

THE REFLECTION OF IBN AL-‘ARABĪ’S *NAṢĪḤAH* (COUNSEL) IN THE ADDITIONAL MATERIALS OF THE BROWNE MANUSCRIPT

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Abstract

The methods of how naṣīḥah (counsel) permeates through the writing of the Islamic scholars the past remain unclear. This is important as they hold the responsibility to uphold it as a Warithā Kāmilah (perfect inheritance of the Prophetic knowledge) to uphold the religion of Islam and has traditionally been strongly practiced. According to a Ḥadīth Muslim, naṣīḥah is towards God, His Messenger, the Qurān, the Rulers and the Muslim community. The scholars of Tasawwuf, in particular Ibn al-‘Arabī practices naṣīḥah in the same spirit of which the methods of counsel, literary style and content of his naṣīḥah inclines unique to his conception. This was found through a textual and conceptual analysis of manuscript MS A233.4 obtained from the Browne collection in Cambridge University Library. This manuscript in particular is special as it consists of 2 main sections which consists of firstly the Risala of Ibn al-‘Arabī to Fakharuddin Ar-Razī and the second section consists of 9 parts of additional materials consisting of different poems, historical accounts, didactic stories and allegories. The copyist most probably served as an editor and textological study revealed that the copyist preferred the methods used by the Sufis rather than the Mutakallimun. The existence of these additional materials strongly suggests that the method of counsel practiced by the Sufis has been well circulated and served as educational texts for learning.

Keywords: *Naṣīḥah, Tasawwuf, Mutakallimun, Sufis, Risala, Islamic Scholars, Warithā Kāmilah*

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INTRODUCTION

In the tradition of Islam, *naṣīḥah* (counsel) is a method to provide an explanation of the practices and functions of the religion. In a way it is a mechanism of maintaining the sanctity and purity of the religion. Hence, the scholars of the tradition of Islam hold the responsibility to dispense it. The contents and methods that carry the aim of delivering the *naṣīḥah* are crucially fundamental. As narrated in the Ḥadīth Muslim:

"الدِّينُ النَّصِيحَةُ. قُلْنَا: لِمَنْ؟ قَالَ: لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَاقِبَتِهِمْ"

On the authority of Tamim Al-Dari (may Allah be pleased with him): The Prophet (peace be upon him) said, “The religion is *naṣīḥah* (sincerity).” We said, “To whom?” He (peace be upon him) said, “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.” [Muslim]

Therefore imparting a *naṣīḥah* is a trust to a scholar. As Narrated by Al-Qushairi¹ in his work “I asked Shaykh Abu ‘Abd al-Rahman al-Sulami² about sincerity, he answered :I asked Jibril about sincerity .He answered :I asked the Lord of greatness about sincerity.He answered :This is one of My mysteries,which i have deposited into the hearts of those servants whom I love”.In another definition according to Jurjani³ *naṣīḥah* carries the definition of the call to righteousness and a resistance against whatever there is in it corruption.In the core practice of Islam, the scholars carries the responsibility of formulating and imparting it.Moreover the meaning of *naṣīḥah* echoes in the Quran especially in Surah Al-Asr (*Time*) :

Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy (103:3)

The method of *naṣīḥah* (counsel) studied here is however, focused to the tradition of writing in Islam.On general, tasawwuf from the thirteenth century went through a stage of formalization through theological and systematic formal writings and works which was different from before.In the beginning,knowledge of tasawwuf was transmitted mainly through hagiography,spiritual ethics,the theopathic locution(*shaṭḥ*),allusion(*ishāra*),paradox and poetry⁴.Inadvertently this further shows the possibility of transmitting the virtue of Islam is not just confined through speech and action ,it is able to be transmitted effectively through writing.

Following that tradition ,Ibn al-’Arabī⁵ wrote a letter to Fakharuddin Ar-Razi⁶ in view

¹ Abd al-Karīm ibn Hawazin Abū al-Qāsim al-Qushayrī al-Naysābūrī (d.1072) was an Arab Muslim scholar, theologian, jurist, legal theoretician, commentator of the Qur’an, muhaddith, grammarian, spiritual master, orator, poet, and an eminent scholar who mastered a number of Islamic sciences.He combined the routine instruction of a Shafi’i law specialist and Hadith expert (muhaddith) with an orientation to Tasawwuf.D.Knysh,2007,Al-Qushayri’s Epistle On Sufism,Garnet publishing,37

² Abu ‘Abd al-Rahman Muhammad Bin al-Husayn al-Sulami al-Shafi’i, commonly known as al-Sulami (d.1034), was a master in Hadith ,commentator of the Qur’anic as well as a master in Tasawwuf ,a Sufi hagiographer, and a prolific writer.Thibon.2019.Les Générations Des Soufis Ṭabaqāt Al-ṣūfiyya de Abū ‘Abd Al-Rahmān, Muḥammad B. Ḥusayn Al-Sulamī , Brill.

³Jurjani,”*Kitāb al-Ta’rīfāt*”.2016.Dar An-Nafae,Beirut:233. His best-known work is the *Kitāb al-ta’rīfāt* (“Book of Definitions”), a short dictionary of technical terms from tasawwuf,kalam, philosophy, and philology.

⁴ T.Mayer.2008.Theology and Sufism.Cambridge University Press,259.

⁵ He is known as Abū ‘Abd Allāh Muḥammad ibn ‘Arabī al-Ṭā’ī al-Ḥātimī; 91165–1240) was an Andalusī Arab scholar, Sufi , poet, and philosopher, extremely influential within Islamic thought.He was well known to with his doctrine of Waḥdatul-Wūjūd(Oneness of Being).Nasr, Hossein.1976. Three Muslim sages : Avicenna, Suhrawardī, Ibn ‘Arabī. New York: Caravan Books.

