-Purgstall and in French by Théophile Sailhac.

Ẓād-e ʿalvān is a kind of manual of religious observances for those among hukmān (devotees) who lacked the intellectual wherewithal to benefit from the Kandāni Ḥaṭṭāb-e ʿalvān (p. 37). This, too, appears to be one of the last works he wrote. The greater part of it consists of the Persian translation of one of his Arabic works, Badāyal al-bayraʾi, which deals with aspects of everyday life such as taking up, putting on one’s clothes, going to the mosque, praying, fasting etc., as well as various forms of supplicatory prayer (dāhib, q.), and the avoidance of sin. Ḥaṭṭāb ʿalvān contains in addition the same material on ritual matters that is to be found in the first section of Naṣīḥat al-muḥaddith as well as the Kandāni. The treatise concludes with a section on the correct norms of conduct toward the Creator and creatures," which is also present in Naṣīḥat al-muḥaddith. W. Montgomery Watt comments on this section from his English translation of bayraʾi al-bayraʾi, which he included in his book on Ǧahān (pp. 86-127), under the misrepresentation that it had been wrongly attributed to Ǧahān. Watt apparently was unaware of Ḥaṭṭāb, which must be seen as confirming Ǧahān’s authorship of the entire Badāyal al-bayraʾi.
GAZALI IV—V AS A FAQIH


(NASROLLAH POOSANAYD) V. AS A FAQIH

Gazali’s legal education is said to have begun at a young age. As a youth, he had already begun to study Shafi‘ite law under Sheikh Ahmad b. Mohammad Radhaki, a prominent jurist of his home city, Tifs. He later traveled to Isfahan, where he continued his studies under Imam Abu Naier al-Shali‘i, which resulted in writing his first al-Safa, in effect a graduate thesis. It must have dealt with the Shafi‘ite positive law, for we know that the al-Safa that he later wrote under Imam al-Narmanay Abu‘l-Mali‘i Layyini, is in the field of legal theory (al-qiyas al-din), a work that came to be known under the title al-Mustafa al-Raf‘i.

Gazali continued his studies in Isfahan and returned to his home town, but he again left Tifs for Nishapour to study with Abu‘l-Mali‘i Layyini, who was then considered the most distinguished Shafi‘ite jurist and Ash‘ari theologian. He received from Isa‘i, al-Safa’s on the subject of Islamic law (see RASAI), in a variety of disciplines as a relatively young age. They included positive law (al-qiyas), legal disagreement (al-kifa‘i), juridical disposition (hadath), legal theory, theology, and logic, all of which were essential for a thorough and comprehensive legal education (Sebahi, IV, 109-11, 146-47). In 1384/1481, when Gazali was thirty-four years of age, he was appointed by Nizam al-Mulk as professor of the Nizam’s college in Baghdad, where, besides teaching, he issued al-Madda and wrote a number of legal treatises. This prestigious appointment represented a significant achievement of his stature as one of the leading scholars of his day.

Four years later, Gazali left Baghdad for Jerusalem via Damascus, stayed there for a while, and then went back to Damascus, where he resumed his activities as a professor and mujtahid for about ten years. Little is reported about his legal activities during the period between his departure from Damascus and his final return to Tifs. We know, however, that he stayed in several places, including Egypt, Baghdad, and Nishapour, and in such places he made contact with a number of local legal scholars. In Tifs, he lived in

relative seclusion and taught law and mysticism in a college adjacent to his house (Sebahi, IV, 109). Gazali authored four works on positive law (al-
Wasil, al-Wari‘, al-Wali‘, and al-Wasi‘, the first of which is the most comprehensive and based on Isa‘i’s Navaiyat al-mutair. Al-Wasil, also known as
Ihwa‘l-al-bayt, was, as the title indicates, a condensation of al-Wasi‘, later enlarged as al-Wali‘. In the 12th century, Muhyi‘al-Din Nawawi (d. 676/1277), could still consider al-Wasi‘ and al-Wali‘ two of the five most recognized works in the Shafi‘ite school. ‘Abd-al-Karim Riz‘i (d. 620/1226), another Shafi‘ite author, wrote a commentary on al-Wasi‘, entitled Fat‘-al-kali‘, which was abridged by Nawawi in a work called al-Wasi‘. The heavy indebtedness of the Shafi‘ite positive law to Gazali is mainly due to these two works of Nawawi and Riz‘i.

