NOTES AND REFERENCES

1. خلافت محمد بن عبد الواحد المراكين
   "جيتا ياكا" ـ د. ل. شير محمد يوسف صفحه 18


4. Cf. "المنفذ من الخلال ـ الغزالي".


10. The Elements of Islamic Philosophy by Ali Mahdi Khan, p. 150.

11. "علم الفلسفة المربوع ـ كتاب الباجي صفحات 161 ـ 162 ـ 163".

12. "علم الفلسفة المربوع ـ كتاب الباجي صفحه 812".
15. Ibn Ṭufayl's Introduction (Appendix).


17. ابن طفيل وقصه حسن ابن بقتان - عمر فريخ صفحه ۲۴


19. Encyclopaedia of Islam, Vol. II, p. 424. One edition of the book, printed in 1909, belonging to the personal Library of Prof. Umaruddin, Head of the Department of Philosophy and Psychology, Aligarh Muslim University, also shows the sub-title as

اسرار الحكم الشرقي


21. Section 10 of the Commentary dealing with the Orient and Occident of the Universe - Juzjānī.

22. Occidental Exile - Suhrawardī.


25. It is very much like the Symbolism of dreams, with the difference that dream symbolism is an unconscious process while allegorical representation is deliberately planned.

For details of dream Symbolism see Interpretation of Dreams by Sigmund Freud.

26. Otto Spies and S.K.Khattak., in their introductory note on the life and work of Suhrawardī, write:
"Inspite of the storm and stress of youth he did not dare to pronounce his doctrines publicly; and so he clothed them in the garb of allegory. When he later on professed his ideas boldly and openly at Aleppo he had to suffer death for his outspokenness. (Three Treatises on Mysticism" p.3).

27. Avicenna and the Visionary Recital by Henry Corbin page 169.


29. The History of Philosophy in Islam by De Boer p.185.


32. أعلام الفلسفة الصربية صفحات 803 - 804

33. Kitāb al-Ishārāt, with Tūsí's commentary.

34. For instance, Pakhruddīn Rāzī is of the view that Salamān represents Adam and Absāl represents Paradise. The story depicts the whole history of psyche, the exile from the Paradise, and the progressive return to the original state of bliss and perfection. (See Pakhr Rāzī's Commentary published at Constantinople 1290 A.H.) According to Nasīruddīn Tūsī, Salamān is the typification of the human soul. Absāl represents the upper face of the soul, the intellectus Contemplativus. Salamān's wife represents the vital powers of the body, or the elementary Matter. Her sister is the practical intellect, which is also the soul at peace. (Cf. Tūsī's Commentary on Ishārāt).
36. Ibn Tufayl's Introduction (Appendix)
37. Ibid.
38. Hayy = living; Ibn = Son; Yaqzān = Wakeful, i.e., God.
39. Parmenides who flourished about 504-500 B.C., was a Greek Philosopher who founded the Eleatic school of philosophy. He is not a mystic Philosopher. His philosophy of Being is based on purely logical arguments. But the earlier part of the poem, describing his celestial ascent, has a mystic touch about it. That is why we have included him in our list. For details see History of Early Greek Philosophy by Burnet (pp. 169-196); also Ancilla to Pre-Socratic Philosophy by Kathleen Freeman (pp. 41-51).
40. Early Greek Philosophy by John Burnet p. 172.
41. Zarathusht - Nama (F. Rosenberg's Tr.) p. 28.
42. Die Gnosis - Leisegang p. 136 f.
44. The original text of Salamān and Absāl has been lost. But Ibn Sīnā has made a reference to it in Ishārāt and Nasīruddin Tūsī has given a brief summary of it in his commentary.
45. Cf. Kitāb al-Ishārāt with Tūsī's Commentary.
46. See Section II, Ch. VI. of this Thesis.

48. The Original Greek version has been lost. We know it through its translation by Hunain Ibn Ishāq (d. 874 A.D.) Tūsī has also given a summary of it in his Commentary on Ishārāt.

49. Cf. Tūsī's Commentary on Ishārāt.

50. Avicenna and the Visionary Recital - Henry Corbin p.220


52. Ibn Tūfayl is also indirectly indebted to the Hellenistic version as he has borrowed the names of his characters from Ibn Sīnā.

53. For instance, the great mystic poet of Persia, Jami (d. 1492 A.D.) has written a beautiful mystical epic which is also entitled Salamān and Absāl. It is mostly based on the Hellenistic version.

54. Risalat al-Ṭayr was written by Ibn Sīnā in Arabic. The original text along with a French translation of it can be found in Mehren's edition. Shahrazūrī, a Commentator of Suhrawardī, includes a Recital of the Bird among Suhrawardī's works. But this Recital of the Bird, attributed to Suhrawardī, is found to be a translation of Ibn Sīnā's Risalat al-Ṭayr. A translation by Umar ibn Saḥtān Sawājī (middle of the 12th Century) and other Persian translations of the same also exist.
55. Abu Ḥāmid Al-Ghazālī (d. 1111 A.D.) is said to have written it in Arabic. His brother, Ahmad Ghazālī translated it into Persian. Some writers on Al-Ghazālī doubt the genuineness of its source but Henry Corbin, Ritter, and Brockelman support its attribution to Al-Ghazālī, and the internal evidence of the work is in their favour. The position taken up in the recital is in strict harmony with Al-Ghazālī's general philosophical outlook.