⁶ Fakhr al-Din al-Razi(d.1209), whose full name was Abū ‘Abd Allāh Muḥammad ibn ‘Umar ibn al-Ḥusayn , was born in 1149 or 1150 CE in Ray often known as Sultan of the Theologians, was a polymath, scientist and one of the pioneers of inductive logic.He wrote various works in the fields of medicine, chemistry, physics, astronomy, cosmology, literature, theology, ontology, philosophy, history and jurisprudence. He was one of the earliest proponents and skeptics that came up with the concept of multiverse, and compared it with the astronomical teachings of Quran.He left a very rich corpus of philosophical and theological works that reveals influence from the works of Avicenna, Abu'l-Barakāt al-Baghdādī and al-Ghazali. Two of his works titled Mabāhith al-mashriqiyya fī ‘ilm al-ilāhiyyāt wa-l-tabi’iyyāt (Eastern Studies in Metaphysics and Physics) and

of reprimanding him in the dependence of only the faculty of rationality in obtaining certainty in knowledge. This inadvertently depicts a case study of the method of Ibn al-'Arabi or Tasawwuf in general in giving counsel. This involves a level of counsel to another leading scholar in a different discipline. He used technical terms befitting into the discourse of knowledge which is generally agreed upon in both Kalaam and Tasawwuf but at the same time introduced terminologies that exclusively used in Tasawwuf. Furthermore we observed that Ibn 'Arabī formulated his *nasiha* in this particular subject in conformity to his own method and style.

LITERATURE REVIEW

The previous work on the concept of *naṣīḥah* can be divided into studies on the Tasawwuf and Mutakallimun contradictions, studies on *Naṣīḥah* and studies on the treatise.

Studies on the Tasawwuf and Mutakallimun Contradictions

This paper by Ayman Shihadeh⁷ dilutes the polemical relationship between the theologian and the sufis, where he concludes that the probability of a theologian to ascend to the level of the sufis purely on the premise of doubting on the methods of rationality itself and is an eventual next level of arrival. The connection between kalam and sufism is entirely consistent and logical and not necessarily polemic at all. He however does not cover the concept of counsel between the two disciplines.

Studies on the Concept of *Naṣīḥah*

The paper by Wirajaya⁸ studied on Syair *Naṣīḥah* which is a renowned Malay sufi poem. The poem is highly laden with sufi expressions and has successfully survived throughout times due to its “disguised” nature and had been saved from termination by the state as compared to other sufi works. This paper found that the communication methods, namely language of symbolism used by the Sufis was effective in spreading their *da'wah* to the public despite repression by the state. It expounds the effect of poetry and the subtlety of the language used to deliver effective *da'wah* to the public. This paper however does not cover the language used by the Sufis to address the scholars.

Anhorn⁹ on the other hand, highlights the denunciary power of *naṣīḥah* encompasses, namely it needs to stand on the basis of established tradition and scholarly consensus which was usually practiced during the pre-colonial era. With the modern collapse of the scholarly community as well as changes of forms and content of Islamic knowledge, a loophole of a highly radicalized ideological formulation of *naṣīḥah* emerged. It also found that without traditional restraints, the *naṣīḥah* has been used to propagate fundamentalism. There should

al-Matālib al-'Aliyah (The Higher Issues) are usually regarded as his most important philosophical works. Cooper, 1998. al-Razi, Fakhr al-Din. Routledge Encyclopedia of Philosophy..

⁷ Ayman Shihadeh. 2007. The Mystic and the Sceptic in Fakhr al-Dīn al-Rāzī, Edinburgh University Press: 101-118

⁸ Wirajaya. 2020. Representation of the Communication Strategy for the *Da'wah* of the Sufi Order in Syair *Nasihat* as an Effort to Strengthen National Unity. *Icosaps*: 56–63.

⁹ Anhorn. 2010. *Nas And Ideology: Evolution in Religious Authority in Post Colonial Morocco*. PhD dissertation, Queen's University.

be criterias and regulations in place that the *naṣīḥah* is not misused. This study however only touches on the aspect of content of the *naṣīḥah* and the domain of tension between the state and scholars in deliberating on *naṣīḥah* for the interest of the public.

Another paper written by Bunyazade¹⁰ proposes an outline of a defined philosophy of counsel used by the Sufis. He highlights the different stages of counsel namely starting from the stage of *muraqaba* then producing a state of fear or love (which is the second stage). This then progresses to the next stage of intimacy (*uns*) where the person is lead to a state of total reliance on God, this is where the person who is counselled is left alone. The person then advances to the stage of tranquility thereafter. The final stage is the state of *Yaqin*. He then generalize these stages into three distinct stages of '*ilm al-yaqin* (Knowledge of Certainty), '*ayn al-yaqin* (Eye of certainty) and *haqq al-yaqin*. His paper however does not touch on the style of language used by the Sufis in reaching their aims to elevate the person to a higher level of certainty.

McKane¹¹ on the other hand wrote about a general survey on several cases that involves some important counsels (mainly through letters) that have shaped the landscape of the contemporary Islamic world. The author discusses the realm of counsel mainly in the scope of political-theological spectrum of Islam. Firstly he describes the aspect of the importance of polity in the case of formation of Pakistan through Islam is a comprehensive concept that has to be urgently addressed by political power and implementation to a full fledged statehood. He observes that the responsibilities and constraints imposed by the exercise of political power and the emergence of nationalism in turn thwart the attainment of a thorough-going Islamic state. Secondly he found that generally there is contraction between pragmatic statesmanship and Islamic orthodoxy or, as in the case of Turkey, there is a deliberate opting for a secular and national state. Radical counsels are not lacking but they tend to lean towards political rather than theological issues and the most sensitive areas of debate are often left unexplored, even where political radicality has obvious theological implications. In most cases it is attributable conservatism; in some cases it may be a matter of prudence and tactics and reflect the desire to benefit the government without becoming too involved in theological debate over the status of the Qur'an and the Sunnah. This study however is purely observational and does not emphasize on specific concepts of counsels in particular.