Shafi‘ite law in the 12th and 13th centuries depended heavily on the contributions made during the immediately preceding period. The two main influential jurists who shaped legal development during this 12th century were Abu‘l-Hasan al-Shafi‘i (d. 700/1300) and Gazali. Both Riz‘i and Nawawi largely drew on the positive legal works of these two authors. With the first formalization of the legal schools after the middle of the 13th century, positive law was multifaceted, each legal case having three, or as many as six or seven different solutions. One of the major goals of the legal school was to reduce this variety into one authoritative opinion, this being the ultimate juristic dictum. A jurist’s achievement in the field of positive law was measured by his ability to determine which opinion was authoritative and which one was not. It is here that Gazali excelled and earned that his juristic legacy would persist. In al-Wasi‘, as in his other works that were based on Gazali, it was able to determine the strength of each and of the opinions that had been formulated with regard to a particular case. His ability to make such determinations certainly established him as an accomplished jurist, for engaging successfully in such an activity meant that the jurist possessed first-rate competence in legal reasoning, the soul of the majhudi. In this sense, Gazali is one of the chief jurists involved in constructing the authoritative positive doctrine (mujtahid) of the Shafi‘ite school.

As part of his activity as a jurist, Gazali was also heavily involved in the study of legal disagreement, a discipline essential in the task of determining the school’s authoritative opinion. In the field of disagreement, he wrote Rawda ‘al-wasil wa-
hasharat al-wasil, and also Maudkah al-mu‘tazi‘ al-wasila, and, in addition, he wrote a number of other works dealing with a variety of legal issues, including Bayad al-qawmwa‘lal-Saf‘i (highly relevant to the determination of the school’s authoritative doctrine). In his ‘alif, ‘alif ‘al-‘ilaj al-dhikr, and a reconstruction of the latter, Qawm al-durar al-mutamal wa-l-mustafa, a work of law that depended on a large extent on the logical analysis of infinitive regress and petitio principii.
Aside from his Fakih, Gaulli wrote against three other works: al-Masqali, al-Masqali and Safi' al-Din Hanbali. Although he was in positive law and private or public matters; al-Masqali was a jurisconsult and al-Masqali was a scholar of Islamic law and theology. He was an active participant in the legal community, and his work was influential in shaping the development of Islamic jurisprudence.

Gaulli's work, entitled "Fakih," is one of his most important contributions to the field of Islamic law. In this work, he provides a comprehensive analysis of the principles of Islamic law, including the role of qiyas (analogy) and the application of the rules of fiqh (Islamic law). Gaulli's approach was innovative and influential, and his work has been widely studied and debated by scholars.

The influence of Gaulli's work is evident in the development of modern Islamic law. His ideas and concepts have been incorporated into the legal systems of many Muslim countries, and his work continues to be studied and discussed by scholars and practitioners.

Gaulli's influence is also evident in the development of Islamic jurisprudence. His work has been widely influential in shaping the development of Islamic legal thought, and his ideas have been adopted and adapted by many of the prominent jurists of his time.

In conclusion, Gaulli's work, "Fakih," is a significant contribution to the field of Islamic law. His ideas and concepts have had a lasting impact on the development of Islamic legal thought, and his work continues to be studied and discussed by scholars and practitioners.

Bibliography:
- "The Fakih of the Ummah," by Muhammad ibn Ahmad al-Shafi'i, 14th century.
- "A History of Islamic Law," by Paul CM. Hart.
- "Islamic Jurisprudence," by M. Amin Sabri.

For further reading, the following resources are recommended:

- "The Fakih of the Ummah," by Muhammad ibn Ahmad al-Shafi'i, 14th century.
- "A History of Islamic Law," by Paul CM. Hart.
- "Islamic Jurisprudence," by M. Amin Sabri.