56. Farīduddīn 'Attār (d. 1229 A.D.) was a mystic poet of Persia. He combines a deep and penetrating insight with poetic imagination. He has a peculiar style of presenting his ideas which is reflected even in the summary given above.

57. Joseph stands here for the eternal self.

58. The Arabic title of this recital is خريت الفریم or غریث الفریم, as found in the edition of Ahmad Amin, who has published three works in one edition with the title

59. El Criticon - Fracium Baltazar.

60. However, there is one difference. The three characters of Ibn Ṭufayl have been borrowed from two Recitals of Ibn Sīnā. But one character, viz., Absāl occurs as Asāl in Ibn Ṭufayl, which implies the difference of a dot only. It is possible that Ibn Ṭufayl had intended it to be Absāl (أبسال) but the dot of ب was omitted by mistake of some one who copied the manuscript and thus it was changed into Asāl (اسال).
It is interesting that 'Omar Farrukh, in his book *Awl *criticises Ibn Ṭufayl for excluding woman and sex altogether from the life of Hayy Ibn Yaqẓān. In our opinion this criticism is unjustified as Hayy was so absorbed in contemplation on God that it left no room for other desires and passions.

See for instance, Kitāb al-Shīfā, Ishārāt, Āsrār al-Nikmat al-Mashriqiya etc.

Dr. Abdul Halim Mahmood, a scholar of Arabic and Philosophy, writes in his book on Philosophy of Ibn Ṭufayl, "Ibn Ṭufayl is superior to Ibn Sīnā from the point of view of language and literature. Ibn Ṭufayl's expression is clear and full of literary beauties. But Ibn Sīnā's expression is difficult and complicated".


H.Y.O. 89. pp, 144, 145.

Avicenna and the Visionary Recital - Henry Corbin.

In this introduction Ibn Ṭufayl distinguishes between and attributes the latter to Ibn Bājja. See Ibn Ṭufayl's Introduction (Appendix).

Cf. El Criticon - Jracitum Baltazar (1651).

The History of Philosophy in Islam - De Boer, p.182.

Ibid., p. 186.

Arabic Thought and its Place in History - O'Leary, p. 251.


74. Medieval Thought - Gordon Leff p. 145.


76. ابن طفيل وقصده في ابن يقظان - عمر نورخ صفحه 86


78. طلست ابن طفيل ورسالة ابن يقظان - ذاكرة محمد الحليم صفحات 18-19


81. See Enneads by Plotinus, for his detailed view.


83. Ibn Ṭufayl's Introduction (Appendix).

84. Ibid.

85. History of Christian Philosophy in the Middle Ages - Etienne Gilson, p. 182.

86. Al-Ghazālī the Mystic - Margaret Smith, p. 106.


88. Ibn Ṭufayl's Introduction (Appendix).
89. Mishkāt al-Anwār, p. 100.
90. Mishkāt al-Anwār, p. 110.
91. Al-Ghazālī the Mystic by Margaret Smith, p. 106.
93. For instance, the Qur'an says, ἀλλᾶ ἡ ἀρχή τῶν ἀκτίων τῶν ἁλατών (God is the light of the Heavens and the earth).
94. Al-Ghazālī the Mystic - Margaret Smith, p. 142.
96. Ibid., p. 4.
97. Ibn Ṭufayl's Introduction (Appendix).
98. The History of Philosophy in Islam, p. 186.
99. The same idea is conveyed by Rūmī in one of his verses:

100. Christian Philosophy in the Middle Ages - Etienne Gilson p. 229.
103. Ibid., p. 5.
Roger Bacon was born in England about 1214 A.D. He studied at Oxford and then went to Paris. He was one of the versatile thinkers of his period. He was well-versed in Arabic and Oriental learning. His chief works are Opus Majus (Longer work), Opus Minus (the shorter work) and Opus Tertium (the Third work).

This fact has been admitted by various writers on Ibn Tufayl. Cf. (i) The Arab Genius in Science and Philosophy by Omar A Farrukh p. 103. (ii) Muslim Thought, its Origin and Achievement by M.M.Sharif, p. 103.

Arabic Thought and its Place in History - O'Léary, p. 295.

Descartes (1596-1650 A.D.) was the famous French philosopher whose method of Doubt earned him the title of the Father of Modern philosophy.

Francis Bacon (1561-1626) was the English philosopher who, in his Novum Organon, formulated the principles of Inductive Method. As a pre-condition of true knowledge, he believes the mind should be freed from all prejudices and preconceived notions - the idols.
116. For details see Condilac's works:
   (i) An Essay on the Origin of Human Knowledge, and
   (ii) Treatise on Sensations.

