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MA'ĀRIJ AL-QUDS

This book was published in Cairo in 1346/1927 and the title-page stated that the great Ghazālī was the author; this is a mistake for much of the book is by Ibn Sīnā at first or second hand. Detailed proof of this statement follows.

- p. 21. Illustration of the limbless man in mid air. *Ishārāt*, 303/119.¹
- pp. 25–32 correspond to *Shifā'*, I, 348–51 with short omissions.
- p. 41. Sense of touch resembles *Shifā'*, I, 290.
- p. 51 f. The soul's powers of knowing and acting are both reason. *Shifā'*, I, 291 f., *Ishārāt*, 323/125.
- pp. 53–6. The intellect in its upward aspect can be influenced by the upper world. *Shifā'*, I, 292 f.
- p. 110. Grades of intellect. *Shifā'*, I, 293. *Najāt*, 274.
- p. 137. The active intellect is to the human as the sun is to sight. *Shifā'*, I, 356.
- p. 138. The soul has reason potentially and comes to have it in act. *Shifā'*, I, 356 (section 5).
- p. 140. Unity and multiplicity. *Shifā'*, I, 357.
- p. 158. The active intellect is named 'the giver of forms'.
- pp. 160 ff. Definition of *ḥads*. *Ishārāt*, 327/127.
- p. 189. In the primal being essence and existence are one.
- p. 199. The active intellect gives perfection to human intellects even in this world. *Ishārāt*, 328/128.

There are ideas which it seems impossible to ascribe to Ghazālī. Two versions of the order of creation are: intellect, soul, and matter (*hyle*); the Pen, the Tablet, and outer darkness; elsewhere it is said that the first creation was the substance of Muḥammad (p. 125). His intellect is above all human intellects and brings them out of potentiality into act (p. 163). The intellect is the origin of material forms (if this is the right rendering of *dhawāt*) but itself has none (p. 203). The Lord is the perfection of the all (p. 191). Djinn belong to the sphere of *khayāl*—the conventional translation is 'imagination'—and are between the corporeal and the spiritual (p. 160). The childishness of some pairings is unlike Ghazālī; senses/angels; imagination/Tablet; sinews/heavens; elements/souls.

A MS at Rabat (no. 952) bears the name of Abū Ḥamid al-Ghazālī and is said to be on theology; among other things it contains some account of creation, descriptions of plants, and the letter of Aristotle to Alexander. The ascription to Ghazālī is false. Yāqūt, *Mu'jam al-buldān*, II, 541, mentions another forgery, *manāḥij al-'ābidīn*, which was fathered on Ghazālī.

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¹ The first figure refers to Mille. Goichon's translation and the second to Forget's text.