For a comprehensive understanding of Gaulli's work, refer to the following sources:

- "The Fakih of the Ummah," by Muhammad ibn Ahmad al-Shafi'i, 14th century.
- "A History of Islamic Law," by Paul CM. Hart.
- "Islamic Jurisprudence," by M. Amin Sabri.
When considering the theology of Qazvini, two related questions immediately arise. The first is his attitude towards Islamic philosophical/theological theology (Kalam). The second is the extent to which he is committed to one of its main schools, the Ashurrite. Qazvini was trained both as a Shi'i lawyer and as an Ashurrite theologian and left at his lectures none other than the prominent Ashurrite theologian and Shi'i lawyer, Emran al-Darabi. The two men were close friends (al-Masʿudi, 478/1085). He devoted two works to Ash'ite Kalam and considered his writings in the philosophy of the philosophers, Tadhik al-murja' (The Inherence of the philosophers) as belonging to the genre of kalām, even though his primary task in this work is simply to refute the Islamic philosophers, not to develop any specific doctrinal position. At the same time, Qazvini restricted the discipline of kalām in several of his writings. For example, in his major work, the mulk al-fudul (Draft of his autobiography, of Munkar wa-munkar and in his last book he wrote shortly before his death, ʿAbīd al-salām wa-munkar wa-munkar wa-munkar). Qazvini argued that the main role of kalām is the preservation (ṣāḥib) and guardianship (ṣerāfa) of true religious beliefs (khalīfī), that is, traditional beliefs (maṣla) with the utmost possible strength (ṣiṣṭ). For this persuasive reason, each region should have a theologian (mashaʾikib). The "commensality," however, must not be abused in kalām. For Qazvini, kalām is not an end in itself. It is not, he maintains, to think that practicing the discipline of kalām neutralizes what is experimentally religious. Nonetheless, this does not mean that for Qazvini the principles of Ashurrite kalām, that is, the articles of faith, are not true and that he is not committed to them; but it is more than to suspend them and argue for their validity and another to experience what these principles mean. The true meaning of these principles is not isolated through rational argument, but through direct mystical experience, mukāhala. Qazvini devoted one of the books of his major mystical work, the Ḥayāʾ, to an exposition of Ashurrite theology. The book is entitled Ḥayāʾ al-ʿagāʾid, to Ashurrite beliefs, though not always consecutively, with the book's mysticism. His main Ashurrite work is not Ḥayāʾ al-ʿagāʾid, where the exposition is more detailed and systematic. In the Ḥayāʾ, he expounds the Ashurrite doctrine of a material soul. In the Ḥayāʾ, while his language sometimes suggests an inclination towards a non-materialistic view of the soul, the theological world view which Qazvini develops remains basically Ashurrite. He expands on Ashurrite, appropriating for it philosophical idealism derived largely from Avicenna. These ideas are interwoven so as to accord with Avicenna.
temporal events, their substances and accidents, those occurring in the entities of the universe and the incidents of actions throughout the power of God actually held. He alone holds the sole prerogative of inventing them. No created thing comes about except another (created thing). Rather, all come about through (divine) power (Gazali, p. 99).

In several other passages in the Kitab al-Bayan, Gazali restates unequivocally his position that there is only one direct cause, namely divine power, for all created things and for all temporal events. Gazali's efficacy resides in divine power alone. There is no real evidence in his subsequent writings to indicate that he ever departed from upholding such a view. But this doctrine of the "pervasiveness of [divine] power" (hadd at-takrib) raised for Gazali two questions which he had to answer. The first has to do with scientific knowledge. If there are no natural causes, how is it possible for us to make scientific inferences from what is unjustly regarded as causal and effect? The second is the question of the human act. Is it also caused by divine power, and if so, how, in the realm of moral action, are humans responsible for their acts?

Regarding the first question, Gazali does not deny that the events in this world have an order which we habitually regard as consisting of causes and effects. But the connections between the habitually regarded causes and effects are not necessary. Three kinds of causes and effects follow sequences that parallel Aristotle's conception. They behave as though they were real causes and their effects, allowing us to speak of them as causes and effects and to draw from them effective inferences. But in reality they are not real causes and their effects. They do, however, follow an order, irreversible for the most part, ordained by the divine will. This order in itself is not necessary. Its disruption is hence possible. The divine will which decrees its order also decrees its disruption at certain times in history. The discontinuity results in the occurrence of the miracle. When such an occurrence takes place, God removes from us knowledge of nature's uniformity, creating for us the knowledge of the miracle.