Browne highlights the lexical sufi terms used by al-Ghazzālī in his treatise towards the rulers to project his inclination towards Sufism, although the paper only stresses more on the term of *khawass* and *amm* (the elect and the masses) which he observes may even cross towards a political tangent. This letter only pertains to the scope of advice of a scholar towards the ruler.

Studies On The Treatise

The recent work by Mohammed Rustom¹² translated the same treatise from Arabic to English after last it was translated to French in 1960. He described at length the content of the letter with the emphasis of Ibn al-'Arabi's observation that Fakhr al-Dīn al-Rāzī is overly dependent on his rational faculty. He presented the historical background of the letter as well as attempts to transliterate the terminology used by Ibn al-'Arabi in this letter. Overall it is a

¹⁰ Bunyazade.2019.Philosophical Counselling and Sufism.METAFIZIKA International Journal of Philosophy and Interdisciplinary Studies 2 (3): 7–22.

¹¹ McKane .W.1965.Islamic Surveys: Counsels in Contemporary Islam.Edinburgh University Press:255

¹² Rustom,(2014) ,Ibn 'Arabi's letter to Fakhr Al-Dīn Al-Rāzī study and translation, Journal of Islamic Studies.

detailed work but did not emphasize the reasons of why the style of language is used by Ibn al-'Arabi and the philosophy underlying the *naṣīḥah* that is given by Ibn al-'Arabī.

Therefore the gap that we have identified here is the method of counsel and form of language that is used by the Sufis to address scholars the Islamic tradition.

METHODS

We conducted a library and archival research to locate this manuscript and further constructed its historical background and significance in Islamic history. We further carried out a translation for the whole manuscript from Arabic to English. We performed an external analysis to identify and attribute the form of the writing style on both the treatise and the additional materials. This was followed by an internal analysis which consists of textological, content analysis and a historical review. Through content analysis we found that the forms of the *naṣīḥah* in the first and second parts are similar. We proceeded to analyse the correlation of forms of *naṣīḥah* (counsel) in the additional materials to the *naṣīḥah* of Ibn al-'Arabī in part 1 of the manuscript.

SOURCE

We analyzed a manuscript obtained from Cambridge University Library Archives numbered MS A233.4 Browne. The manuscript consists of 2 main sections. The second section is divided into 9 parts. The first section consist of the letter from Ibn al-'Arabi to Fakharuddin Ar-Razi. This is noted by the title of the letter written in red ink marking "The book of Sheikh Muhyiddin Ibn al-'Arabī to Imam Fakhārūddīn Ar-Rāzī". The letter occupies 5 folios, consisting of approx. 1355 letters, written in *Naskh* script. This is followed by 15 folios of additional materials in the same manuscript.

The first section of the manuscript occupies the Risala of *naṣīḥah* (counsel) of Ibn al-'Arabi to Fakharuddin Ar-Razi itself (marked by title and ended in folio five with a small red symbol marking). The second part were other stories and narrations and poems which are made up of more subparts. This second section was classified as divisions of the completeness of the narration. The first, second, third, fourth are completed works, the fifth not completed, the sixth is completed and the seventh not completed. The index of the Browne collection describes the content of the additional as the following:

- 1) Munāẓaratu Rukni'd-Dawla m'a ṣ-Ṣādiq an account of a polemical debate that happened in the court of Rukni'd-Dawla Buwayhid¹³ (d.976)
- 2) Some extracts and anecdotes consists of:
 - a) A story of a Shaykh from Kufa who reviled the Umayyads and their ancestors in the presence of Caliph Hisham ibn 'Abdūl Malik¹⁴
 - b) Story of the poet Abūl-Hassan Naṣrullah ibn Unayn and the ode which he addressed to al-Malikul-'Aziz, the brother of Saladin.

¹³ Also called Hasan (d.976), better known by his laqab as Rukn al-Dawla was the first Buyid amir of northern and central Iran. Buyid Empire was a Zaydi and, later, Twelver Shi'a dynasty of Daylamite origin. Founded by Imad al-Dawla, they mainly ruled over central and southern Iran and Iraq from 934 to 1062. Bosworth. 1996. *The New Islamic Dynasties: A Chronological and Genealogical Manual*. New York City: Columbia University Press.

¹⁴ Hisham ibn Abd al-Malik ibn Marwan (d.743) was the tenth Umayyad caliph, ruling from 724 until his death in 743.

RESULTS/DISCUSSION

In the context of external criticism through a visual analysis we found that the writing follows the same consistency which reflects that the copyist is the same person. The space taken by the Arabic text of the Risalah is 9 cm x 17cm. On each page the text is placed on the right containing 18 lines to a page. The spacing between each line is 0.5 cm. Certain words for example “*Yanbaghi*”, “*Wa’lam*”, “*Ya’lam*” were written in red ink, noting a tone of reprimand or a change of subject matter. The writing was clear and legible throughout. There is no watermark on the paper. The paper has yellowed and the writing is in predominantly black ink. The Arabic texts are very clear and the manuscript is well preserved and is in good condition. The pages of the manuscript is unnumbered. There is no obvious colophone. At the margins on the side there are words marking the principle idea of the paragraph of the letter. The style of hand writing is consistent, using red ink for important parts of emphasis in view of context, diacritic, same script throughout. The small red symbol that signifies the full stop or the end of the story.

