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**THE ROYAL ASIATIC SOCIETY, SERIES 3, PART 4, NO.1 - 1994**

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**FAITH AND PRACTICE OF ISLAM: THREE THIRTEENTH-CENTURY SUFI TEXTS.** Translated, introduced and annotated by WILLIAM C. CHITTICK (SUNY Series in Islam.) pp. xv, 306. Albany, State University of New York Press, 1992. US \$59.50 (cloth). US \$19.95 (paperback).

This volume contains an annotated translation of three short Sufi texts of the school of Ibn al-'Arabī. They are *Maṭālī'-i imān*, edited by W. C. Chittick in *Sophia Perennis* 1978; *Tabṣīrat al-mubtadī*, edited by Najaf'ālī Ḥabībī in *Ma'ārif* 1364/1985; and *Manāḥij al-sayfiyya*, edited by N. Māyil Hirawī



(Tehran 1363/1984). In the editions, the first two texts were ascribed to Ṣadr al-Dīn Qūnawī (d. 673/1274), the well-known disciple and stepson of Ibn al-'Arabī, and the third was attributed to an otherwise virtually unknown Abu l-Ḥaqā'iq Muḥammad Juwaynī. Discussing the authorship (pp. 255–62), Chittick suggests that all three were written by the same author, who may be Ṣadr al-Dīn Qūnawī but more likely is a less known contemporary Naṣīr (or Nāṣiq) al-Dīn Qūnawī. All three texts offer a concise summary of the essentials of Islam from a Sufi point of view. The first two deal with the major themes of faith under the headings of God's unity (*tawḥīd*), prophecy (*nubuwwa*), and eschatology (*ma'ād*). The third deals in addition with basic ritual, primarily ritual purity, prayer, and fasting.

The translation is careful, generally accurate, yet smoothly readable. There is a certain problem of idiosyncratic rendering of some terms. The translator evidently had in mind the converted and prospective converts and bends backwards to avoid terms which in western ears have a medieval theological flavour. Thus he translates *kāfir*, infidel or unbeliever, as truth-coverer. This not only obscures what the term traditionally meant for Sufis just as for other Muslims, but rests also on a false etymology. For while the root *kafara* may mean to cover, the term *kāfir* is derived from *kafara bi-*, which is regularly defined as the equivalent of *jahāda*, to reject, repudiate. *Qadar* may be correctly rendered as measuring-out in the Qur'ān, but in later usage in *ḥadīth*, theology, and among the Sufis it meant, often combined with *qadā'*, divine ordainment, determinism, predestination. *Iḥsān*, doing good, plainly does not mean virtue, perfection. *'Izza*, might, glory is not inaccessibility. Translators are in these and similar cases generally well advised to retain the traditional rendering while pointing out any specific development in a given context rather than obscuring the historical background of any discussion.

In the annotation, the abundant quotations of *ḥadīth* and poetry, much of it by Sanā'ī and Awhād al-Dīn Kirmānī, are carefully identified. (The unidentified line of Arabic poetry on p. 71 ll. 6–9 is from a wine-song of Abū Nuwās.) The notes on doctrinal questions are useful but not always reliable. There is, for instance, no sound basis for disputing the common Qur'ānic and Islamic doctrine in the text on p. 53 l. 11 that the punishment for infidels in hell-fire is everlasting (see note on p. 197). It is certainly not the case that "even most Kalām authorities had to admit that it is not quite accurate". The text on p. 77 l. 30 hardly "alludes to a different understanding". The translator fails to note the strict Ash'arite theological position espoused in various passages of the texts (pp. 43, 46, 61, 79, 122–4).

In the introductory discussion and the concluding chapter on Sufism and Islam, the author's apologetic perspective is most apparent. A judgement that "most of the great poets of Islamic civilization are rooted in the Sufi tradition" (p. 15) evidently reveals more about the author's literary preferences than about poetry in the Islamic world. By stripping the term Sufism from its historical foundation Chittick arrives at identifying it with true Islam in general. "Wherever there are Muslims, there are Sufis, although they may not go by that name ... Ideal Sufism – if it has ever been embodied in human beings – must be attributed to the Prophet and the great shaykhs of the past" (p. 174). "Sufism ... is simply full and complete actualization of the faith and practice of Islam ... Islam without Sufism is an aberration from the Koranic norm" (p. 178). Is it time to rename Islam Sufism?

W. MADELUNG