Turning to the question of the human act in relation to divine power, Gazali's position is Asharite. It has to be understood in terms of the Ash'ites' criticism of the doctrine of divine justice exposed by the earlier Mu'tazilite school of al-Farabi. Divine justice, according to the Mu'tazilites, entails man's freedom of the will. Man chooses and "acts"; there is no act for which he is rewarded or published in this hereafter. The Mu'tazilites hold that reason discerns the moral value of acts. There are hence objective good and objective evil that impede in the acts. An act is not good simply because God commands it. Rather, it is precisely because an act is itself good that God commands it. Gazali rejects the Mu'tazilite doctrine of the intrinsic value of the moral act. It imposes limits on divine power since the divine act would be conditioned by such intrinsic objective values of acts. In this view, he argues, acts are morally neutral. They are good simply because God either commands or prohibits them. The just act is that which God performs or commands. Hence, if God were to torture an innocent child in the hereafter, this would be good and just. We know that He does not perform such acts because He has so indicated, and God does not state any false-quality.

Turning to the Mu'tazilite doctrine of the freedom of the will, again for Gazali, it imposes a limitation on divine power. Creation belongs only to God. It is blind to the necessity that there are acts which man creates. All human acts, for Gazali, are the creation of divine power. This brings us to Gazali's "ill" endorsement of the Ash'ites' doctrine of acquisition (lajat), a doctrine which he argues for at length in the Ilm al-Orm and in the Khulafa. Gazali argues plausibly (a) that power "is all" in the sense that it is sans cause and (b) that there is created with it the object of power (qiyas) ordinarily, but remotely, regarded in the effect of created power. The human act is created for the human by divine power. The human act "acquires" it as well as the object ordinarily regarded as produced by the human act. In other words, whatever humans are said to deliberately perform is in reality created as much by divine power. Divine power creates human power after it has created human life, knowledge, and will. Created power, moreover, never precedes the created act. It is created with it.

To the common objection that this leads to ultra-determinism (natarjish), Gazali responds that with the determinism (natarjish), there can be no distinction between the epiphenomenal movement and the movement over which we experience power. For created power and the movement that accompanies it are things we are in fact experience. The Mu'tazilite belief that we create our own acts cannot be true because to create something is to have knowledge of all its consequent details. We can never have such knowledge. They have no mathematical knowledge. Yet, their huge halls of houses are built to perfection. This is created by them for divine power. The houses are simply the form of divine action. So are humans.

But if will, power, and act are all the direct creation of divine power, how can humans be morally responsible? Gazali does not really answer this question. His language suggests that we are here in the realm of mystery. In the Khulafa he indicates that the manner in which the eternal divine power is the cause of each and every existing thing, including the human act, cannot be described by those soundly grounded in knowledge (al-falak fi'l-fir'a through khatam, divinity, revelations). For in this experience, the mystic sets that God is the only reality: all things then fall into place.

Bibliography: Texts: Ed. 'Ali al-Tabah, 4 vols., Cairo, 1377/1957 (there are various printing of

**VII. GAZALI AND THE BAHINS**

GAZALI VIII—GAZALI AHMAD

...truth that in his Monop (p. 28), his agreement with the opinion of Ahmad b. Hanbal that the arguments of heretics should not be quoted in refuting them but some readers might get attracted by them. Gazali defends himself that he refused only arguments that were widely known, among the public. His reliance on the anti-Mu'tal polemical literature, however, made it easy for the Fanurite in his 'AYA to misuse it. In his detailed refutation of the Mu'tazilites, entitled Da'waz al-bid'ah, to point out Gazali's numerous distortions and misrepresentations of Islam's teaching.

In his Monop, Gazali names four other books besides the Mu'asirat al-uran, in which he refuted Islam's doctrine. In these one is extinct, namely the Kashif al-yanai'ill al-muqaddas. In this book he describes an imaginary debate between himself and an Islam's about the question of 'tul, in which his opponent eventually concedes defeat and asks Gazali to become his teacher. It should be noted that the sound balance for weighing religious truth—provided by the Koran and the teaching of the Prophet Muhammad without any need for an infallible 'lama after him. Also exist in Gazali's 'lumda' al-mas') al-ur'a' al-linna al-wahla al-barad li-bittayn al-falsafat al-uran (see Badawi, p. 132-134). It contains brief answers to four questions concerning the compatibility of science, the imposition of duties on man, and the belief in a sufficient (prior). Gazali further wrote a refutation in Persia of the "Four Chosen" (al-fuqah al-arba'ah) in which Hasan al-Sabadd had set forth his argument for mankind's need of an infallible teacher. The beginning of the refutation is quoted by Fulai al-Din Rizai in Monop (p. 28) and criticized as an inadequate response to Hasan al-Sabadd's argument (Kholeif, p. 63-65, at the text on p. 64).

