A PhD Thesis in

Psychological Indications in ʾAbū Ḥayyān al-Tawḥīdī ʾs books: selected models:

Model A: ʾal-Ṣadāqah wa al-Ṣadīq

Model B: al-ʾImtāʿ wa al-Mūʾānasah

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Introduction

"The thinker who died alive and lived dead" (anonymous).

Indeed, I must admit that the four years of my life constituted a quantum leap for me by moving to the world of ancient Arabic literature and getting to know closely ʾAbū Ḥayyān al-Tawḥīdī. - the human and the literati, who is considered one of the most important writers of the classical ages, His books have dealt with multicultural topics, and hundreds of research and publications that have been written about him in the past hundred years. This came as a result of a spark that was launched in search of this new world, the world of literature that I will analyze through a psychological lens. I entered the challenge with an unknown end, but I chose this study by virtue of my heritage, culture, religion, and education in the study of psychology. The path of this challenge was full of difficulties, especially since I was revealing a writer whom people loved and hated, praised, and reviled, taken from, disbelieved, and described with the most hatful qualities ever. From defenders to the accusations of heresy in his religion and belief, despite all that, he was able, with his ability and literary intellectual prowess, to occupy this place in history to the point where writers tend to consider the civilizational role of al-Tawḥīdī in shaping the Arab and Islamic literary heritage, and that he was more than a recorder of the culture of the fourth century.

Through my review of al-Tawḥīdī. literature and writings, I decided that it is not possible to display all al-Tawḥīdī's books, given that the volume of the thesis will not be able to do so. Accordingly, I chose two models from his books, namely, The book The Friend and Friendship-ʾal-Ṣadāqah wa al-Ṣadīq - and The book of al-ʾImtāʿ wa al-Mūʾānasah. This is because these two models represent the clearest books about psychological meanings, and because these two

models are the pinnacle of his intellectual effort, information, and most important contributions to the ancient Arab and Islamic culture. I refrained from using the book, Maṯāĭlib al-Wazīrien - The Shortcomings of the Two Ministers, because the book is considered an insult and offensive book, full of sarcasm, mockery, and attacks on the two ministers. While The ʾal-Ṣadāqah wa al-Ṣadīq, and al-ʾImtāʿ wa al-Mūʾānasah were more appropriate representations of al-Tawḥīdī's ideas and theories, especially since we intend to write special research papers on each of al-Tawḥīdī's publications later. On the other hand, we did not consider the book al-Baṣāʾr wa al-Ḏaḫāʾr, which was annotated by Widād al-Qādī, because most of it were transferred from other sources, and al-Tawḥīdī's literary effort in the book is small and does not reflect the depth of his ideas or theories as they are.

Nevertheless, most of al-Tawḥīdī's writings are formulated as conversations, debates, or dialogues, and through it all he presents the ideas, and knowledge of philosophers, and scholars through time and from all subjects, and all aspects of the world.

What prompted the writing of this subject specifically is the fact that al-Tawḥīdī is considered one of the important scientist, thinker, writer, and philosopher from an important period of the Islāmic history. Yet, Ibrāhīm (2002) reports that although al-Tawḥīdī is a student of al-Jāḥiẓ, he is broader and own a more delicate and beautiful writing style and expression, this is because, he rose with the development and maturation of most of the knowledges and sciences in the era. We can say that al-Tawḥīdī's books creates a concern for any reader, taking him through the journey of searching for more, generating questions and ideas, which was the subject of disagreement and still is in the present day.

Humbly it is a challenge to write about such an influential literato and to present it to the English reader. Moreover, being a psychology student, I was fascinated by al-Tawḥīdī's ability and use of words and description to define self, emotions, love, depression, soul, friendship, and communication. Thus came the interest to reveal the psychological signals in his literature and the connection with psychological sciences or modern psychological theories if possible. The importance of this interest is to highlight al-Tawḥīdī's writings in relation to modern theories in explaining the human psyche and its need for friends, friendship, comrade, respect, and social status. In addition, to highlight what characterized al-Tawḥīdī's style of suspense, excitement and of raising questions and ideas across history that still arouse the interest of research and scholars to understand the literary state in relation to reality.

As for the applied research methodology, we used the inductive and descriptive method, which depends on collecting and viewing the various sources mentioned in the research sources, and focusing on the main sources, which are the books of al-Tawḥīdī.

The aim of this thesis is an attempt to reveal psychological concepts and to find a link between al-Tawḥīdī 's thoughts and the psychological meanings in particular the link between Aristotle, al-Tawḥīdī and modern psychology on friendship, and personality. Did al-Tawḥīdī's psychology appear in literature? Do his books include psychological dimensions? Prove the existence of a link between literature and psychology, as the two deal with man, his reactions, and desires, understanding human behavior and social differences. In this thesis we attempt to present a new image of al-Tawḥīdī, and one would not be able to prove that this image is the only real image for the philosopher.

This study is divided to four sections and three chapters. In section one I list the primary and secondary sources that were used in this thesis including the major publications of al-Tawḥīdī. In section two/ chapter one, I present the introduction which discusses the different aspects of al-Tawḥīdī's life in terms of his childhood, education, books, culture, writing style, thought, the influence of Aristotle and al-Jāḥiẓ on him and his death. In addition, the chapter discuses description of the era or the fourth century AH in which he lived, including political, religious, social, economic, and scientific characteristics of that ʻAbbāsīd century.