On the margins, there are small notes on the side marking either an importance of a concept or an emphasis. The date of the writing of this manuscript is not known, and the identity of the copyist and location lie within the same manner. There is no colophon to indicate the last page. The date of publication and the identity of the copyist are unknown.

The internal analysis through textological analysis allowed us to classify the structure of methods of *naṣīḥah* in the additional materials into five distinct forms, namely through:

- 1) Allegories
- 2) The sayings related to the Prophet
- 3) Historical narrative
- 4) Didactic narrative
- 5) Poetry

These forms, however are not present directly or exclusively to every plot; some of the plots carry a combination of several forms of the *naṣīḥah* (counsel). It encapsulates different themes of ethics and morality, and its objective is to serve as a mode of didactic and educative function. Table 1.1 exhibits the relationship of form, the text itself and the message that it carries.

Table 1.1

Reference in Manuscript B Total lines :198	Text	Form	Notes
B(F6,6-8) ¹⁵	It is said that the man(spy) was	1)Historical	Preservation of

¹⁵ For the purpose of citation and reference to the manuscript from here on, the manuscript is described by folios, parts and lines. The manuscript in total is made of 20 folios, each of which carries 16-18 lines. The letter itself occupies 5 folios which is called part A, and the additional materials making up the remaining folios are labelled part B. As this reference to the manuscript is B(F6,6-8) which means part B of the manuscript from folio 6 and lines 6 to 8.

	<p>caught because he has betrayed the king and was arrested and was interrogated about his strategy. The king says “ Tell him to write to the other spies so that they may appear contemptuous before the interrogator. And tell him to leave(betray) us or he will risk being hanged. Do not answer him except at his request, or if he is questioned by an experienced man.”-</p>	<p>narrative.</p> <p>2)Didactic narrative</p>	<p>life rather than loyalty to sovereignty.</p>
B(F9,1-16)	<p>It was said between the righteous that the Amir-ul-Mukminin thought and linked to the Rasullullah s.a.w in front of both east and west with the two Husseins on Ibn Talib’s saw in a dream the he said “Oh Amir-ul-Mukminin as for the your opening of Makkah and and may Allah swt be gentle on them ,there are men, women and children should have the aspiration to forgive and pardon to Abu Sufyan and his family who were hostile to them and when the King conquered and won with your off-spring who were killed and robed and looted and insulted. Then Rasullullah s.a.w. said go and listen from this poet and he said go pay attention from the dream and my eyes overflowed by bearing tears and turn your face to from this present time in the middle of the night until the poetry was read to you and you check the door.Then leave until in it without paper and pen tell them he saw with it that he commanded me with it ,then he cried strongly and</p>	<p>1) Historicalnarative</p> <p>1) The dream and sayings related to the Prophet s.a.w</p>	<p>The value of forgiveness for people who had oppressed the Muslims before and now had embrassed Islam. The centrality of the figure of the Prophet s.a.w in didactic message</p>

	swore by it who breaks from the creation taking account of this verse”		
B(F19,1-16)	“Messenger of Allah (s.a.w) when he returned from Hujjatul Wida, he rode a camel named Hazilah while traveling with him and no one was in front of him(escorting) that announced his presence to other people. And he said that Ar-Rashid also did the same and there were slaves who did the exact act without any remorse and then Bahalul laughed and made him say that there were slaves who did so, Ar -Rashid felt ashamed by this”-B(F19,9-12)	1) Didactic narrative 2) Historical narrative.	The practice of humility by the leader taking the lead from the like the Prophet s.a.w.
B(F10,3-8)	It was narrated that the aunt of Hatim ,a generous woman whom does not leave anything behind except that she is generous with it.At a time she passed her brethren food to taste and satiate the pangs of hunger and some people thought that he found the food himself,then they gave him some portion of money in a package.And they said ;”Spend as much as you need.” Then he was visited by a woman who was begging and he said to her there is a package and you too have to taste food and he passed it to her because no one had stopped her from asking.	1)Historical narrative 2)Didactic narrative	The virtue of generosity
B(F10,10-13)	Said a brother in a story ,The father of Yazid said to his smallest son .Oh my son what is the worst calamity,he said hostility towards the intelligent,he asked again is there any other besides that ,he	1)Historical narrative 2)Didactic narrative	Recognition of virtuous character in people .

	said the problems of the misers,he said again is there any other than that women who are weak in characterwhen they meet each other.		
B(F12,1-3)	Abu Aṭāhiyah said “I saw the most important part of today is that i saw a boy with a bag ,then i was fascinated by his intelligence.I said i wanted to have a child like him then he said it is an easy affair to want to be a father to a child like him”.	Historical narrative	Respect and reverence to the young.
B(F11,7-12)	Said a person from some of the people of letters (literature) until some of the real men of letters from the notable writers in all fields , then it was said some of the members,It is said from Rasullullah s.a.w saw them sat together and He s.a.w discussed with him , one of them said that Rasulullah SAW said this is one of the places that guidance is bestowed for people who meet for milk(knowledge)	1) Sayings attributed to the Prophet s.a.w. 2)Allegories	The virtue of knowledge revered by the Prophet s.a.w
B(F13,1-13)	Kitab al-Ansab As-Sam'ani: In Baghdad there is a place he called Ar-Ruṣūfāh at the door al-Tāq and within it there is Masjid Al-Kabir al-Māḥdi. There t came a poet named ‘Ali Ibn al-Jāḥīm who was made famous by a well known qasidah .For this poem there is a story that I obtained. I heard Abu Al-barakat bin al-Akhwah At-Thahiri in Baghdad he was discussing he said there was a a person sitting at the bridge then a beautiful woman passed by	1)Historical narative	The position of certain believers in aiding the well being of the other believers.

