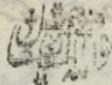


25.21

48 York Terrace. N.W.



21 Janst 1912

Dear Sir

You recent review in the Z.D.M.G. of the Fark bani al Firaq gives some particulars of the Islâmiyya Sect of Basra, & you may like to know of what Dhahabi says thereon:

قال السعدي في تاريخ الصوفية: محمد بن احمد بن سالم ابو عبد الله البصري والد ابي الحسن زيد سالم روى كلام سهل من كبار اصحاب اقام بالبصرة وله بها اصحاب يسرون السالمة هجرهم الناس للفاظ حقيقة اطلقوها وذكروها قال النهي: السالمة لم يخل لا احقها - 8m. or 48. 70² -

So you know more of them than Dhahabi did. They are mentioned too in the appended passage from or 50, apparently in connection with 49) - in the second Fark passage 324. l. ult., whereas

Their condemnation in the Kashf al-Mahjub,

p 131 seems to be on their errors mentioned in
Fark 247. 1-7 -

In the Kashf al-Mahjub also are two sayings
which appear more fully in the Sabuncî ms
Tabakat - 1 - Sâfiyya - add 1053a - They are

(1) p 139. Where the young man is healed

by Amr al-Mukâbi's visit, he adds : 49^a-

فَسْلَ عمرو عن ذلك فَقُلَّ : أَنَّ الْأَثَارَةَ إِذَا كَانَتْ

قَبْلَ السَّاعَ كَانَتْ مِنْ فَوْقٍ قَالَ قَلِيلٌ يُشْفَى وَإِذَا
كَانَتْ بَعْدَ السَّاعَ كَانَتْ مِنْ تَحْتٍ وَالْقَلِيلُ مِنْهَا يُهْلَكُ

This is quite beyond my comprehension,
I should be grateful for your explanation.

(2) Again, p 153 - note. he adds :

وَأَنْفَسَ مُسْتَحْلَاتٍ تَحْتَ اسْتِعْلَامٍ كَلِمَاتٍ -

& which of the two translations is correct?

If it is the tongue that desires - & perhaps
succeeds - to perish, the heart might
be supposed to survive? or does the
text translation represent the entire
passage & not merely the half of it
which is transliterated?

But much of Suspense, even when ex-
plained, is unintelligible to me - this
must excuse me for troubling you in
the matter

Hoping that you are in good health

Your very truly

H. F. Amedroz

P.S.

F. I. Goldzher

... وَإِلَى هَذَا الْوَقْتِ أَكْثَرُهُنَّ لِقَيْتُهُمْ بِهَا مُوافِقًا كَانُوا
خَالِفًا دِعْلَى إِلَيْهِ مُسَاوِدَتِهِ عَلَى مَا يَقُولُهُ وَتَصْدِيقُ قَوْلِهِ
وَالشَّهادَةِ لِمَا فَعَلَهُ عَلَى قَبْوِلِ وَرْضِيٍّ فَإِنْ كُنْتُ صَدِقَتْهُ
فَيَا كَانُ يَقُولُهُ وَاجْرَيْتُ لَهُ ذَلِكَ كَمَا يَفْعَلُهُ أَهْلُهُذَا الزَّمَانِ
سَلَفِيًّا مُوافِقًا وَأَنْ وَقَفْتُ فِي حِرْفٍ مِنْ قَوْلِهِ وَفِي شَيْءٍ مِنْ فَعْلِهِ
سَلَفِيًّا خَالِفًا وَأَنْ ذَكَرْتُ فِي وَاحِدٍ مِنْهُمَا أَنَّ الْكِتَابَ وَالسُّنْنَةَ
يَخْلَافُ ذَلِكَ سَلَفِيًّا خَارِجِيًّا وَأَنْ قَرَأَ عَلَى حَدِيثٍ فِي
التَّوْحِيدِ سَلَفِيًّا مُشْبِهًًا وَأَنْ كَانَ فِي الرُّوْيَاةِ سَلَفِيًّا سَالِمِيًّا #
إِلَى أَنْ قَالَ : رَبِّا مَتَنْسَكٌ بِالْكِتَابِ وَالسُّنْنَةِ الْخَ

Shabak - Tawhid - Islam - 8 Nov 50. 124.²