The question of Islam is evident to Gazali is later life more than any other aspect of Islam.
GATALL, AHMAD

Nu'ma'wa in Baghdad and to assume responsibility for his family during his planned absence. Ahmad Ga'ali traveled extensively in the capacities both of a Sufi ruler and of a popular preacher, visiting places such as Nishapur, 'Māsh'āh, Hamadan, and Isfahan. He died and was buried in Qazvin (biographical notices may be found in Etel 'Ali, Montecarg, p. 260; idem. 'Arab al-qadīr wa l-madālikhārīn, ed. M. Swartz, Beirut, 1971, text pp. 190–7, 219–21, 279; Kāẓim, tr. M. Sâli, pp. 70–99; Sobhi, Tathqīf al-'Uṣūl, p. 54; 'Abd al-Qâdir al-Râdi, 'Arab al-qadīr wa l-madâlikhārīn, ed. A. 'Idrîsî, Hâdâs, 1988, repr. Beirut, 1987, p. 251), having initiated and trained many ascetic disciples such as 'Ayn al-Qâbir Hamadânî (q.v.) and Abu'l-Najîb Shahbârânî (d. 586/1190). In fact, because of its centrality that the initiating event (señore) of the Sufi movement and its derivatives such as the Kâfisâwâ, the Mawlawîyâ, and the Ne'mat Allahîyâ was he back to Ahmad Ga'ali, he is best known in the history of Sufism for his ideas on love, expressed primarily in the celebrated works entitled Lâlîm. This little book, written around 508/1114 and comprising some 77 short chapters, is not a new composition in form. For, in a time when Persian Sufis authors were only used, Ga'ali had recourse to vaticins in order to illustrate his metaphysical and soteriological themes. In his own words, this is his Ma'ârim, its Sayyid, in his Lâlîm, the latter author explicitly acknowledges his debt to the Sayyid. Ahmad Ga'ali retains numerous common arguments, especially those concerning Laylî and Majnûn and Muhammad and 'Azîz (q.v.), but in his Ga'ârîh and his Fârîd al-Din 'Uyuyî (q.v.) in his Lâlîm, the latter author explicitly acknowledges his debt to the Sayyid. Ahmad Ga'ali's works are considered to be a valuable contribution to the study of the Sufi movement in Iran. This is especially true of his works, especially his major works, 'Ayn al-Qâbir Hamadânî (q.v.), written in his Lâlîm, and his Fârîd al-Din 'Uyuyî (q.v.), written in his Lâlîm. They are considered to be valuable contributions to the study of the Sufi movement in Iran.

The Lâlîm opens with a description of the encounter of Love and Spirit into the world of being and the world of the invisible. This encounter between the two beings that is the foundation of the Sufi movement. This process of encounter brings about a new way of life and a new understanding of the world. The Sufi movement is a way of life that seeks to understand the world in a new way. This is achieved through the process of encounter and the development of a new way of life. The Lâlîm is a way of life that seeks to understand the world in a new way.

Ahmad Ga'ali's works also deal with Sufism. He explores the idea of Love and its relationship to the Sufi movement. His works are important for understanding the Sufi movement. The Sufi movement is a way of life that seeks to understand the world in a new way. This is achieved through the process of encounter and the development of a new way of life.
GAZALI AHMAD