	<p>and a man with good appearance met with her and then said, "God have mercy on Ali b. al-Jahm." After that the woman said hastily” Rahimullah Abu al- A’la’ Al-Mā’ari” and then both of them proceed to leave.I said ,what was the meaning of their conversation and I had doubts and want to follow their conversation.</p> <p>Then I said ,what is better is to follow what the woman said because if I don’t understand her words at least I can follow what she answered during the first question.Then I said , "By God and my life ,you said to me what I wanted ;for praying for the well being of both Ali b. al-Jahm and Abu al-Ala al-Maari”.Then she laughed and said what I meant by pleading for well-being on Ali bin Al-Jahim because I saw on her words in the poem.Both of them gave their satisfactory appraisal on me in their poems.</p>		
B(F14,1-4)	<p>It was said that there was an Egyptian pottery maker named Umar and he wrote in all jugs that was manufactured there were two verses(of poetry) where Umar wrote on scraps</p> <p>Ask me about Hellfire the immortality , I said its people and from them the inhabitants Who saw the worst torment who , Averting purity will inherit from it’s father</p>	<p>1)Allegories 2)Poetry</p>	The reminder of the life of the Hereafter.

We found through textological analysis the main form of the *naṣīḥah* (counsel) is

byhistorical narration which is seen in almost all the folios. This is followed by didactic stories with the support of allegories, poetry and narrations of prophetic dream. As a conclusion from the point of view of form historical narrative was mainly used to highlight the importance of the messages of virtuos conduct such as forgiveness, humility, generosity, revering the young, and the tenets of belief in Islam such as the importance of knowledge and station of its bearers and inheritors, and the importance of the life of the Hereafter.

Moreover not only there manifestations of form there are also conceptual manifestations of Section 1 on section 2 of the manuscript. The table 2.1 below contains the comparison between the two sections.

Table 2.1

Form	Text from part 1 of Manuscript Letter to Fakharuddin Al-Razi from Ibn al-'Arabī	Text in part 2 of Manuscript Additional Materials	Theme
1) Allegories 2) Historical narrative	It is necessary to purify and then beautify, abandoning lusts, abandoning attachments and everything that is mundane, and beautify yourself with virtues, morals and remembrances until the manifestation occurs. To truly understand Him, one must empty the heart of such contemplation and instead seek to witness His presence directly. The one with high aspiration should not learn this kind of know-ledge from the world of imagination (‘alam al-khayal), which contains embodied lights (al-anwar al-mutajassada) that point to meanings beyond them. For imagination causes intellectual meanings (al-maani al-aqliyya) to descend into sensory forms (al-qawālib al-hissiyya) just how knowledge takes the form of milk, the Quran manifests as a rope (the wasila between the earth and the sky), and religion appears as a shackle as it retains the human from	Said Abu Zakariyya Yahya al Khātib Al Tābrizī know that the linguists (people of Adab) are different in their status and they are proud of their dignity. For the best knowledge is about the book and the sunnah and both are the axis and the origin of all knowledge and the origin of all understanding, and because both are the ways to know God, and to be grateful for His blessings and the way to attain happiness and success to Paradise, and the fact of such recognition is	Both parts of texts discusses the question of the epistemology of knowledge: Part 1 discusses the source of knowledge that reaches the reality of Haq-ul-Yaqin (Reality of knowledge). Part 2 on the other hand highlights the importance of mastering the Arabic language to understand the verses of the Quran.

	committing sins. Source from:A (Folio 2,2-6)	invalid except by knowing the Arabic language that can distinguish between correctness and error. With the knowledge of the language that explains the expressions that explains the parables and the science of rhetoric and the knowledge of syair because they are examples used to explain the book of Allah s.w.t and the unknown phrases in the hadith of the Prophet s.a.w. Mentioned from the Prophet s.a.w on the advantages of poem and he encourages to know it through the narration of Abdūllah ibn Abbās he said that he was an Arab to the Messenger of Allah (s.a.w) he spoke with clear words, then said that the Prophet s.a.w was amazed at the transparency of his words. And there He s.a.w	
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		<p>said is wisdom in the poem. The Prophet s.a.w was approached by Abdullah bin Zūhir from his father came al-A'laa bin al-Hadramul and said to him, "Do you read anything from the Quran and he said "Yes" then he recited a verse from surah 'Abasa and he added himself to the verse and the Prophet seemed to justify it and said quite enough. This surah is sufficient and the Messenger of Allah (may peace be upon him) said that it is permissible for you to say something about the verse and then he recites the verse.</p> <p>Source from: B (F16,1-18)</p>	
Sayings and virtues related to the Prophet s.a.w.	<p>And my companion should know Allah grants him success: that the complete inheritance is exists in every aspects, not in some aspects , for 'The knowers are the heirs of the prophets.'The sane savant should strive to be an heir of all aspects , and not to be incomplete, and my companion Allah give him</p>	<p>From Muhammad bin Yahya al-Fārīsi he said: Abu Nūwās saw al-Riḍha 'alayhi al-salam he came out from a meeting with al-Ma'mun who was mounting</p>	<p>The concept of complete inheritance from the Prophet s.a.w. In the text of part 1 of the manuscript the complete inheritance of knowledge was implied whereas</p>

