



Hartford Theological Seminary.

FOUNDED 1834.

Hartford, Conn., June 1st, 1903

My dear Professor Golzhofer,
 Very many thanks for the most kind letter which you have sent me about my little books. I would have acknowledged it much sooner had I not been woefully hindered by grip, pressure of Seminary work and two movings. I am very grateful to you for your criticisms and I look eagerly for your review in detail. I know that I shall learn much from it.

But please let me just disabuse your mind of the idea that I am in ignorance as to Browne's knowledge of Sufism. Of course I know that he is an authority of the first rank on Persian Sufism. But I was speaking in my review specifically of the Arabic side and had in mind especially

his apparent ignorance of your article on the beginning of Sufism in the WZKM. Simsbury or al-Shayzali. He cites on him no really modern investigations. As to Vuedobut influence on Sufism I have no doubt that that was great in central Asia as you have already shown in your review of *Coma de Vasa* (Many thanks for the copy which reached me safely and also for the Traverspoesie; there is much in that). But I doubt - as, apparently, *Beume* does - whether it was a moulding influence on Sufism in general. So far as I have followed the threads - but in Arabic only - Neoplatonism seems to suffice. This I say with the greatest diffidence. You have ten times my right to have an opinion on the matter.

I am sorry to have completely missed - how I know not - your paper on مبدأ الوجود. I shall read it eagerly.

My calling the *Wabidites* ✓

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Khurijites → a slip I can't understand. I don't think me capable of doing it willingly.

I am looking impatiently for the edition of *Les Turcs* with your introduction. The whole *Muwahhid* movement → a puzzle. I have made a guess at it - probably wrongly. ^{to you!} It also is an unknown quantity to me with Spanish, below in general. You and Asin together should be able to clear it up. You will have seen, probably, that Asin has been appointed to the chair of Arabic in Madrid. I am glad that he is to get away from theological Seminary work. The grind of it is something horrible. Practically I have no time for study except in the summer.

The other day it suddenly occurred to me that *Muhammad's* use of the term *ghaib* of God must

go back to the phrase in the
"Apatto Creed" and hath sat
down at the right hand of
God. It seems daring but W.

often twists things as badly.
Have I spoken to you of one
of my pupils, Vittin, who has
been working at Berlin philosophy
with me? Next winter he goes
to Berlin for a second visit
and to take his degree there in
philosophy - psychology has been
his Fach hitherto. Then he goes
to the Lyhar to continue his
Berlin studies in philosophy
and theology. He wants to give
himself entirely to that. If you,
when the time comes, can give
him introductions to any of the
native Cairo scholars, I shall
be greatly obliged. I'm certain
that he has good work in
him.

My wife sends her best
thanks for your kind greetings
and congratulations, and I
repeat my thanks for your
guidance and criticisms. A
few words from you go far.
Yours faithfully,
Demian B. Woodward