(Cairo) YI, p. 60). Only part of the record survives, but the evidence is a picture of how Ahmad Gazali conducted his sessions. They corresponded to the established tradition whereby a master would speak extemporaneously on some topic pertaining to Sufism, stimulated by a question from the audience, a letter (tazhib), or a verse from the Koran recited at the beginning of the session. In this fashion, Gazali would guide his listeners to the Sufi path, clarify some point of doctrine, or provide the esoteric interpretation of a Sufic verse, drawing on traditions of the Prophet, poetry and anecdotes to illustrate his themes. Among the topics discussed in these sessions were love, the levels and degrees of gnosis, and the quality of Elles as a Store of God. Among his other Arabic works, mention may be made of al-Tajried al-kabir al-xawfi (a theological and mystical interpretation of the basic creed of Islam; Lâ čâha ells Allâh, which reflects his adherence to the Avicennian school of theology; Bâkî al-majâlîha fî arzîd al-muwâlî, a Sufi commentary on Surât al-Fâtih (Koran 102); and an abridgment of his brother’s A’zîz’s Jâdîd al-din, a work he himself taught. The attribution to Ahmad Gazali of a number of other works has recently been shown to be spurious (Mosjied, 1981). These include the Persian diwan al-Hasâ’îa (ed. N. Piriabadi, Tehran, 1556 S./1977), and the Arabic Rawâ’irat al-almân (ed. and tr. I. Robinson in Travels in Learning as Music, London, 1938) and Sâr al-abrâ’ fî kâtib al-almân (ed. A.-H. Saleh Handali, Cairo, 1988). Perhaps the most prominent feature of Ahmad Gazali’s writing is his incorporation into his prose of works of poetry, both Arabic and Persian, including verse he composed himself. It is in fact to him, as one of the earliest Sufi poets, that should be attributed some of the otherwise unidentified Persian quatrains that have come down to the present. Some of his poems are to be found in his Persian works, especially the Sâregal, while others are scattered in the works of his disciple Ayn al-Qâmit Hamadilzâdeh or in other anthologies of Persian poetry such as the Nâ****************************

bâshâ’il al-majâlîha o’lam Gâzîlî Garnîn (ed. M. A. Rahîl, Tehran, 3566 S./1987, 2nd ed., Tehran, 3573 S./1990). By way of example we may cite the following quatrains from the Sâregal (ed. Ritter, no. 18, p. 35) composed by the author in his youth: 

Câr a’zîz-e jâhili-
Câk-e Jâhili-
Xâz-e jâhili-
Sîmât-e jâhili-

I am no longer the worldly-gleeful drunkard of the old, the glory or the hero, I am a new man who follows the Book and the Sunnah, I am a new man, I have left the world behind me. As long as the Koran’s non-being is the glory of my being, the most sober man in the world is me.


Ndwos FORZAYAO}

GAZALI, AHMAD-GAZALI MASHADI

(12/111/1376-27/12/1357), poet laureate in Persian (melek-al-farao) at the court of the thirteenth emperor Abak (q.v.). Nothing is known about his family background, even his real name is unknown. His birthday is known from a reference in one of his poems (Divar, fol. 86e ‘Abbas’i, p. 52; Hadi, p. 30). During his youth he went to Qazvin and joined the court of Shah Zandokli (b. 1285/1869) and remained there for some time. From poet to poet it appears that Ghazali also visited under Persian cities, including Tabriz and Kerman. In 1357/1512 he was sent by the shah to Shiraz in order to satirize ‘Zia Amir Beg Kajari, keeper of the royal seal, who had earned the warh’s displeasure for allegedly claiming in Shiraz, that he had powers over five stars. Due to his liberal thinking, however, Ghazali was soon accused of being a heretic, and fearing for his life, left Tr native country for India (Modjtahed, tr., Banking, et al., III, p. 239). Traveling by sea, he reached the port of Alexandria, which he considered unsuccessfully to be a literary metropolis. He was later invited by Karim-e Zand Baraghi, Khan Shabazi, the governor of Isfahan, who sent him one thousand rupas and some books to join his service. Ghazali remained at Baraghi Khan’s service until the latter’s violent death in a plot against the throne. In 1367 (1947), Ghazali went among the servants of the deceased who fell into the hands of Akbar and who were retained by him in his service. He has not been heard of since then. The reason for his silence may be that his poems were banned by the new regime.

Estimates vary as to the extent of Ghazali’s poetic output, ranging from 50,000 to 100,000 couplets. A rare manuscript of his Divar in the British Library contains around 12,000 couplets, including gultas, gii, mahdawn, bahsh, and sareh-‘incl. His quaid is not confirmed in any of the earlier manuscripts such as ‘Ali Sadat Sanadi (q.v. 951/1556) and Amir Qawwol Dehkadeh (s.v. 725/ 1323).

Ghazali’s poems deal primarily with mystical and philosophical themes. They are characterized by sensitivity of feeling and felicity of expression. Among Ghazali’s most important piece in Naqsh-i Badui, a mystical poem of about one thousand couplets composed after the model of