	<p>success has known that the good of human nature it carries divine knowledge and its ugliness is the opposite of this. A person who is aspirant should not waste his life in knowing innovated practices and its details, and he'll miss his chance from his lord and he should also to free his nafs from the control of his intellect, as intellect has its own place, and the required truth is not that, Knowledge of Allah is other than knowledge of the existence of the Allah.</p> <p>Source from: A(F1,10-15)</p>	<p>his mule then approached him and sent his salutations to him. And he said "Oh the grandchild of Rasullullah s.a.w, and it was said you had a few refrains of the syair. I am interested to hear them", then it was read to him. If the eyes see you after the end, And when the doubt opposed you, The heart steadied you, And if people made you a guide/imam, The caravan will be guided to you by your breeze. After that with the grace of Al-Ridha 'alayhi al-Salam; there came with a few refrains of the poem which was never read aloud to anyone.</p> <p>Source from: B(F8,1-14)</p>	<p>in part 2 it is the complete inheritance by legitimacy of lineage and the responsibility of leading of the people.</p>
Didactic narrative	<p>The intellect comprehends Allah through His existence and via negation (salvation) rather than affirmation (ithbaat) a perspective that diverges from the consensus of most rational thinkers and</p>	<p>It was said between the righteous that the Amir-ul-Mukminin thought and linked to the</p>	<p>The concept of the purification of the soul to attain higher certainty in either knowledge and faith. The first part of</p>

	<p>theologians, except for our revered teacher Abu Hamid¹⁶, who aligns with us on this matter. Allah, in His greatness and glory, transcends the grasp of the intellect through mere reflection and rational thought. To truly understand Him, one must empty the heart of such contemplation and instead seek to witness His presence directly. The one with high aspiration should not learn this kind of knowledge from the world of imagination (‘alam al- khayal), which contains embodied lights (al-anwar al- mutajassada) that point to meanings beyond them. For imagination causes intellectual meanings (al- maani al-aqliyya) to descend into sensory forms (al-qawālib al-ḥissiyya) just how knowledge takes the form of milk.</p> <p>Source from A(F1,16-18) and A (F2,1-6)</p>	<p>Rasullullah s.a.w in front of both east and west with the two Husseins on Ibn Ṭhālib’s saw in a dream the he said “Oh Amir-ul-Mukminin as for the your opening of Makkah and and may Allah swt be gentle on them ,there are men, women and children should have the aspiration to forgive and pardon to Abu Sufyān and his family who were hostile to them and when the King conquered and won with your off-spring who were killed and robed and looted and insulted them” Then Rasullullah s.a.w. said, "Go and listen from this poet” and he said “Go pay attention from the dream” and my eyes overflowed by bearing tears and</p>	<p>the manuscript describes the path of attaining certainty of knowledge through purification of the heart. Part 2 of the manuscript narrates the call of forgiving others who have been trasgressors. This is a purification act of the heart in view of being a leader . Here the method of direct knowledge transmission through the dream of the Prophet which is similar to the method of kashf(unveiling) og the Sufis. They are similar as the knowledge is not transmitted to physical learning or intermediary.</p>
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¹⁶Abū Ḥāmid Muḥammad ibn Muḥammad al-Ṭūsiyy al-Ghazali known commonly as Al-Ghazali (d.1111), was a Persian Sunni Muslim polymath. He is known as one of the most prominent and influential jurisconsults, legal theoreticians, muftis, philosophers, theologians, logicians and mystics in Islamic history. He is considered to be the 11th century's mujaddid, a renewer of the faith, known with the title of "Proof of Islam" (Ḥujjat al-Islām). Griffel, F. 2016. Al-Ghazali. [The Stanford Encyclopedia of Philosophy](#).

		<p>“Turn your face to from this present time in the middle of the night until the poetry was read to you and you check the door. Then leave until in it without paper and pen and tell them he saw with it,” then he commanded me with it, then he cried strongly and swore by it who breaks from the creation taking account of these verses.</p> <p>Source from: B(F9,1-13)</p>	
<p>1) Historical narrative</p> <p>2) Didactic narrative</p>	<p>It has been reported to me from one of your brothers whom I trust, and who is amongst those sincerely disposed towards you that he saw you weeping one day, and so he and those present asked you why you were weeping. You replied, ‘A position to which I have adhered for the past thirty years has become clear to me thanks to a proof which has just dawned upon me. It turns out that the truth of the matter is contrary to the previous position. So I cried and said to myself, “perhaps that which has occurred to me is also like the first position!”’ (The new evidence may also be wrong) This, then, is what you said. It is impossible for the one</p>	<p>From Kitab al-Insab As Sama’ni In Baghdad there is a place he called Ar-Rūsūfah at the door al-Tāq and within it there is Masjid Al-Kabir al-Mahdī. There there came a poet named ‘Ali Ibn al-Jāhīm who was made famous by a well known qasidah. For this poem there is a story that I obtained. I heard Abu Al-Barakat bin al-Akḥwāh At-</p>	<p>The concept of reverence for brotherhood and removing difficulty of the other. Both texts depicts narrations of difficulty at the beginning and a quest of clarification of meanings.</p>

