

the act of speaking'. These two examples represent some of the more serious errors in the translation.

Notwithstanding, the translation remains basically sound. For this Professor Walker and the reviewer of the translation, Dr Muhammad Eissa, are to be commended. Professor Walker allows the text to speak for itself as he focuses on its lines of reasoning, endeavouring very effectively to convey these in clear, readable language. He also provides the translation with an enlightening Introduction.

All in all, the publication of this volume is a significant and welcome event.

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Al-Ghazali: Faith in Divine Unity and Trust in Divine Providence

Translated by DAVID B. BURRELL (Louisville, Ky: Fons Vitae, 2001), 202 pp. Price PB \$18.95. ISBN 1-887752-35-8.

Book 35 of *Iḥyā' 'ulūm al-dīn* is one of the most important parts of this monumental work. In the later *al-Arba'īn fī uṣūl al-dīn* (Cairo, 1328 AH, pp. 26–8), al-Ghazālī states that while he uses a *kalām* approach to provide proofs that support common people's theological beliefs (*i'tiqād*) in the section of the *Iḥyā'* entitled *al-Risāla al-Qudsiyya*, real theological knowledge (*ma'rifa*) should be sought elsewhere in the *Iḥyā'*. He writes: 'If you wished to inhale some of the fragrances of *ma'rifa*, you would find a small amount thereof inserted in the *Book of Patience and Thanksgiving*, the *Book of Love* and the section on divine unity in the beginning of the *Book of Trust in Divine Providence*, all being parts of the *Iḥyā'*.' Undiluted theological knowledge, however, is only to be found expounded in some of his books that 'should be kept away from those unworthy of them' (*al-maḍnūn bi-hā 'alā ghayri abli-hā*). Thus, while the section on divine unity is intended as the main theological core of the *Iḥyā'*—hence its great importance—it is not the most explicit and comprehensive account of al-Ghazālī's theology. And as the statement quoted above indicates, this section is complemented by other theological discussions in the *Iḥyā'* (so e.g. the reader is referred in this section to Book 32, *On Thanksgiving*, for discussion of certain theological themes, p. 47).

The book is divided into a section on divine unity and a longer section on trust in divine providence, divided in turn into subsections. The crux of the whole book, which connects its two main themes, is a statement that introduces the section on divine unity. David Burrell translates it as follows: 'Know that trust in God pertains to faith, and all matters pertaining to faith may be classified by way of the knowledge, the state of being, and the activity proper to them. So trust in God can be classified according to knowledge as its source and activity as its fruit, while it is the state of being which renders the sense of the term "*tawakkul*" ' (p. 9). This is an inaccurate and obscure translation of a rather simple statement; I propose this alternative: 'Know that trust

[in God] is a sub-branch of faith (*īmān*). All sub-branches of faith will become full-fledged by [three requirements:] knowledge, [inner] state (*ḥāl*), and action. Likewise, trust [in God] becomes full-fledged by a [form of] knowledge, which will be its source, a [form of] action, which will be its fruit, and an [inner] state, which will be what is intended by the word “*tawakkul*”.’ Thus, ‘*tawakkul*’, strictly speaking, refers to the inner state alone. And as an inner state, it links some form of knowledge to action.

Al-Ghazālī writes that there are four levels of *tawḥīd*: (a) verbal proclamation of divine unity, without real conviction or awareness of what that involves; (b) belief in the meaning of such proclamation; (c) witnessing, through spiritual illumination, how all things are produced by a single creator; and (d) witnessing none but One in the whole of being (p. 10). The first level is realized by the Legal obligation that one should verbally proclaim God’s oneness, the second by dialectical theology (*kalām*), and the third and fourth by different levels of spiritual illumination (*mukāshafa*, wrongly translated as ‘an understanding of revelation’, p. 9). Al-Ghazālī briefly discusses the fourth level of *tawḥīd*, especially using analogy, but then states that it should not be explicated further. This brief discussion, and perhaps secondarily the longer discussion of the third level of *tawḥīd*, appear to be the ‘fragrant hints’ to true theological knowledge that are inserted in places in the *Iḥyā’*, which were referred to above.