	<p>who knows through the scope (martaba) of the intellect and reflection to be at rest or tranquil, especially when it comes to knowing Allah ; and it is impossible for him to know His quiddity (mahiyya) by way of rational consideration. So, my brother, what ails you that you remain in this predicament and not enter upon the path (Tariq) of self-discipline (riyada), inner struggles (mujahada), and spiritual retreats (khalwa) – which have been instituted by the Messenger of Allah (Allah bless him and grant him peace)</p> <p>Source from: A(F3,1-9)</p>	<p>Ṭḥahirī in Baghdad he was discussing he said there was a person sitting at the bridge then a beautiful woman passed by and a man with good appearance met with her and then said God have mercy on Ali b. al-Jahm. After that the woman said hastily Rahimullah Abu al- A'la' Al-Maari and then both of them proceed to leave. I said ,what was the meaning of their conversation and I had doubts and want to follow their conversation.</p> <p>Then I said ,what is better is to follow what the woman said because if I don't understand her words at least I can follow what she answered during the first question." Then I said ,by God and my life ,you said to me what I wanted ;for praying for the</p>	
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		<p>well being of both Ali b. al-Jahm and Abu al-Ala al-Maari. Then she laughed and said what I meant by pleading for wellbeing on Ali bin Al-Jahim because I saw on her words in the poem. Both of them showed their reverence to me in their poems.</p> <p>Source from: B(F14,1-12)</p>	
Didactic Narrative	<p>An intelligent person should discover these two types of knowledge by way of self-discipline, inner struggle (mujahada), and spiritual retreat under specific conditions (tariqa mashrūtā). I wanted to discuss, step-by-step, the spiritual retreat, its conditions, and what is disclosed in it, but the present moment (waqt) prevents me. I mean by 'present moment' the scholars of evil.</p> <p>Source from: A(F5 ,13-18)</p>	<p>It is said that when Ar-Rashid(the Khalif) performed Hajj, he entered Kuffah and was greeted by many people, one of them was named Bāḥālūl and then Ar-Rashīd entered with great presence and glory. And he said to the crowd , I see you, Bāḥālūl stood on the path of Ar-Rasīd. Ar - Rashīd then called . the person who was carrying raised "mahaffa" (the chariot that carries the king)</p>	<p>This depicts a method of debate and critic of apprehending. The first part of the manuscript critics the presence of Ulama' Su'(misguided scholars)which inhibit him from expounding the discussion further. In part of the manuscript, a common man apprehends the Ruler in showing off his reign of leadership to the masses.</p>

		<p>and then he stuck his head out of the mahaffa and he saw Bāḥālūl and said to him”Bāḥālūl why are you here?” Bāḥālūl said that he wanted to ask him, Ar-Rashid said,”Ask me, then Bāḥālūl said, "Are you from the family of Rasullah s.a.w?” And said al-Rashīd, "Who I am so that you want to raise my rank to the Messenger of Allah?" Bāḥālūl said in Rinārāt(a place in Baghdad)” Al-Fulan that the Messenger of Allah (s.a.w) when he returned from Hujjatul Wida, he rode a camel named Haḥīlah while traveling with him and no one was in front of him(escorting) that announced his presence to other people”. And he said that Ar-Rāshid(the Khālīf) also did the same and there were slaves</p>	
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		<p>who did the exact act without any remorse and then Baḥālūl laughed and made him say that there were slaves who did so, Ar -Rashid felt ashamed by this. Ar-Rashid said “O Baḥālūl, I want to give a thousand dinars”, Bahalul refused and he told Ar-Rashid to give it to the people who needed more. And Ar-Rashid said ”If you don't accept it, take a little bit of what you need”. Bāḥālūl laughed, “Do you see your reward is above your disobedience and forget me with your obedience?” And Ar-Rashid was ashamed and unable to give answers</p> <p>Source from:B (F19,1-16)</p>	
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From the table,we can see there are interlacing between the didactic form of theological discussion of tasawwuf (part 1 of the manuscript)that permeates conceptually into the discussion of Arabic literature. Most of themhowever take the form of didactic and historical narratives. Some others take the form of the sayings and virtues related to the Prophet s.a.w. and allegories. Hence, didactic and historical narratives were used mostly for discussions of the epistemology of knowledge,and the concept of brotherhood.

Personalities and Books Mentioned In The Additional Materials

The historical and didactic narrative among other were evidently copied from two well known books, namely *Kitāb al-Ansāb al-Sam'ānī*¹⁷ and on another account from *Kitāb Mazkur al-I'tibār*¹⁸ (The Book of Learning by Example) which is the autobiography of Usama ibn-Munqidh, an Arab Syrian diplomat, soldier of the 12th century who is also a hunter, poet and noblemen¹⁹. Both of which were written as historical accounts with didactic and instructive inclinations. These books were well known and is well diffused publicly further underlines the importance of this manuscript copy. This allow us to make a conclusion that the copyist used these credible historical narrative to strengthen the value of the manuscript.

Moreover, most of the characters that are quoted in the historical narratives were prominent, leading figures mainly from the late Abbasid period. They are mainly consists of leading figures of Arabic literature or leaders. For example the name Abu Zakariyya Yahya al-Khatib Al-Tabrizi was a scholar with the original name of Yahya bin Ali bin Muhammad al-Shaibani al-Tabrizi. He was a linguist, writer and a scholar of the eighth century. It was said that he grew up in Baghdad and later migrated to Egypt and returned to Baghdad, upon his return he was appointed in the famous Nizamiyyah school in the matter of the book treasury until his death in 741 AH/1340 AD. In another story the name As-Shaykh Abu Ma'mar al-Mufadhal-Ma'mar ibn al-Muthanna (728–825) also known as Abu Ubayda was an early scholar of Arabic philology was also mentioned.

There was a didactic narration whereby the name Amar bin Laith was quoted. He is also known as Amr al- Lāith Saffari was the second ruler of the Saffarid dynasty of Persia (879-901). He was the son of a whitesmith and the younger brother of the dynasty's founder Ya'qub ibn al-Layth al-Saffar.