As for trust in divine providence (*tawakkul*), which falls under the category of ethical and spiritual discipline (*‘ilm al-mu‘āmalā*), it relates to the third level of *tawḥīd* (i.e. the lower level of *‘ilm al-mukāshafa*), which involves the knowledge that there is no real agent (*fā‘il*) but God, who creates all that exists (*tawḥīd al-fi‘l* is wrongly translated as ‘faith in divine unity which is associated with practice,’ p. 13). The *Iḥyā’* leads only this far, and offers hints to the fourth stage, which is an ‘endless ocean’. Al-Ghazālī presents a lengthy discussion of this third level of *tawḥīd*, dedicating the last part of it to human action. Ultimately, humans are determined in their choices ([*al-‘abd*] *majbūr ‘alā al-ikhtiyār*), and al-Ghazālī argues that this need not conflict with human responsibility (cf. relevant discussion in Book 30 of the *Iḥyā’*, *On Repentance*). The second part of the book discusses trust in divine providence, which is the inner state that pertains to man’s interaction with this world, and depends on the knowledge that God is the real producer of all that exists and occurs, and of man’s own acts, thoughts, and motivations in particular.

Unfortunately, David Burrell’s translation of this part of the *Iḥyā’* is rather disappointing. It abounds with mistakes that not only do injustice to the subtleties of al-Ghazālī’s text but sometimes totally distort the meanings of key sentences that are simple and crystal clear in the Arabic. Al-Ghazālī’s explanations of even some fundamental aspects of the general framework of the book are mistranslated (e.g. ‘some understandings of revelation depend upon practices undertaken in the midst of mystical states’, pp. 9–10, should be: ‘some knowledge gained through illumination has bearing upon acts through the intermediation of inner states’.) The endnote references to some of al-Ghazālī’s sources and the list of brief biographies of persons cited in the text

are useful. Yet I am afraid that a more reliable translation of this book is still needed.

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Theologie, Philosophie und Mystik im zwölfterschiitischen Islam des 9./15. Jahrhunderts.

By SABINE SCHMIDTKE (Leiden: E. J. Brill, 2000), 363 pp. Price HB \$103.00. ISBN 90-04-11531-5.

Islamicists studying the history of Muslim theology and philosophy have generally adopted one of two methodologies. The first is to take a particular theological problem (anthropomorphism, the created/uncreated status of the Qur'ān, or predestination) and produce what might be called a 'genealogy' of the debates connected with these issues. This approach has the advantage of introducing the untutored reader to an account of the development of Islamic theology generally, and the specific terms of the debate selected by the author in particular. The alternative approach is to select one theologian and analyse his theology *in toto*. This approach has the advantage of demonstrating the consistencies (and perhaps inconsistencies) between different elements of a scholar's theology, thereby informing the reader of the interconnected nature of the issues normally included in works of *kalām*. It is often thought that the student of Islamic theology should begin with the general accounts, and only after mastering the 'geography' of Islamic theology can he or she move on to more specific, individual studies. I am not so convinced, and Sabine Schmidtke's fine work on Ibn Abī Jumhūr al-Aḥsā'ī (d. 906/1501) goes some way towards persuading me that isolating individual topics of *kalām* discussion and tracing their development through history may yet prove to have impoverished our understanding of the richness and interconnected nature of Islamic philosophy, theology, and mysticism.

While Schmidtke may not use these words, she presents a case for a 'strong' reading of an individual scholar's authorial input into his works. She works on the premiss that through an analysis of Ibn Abī Jumhūr's works one gains access to a scholarly mind, whose theology can be systematized (though not necessarily considered entirely coherent) through the citation of different works on linked topics. Close reading of the texts attributed to Ibn Abī Jumhūr, detailed citation of works in manuscript (and the variants therein), and a laudable attention to detail characterize this book. It continues the high standard of scholarship displayed in her earlier work on another Imāmī theologian, al-'Allāma al-Hillī, *The Theology of 'Allāma al-Hillī* (d. 726/1325) (Berlin, 1991). The appendices alone provide scholars of Imāmī Shī'ism with essential tools for research. They consist of (a) a list of Ibn Abī Jumhūr's works (together with manuscript locations and dates); (b) an index of citations in Ibn Abī Jumhūr's essays, *al-Mujlī* and *al-Nūr al-Munjī* from the illuminationist