Similarly, a historical account from Abu Aṭāh'iyah was present. His name is Abū

¹⁷As-Samma'ni (d.1166) also named Abu Sa'ad 'Abd al Kārim ibn Abī Bakr Muhammad ibn Abī'l Muzaffar Mansur al-Tamīmī al-Marwazī al-shafī'ī al-Sama'anī is a scholar of biography, history, hadith, Shafi' and scriptural exegesis, he was also known as Tāj al-Islām and Qiwwam al-Dīn. It contains 5,348 entries in alphabetical order by nisba. Each entry gives the pronunciation and meaning of the nisba, followed by the scholar's full name, then his teachers, disciples, places of activity and date of death. Other notable persons with the same nisba will be grouped under the same heading. He sometimes quotes his sources. He made use of the smaller *Kitāb al-Ansāb* of Ibn al Qaysarānī. Although he produced a finished version a few years before his death, he continued to add to it until his death. An abridgement, *al-Lubāb fī tahdhīb al-Ansāb*, was produced by Ibn al-Athīr, which in turn was further abbreviated and supplemented by al-Suyūṭī in his *Lubb al-Lubāb fī taḥrīr al-Ansāb*. The *Ansāb* covers scholars from eastern Islamic lands from all schools of fiqh. In that respect it has been compared to the earlier works of Abū Ishāq al-Shīrāzī and 'Abd al-Wahhāb al-Fārisī as "a work of conciliation" at a time "of increasing inter-school rivalries". Many Muslim scholars offered praise of al-Sam'ānī for the *Ansāb*: Ibn 'Asākir, Ibn al-Athīr, Ibn Khallikān, al-Dhahabī, al-Ṣafādī, Ibn Nāṣir al-Dīn and Ibn al-'Imād. The work was more critically received by his contemporary Ibn al-Jawzī, whose critique was reproduced in Ibn Kathīr's short biography of al-Sam'ānī. Yazigi, Maya (2011). "A Claim of Tajdīd for the Sixth/Twelfth Century" al-Samānī, his *Kitāb al-Ansāb* and a Legacy Contested", *Oriens*. 39 (2): 165–198.

¹⁸Philip K. Hitti (2000) *An Arab-Syrian Gentlemen in the Period of the Crusades: Memoirs of Usamah ibn-Munqidh*, Columbia University Press

¹⁹Generally on the whole the book suggests a glimpse into methods of warfare, hawking, medication, as well as narration from his life in court and his own private home affairs. It also offers an insight into the mindset of Arabic knights as they interacted with the crusaders as friends, fought against them as enemies and on matters of religion and politics.

Ishāq Ismail ibn al-Qasim ibn Suwayd Al-Anzī who was the principle Arab poet of the early Islamic era. He also held the same rank of Bashār and Abu Nuwās. Following this the well known figure of Abu Nuwas²⁰ was mentioned. As we know he was a classical poet, and the foremost representative of the modern (*muhdath*) poetry that developed during the first years of Abbasid Caliphate. He also entered the folkloric tradition, appearing several times in *One Thousand and One Nights*. He was born in al-Ahwāz between 130/747 and 145/762 and died in Baghdad between 198/813 and 200/815²¹.

The name of Al-Rida also known as Ali ibn Mūsā al-Rīda (d.818) also known as Abū al-Ḥassan al-Thānī was present in one of the historical narrative. He was a contemporary with the Abbasid caliphs Harun al-Rashid (d.809) and his sons, al-Amin (d.813) and al-Ma'mun (d.833). He was a descendant of the Prophet s.a.w and was the eighth Imam in the Twelver Shiites, succeeding his father, Musa al-Kazim. He is also part of the tasawwuf authority in Sunni Sufi orders. He was well known for his piety and learning, and wrote a few works. These works include *Al-Risala al-Dhahabia*, *Sahifa al-Rida* and *Fiqh al-Rida*²².

Another poet by the name of Ali ibn al-Jahm (d.863) was an Abbasid poet who combined stories in his poetry to narrate historical events. He used this technique to narrate events and the history of the prophets. He was one of the pioneers of this art of writing²³. The well known historian Muhammad al-Ishaq also well known as Ibn Ishaq was a eighth century historian and hagiographer²⁴ was lastly mentioned on the last didactic narrative of the additional materials.

Through a textual analysis this allows us to hypothesize that the manuscript could have been written during the late Abbasid rule (750-1258). This may shed some insight of period of when the manuscript was written as originally the date of the copy was not available.

CONCLUSION

Through textual analysis, it is evident physically through visual analysis that the manuscript was written by the same person. The effort of copyist to compile these materials were not out of random selection but rather the materials accord with each other in view of the theme of *naṣīḥah* (counsel). The additional material belongs to the historical literature used for didactic purposes.

Moreover majority of the personalities quoted in these materials were important historical figures. From here we were able to predict that the timing of the writing of this manuscript was during the late Abbasid period (750-1258). Moreover amongst these personalities they have a background and inclination towards the Sufis. In terms of the manuscript itself we could assume that the copyist compiled the materials based on a set of writing techniques and illustrative tools which uses allegories, didactic and historical narratives for the additional materials. The majority of the content of the additional materials carry polysemantic meanings and various (direct and indirect) inter relationship with part 1 of the manuscript which is the letter of Ibn al-'Arabī. Some of the relationships were exhibited in table 2.1.

²⁰ Kennedy, Philip F. 2012. *Abu Nuwas : a genius of poetry*. London: Oneworld Publications :p 10.

²¹ Wagner, E. 2012. *Abū Nuwās*. In P. Bearman (ed.), *Encyclopaedia of Islam New Edition*. Brill.

²² Medelung, W. 1985. *Alī Al-Reza*. *Encyclopedia Iranica*. Vol 1/8. pp877-880

²³ Gruyter. 2013. *Ali ibn al-Jahm*. Cambridge University Press. 95.

²⁴ Jones, (1968). "Ibn Ishāq". *Encyclopedia of Islam*. Vol. 3 (2nd ed.). Brill Academic Publishers. pp. 810–11.

Based on all this evidence, it is clear that the manuscript was used for educational purposes. The comparative studies of the additional material together with the first part of the manuscript help us to glimpse and understand the worldview and thinking of the Abassid period (750-1258).

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