Section three/ chapter two discusses al-Tawḥīdī's publications ʾal-Ṣadāqah wa al-Ṣadīq, and section four/ chapter three discusses al-Imtāʻ wa al-Mūʾānasah. The thesis ends with a conclusion that discusses the findings.

Thesis findings:

We find that the writings of al-Tawḥīdī contained psychological dimensions and signs that could be considered psychological opinions. Al-Tawḥīdī's approach relied on giving important psychological cues throughout his text, theses cues contribute to the understanding of human thoughts, behavior, and relations.

- **Section One / Bibliography**

- ***ʾḤlāq al-Wazīrayn*. Al-Tawḥīdī, ʾAbū Ḥayyān. Annotated by Al-Ṭanjī, Muḥammad.**
- ***Māthlīb al-Waẓīrayn*. Al-Tawḥīdī, ʾAbū Ḥayyān. Annotated by al-Kīlānī, Ibrāhīm.**

Al-Ṭanjī explains that al-Tawḥīdī wrote ʾḤlāq al-Wazīrayn or the ethics of the two ministers to describe the ethics of the most famous ministers of his time, al- Ṣaḥib and Ibn al- ʻAmīd. The book is written in a beautiful, elegant, and easy style where he describes dialogs and discussions with the intelligentsia of his time but, it is also extremely sarcastic and reveal the devastating psychological state he was in. Al-Tawḥīdī criticized authority, exposed their flaws, and described their virtues and vices such as generosity, stinginess, devoutness, sharpness, loyality, imperfection, politics, treachery, and negligence. Al-Ṭanjī presented a good introduction about al-Tawḥīdī along to an index of scholars, intelligentsias, tribes, families, and ḥadīṯ. ḥadīṯ

On the other hand, al-Kīlānī presented us with a newer version of the book and wrote an introduction on Al-Tawḥīdī, his youth, studies, the process of writing his work, and the reason behind it. In addition, he defined the political and social situation of the time, gave a detailed description of the original script, and finally provided us with a good index and subtitles for every subject (Al-Ṭanjī).

- ***Al-Baṣā'ir wa al- Ḏaḫā'ir*. Al-Tawḥīdī, ʾAbū Ḥayyān. Annotated by al- Qādī, W.**
- ***Al-Baṣā'ir wa al- Ḏaḫā'ir*. Al-Tawḥīdī, ʾAbū Ḥayyān. Annotated by al-Kīlānī, Ī.**

Al-Baṣā'ir wa al- Ḏaḫā'ir is a delightful literary book, originally composed of ten volumes. It contains many anecdotes, wisdoms, ideas, notes, and sermons mixed with philosophy, poetry, and scientific linguistic benefits. With that al-Tawḥīdī left us with a great heritage, a heritage that

came as a result of his long-life readings. This book originally is written in a continuous narration and contains no parts or sequencing system.

The comparison between the two copies, the annotated copy by Widād al-Qādī is a trusted and reliable source, this is because al-Qādī used six different scripts of the original from libraries around the world, from Milan, Manchester, Cambridge, and Istanbul. In her work al-Qādī spent tremendous effort to connect between the ten volumes, to investigate about the stories, the poetry and the tales mentioned by Al-Tawḥīdī. In addition, al- Qādī struggled to find assets and origins of narrations, she tried to introduce the people mentioned by Al-Tawḥīdī, if they were not known, this added to the overall value of her work. One-way al-Kīlānī's work was distinguish from al- Qādī's work is that he assigned side tittles to every subject or every paragraph on each page, this improved the process of reading and researching

- ***Al-Hawāmil wa al-Šawāmil.* Al-Tawḥīdī, & Miskawāh. Annotated by ʾAmīn, A & Ṣaqīr.**

The book of al-Hawāmil wa al-Šawāmil annotated by Amīn & Ṣaqīr is two books in one, it includes al-Tawḥīdī questions and Miskawāh's answers. The questions are in different fields of knowledge such as philosophy, language, economics, ethics, psychology, and sociology among others. The original book contained one hundred and eighty questions, but five questions were lost. Al-Tawḥīdī uses his famous elegant and easy style, and this produced a work as it is a literary debate or duel between the two authors. This book reveals al-Tawḥīdī 's immense scientific and philosophical ability, and at the same time it describes scientific and cultural questions that scholars and philosophers were dealing with. Amīn & Ṣaqīr provided a good index for the scholars, the books, and divided the questions into subjects.

- ***Al- Išārāt al-Īlāhiya. al- Išārāt al-Īlāhiya.*** **Al-Tawḥīdī, ʾAbū Ḥayyān. Annotated by Ḥāssan, K.**

Ḥāssan provided a great introduction to the book al- Išārāt al-Īlāhiya by Al-Tawḥīdī. He describes al-Tawḥīdī 's birth, death, studies, teachers, and his scientific status among other scholars. Al-Tawḥīdī lived in the era of science evolution amides cultural and intellectual diversity, this influences his writing and elegant style but, did not hide his gloomy and sadness state of mind.

This book is one of the greatest creations for al- Tawhidi, this is because he wrote it in his seventies, and this is visible through the mature langue of the narration while speaking about his personality, his experience and psychological status. It provided a summary of al-Tawḥīdī life experience, failure, despair, and exposed true submission to faith and spiritual independence. Ḥāssan worked on validating the Quranic verses, the prophetic ḥadīṯ and poetry verses.

- ***Al-ʾImtāʿ wa al-Mūʾānasah.*****Al-Tawḥīdī, ʾAbū Ḥayyān. Annotated by ʾAmīn & al-Zain.**

ʾAmīn & al-Zain describes that the book is composed of dialogues and discussions between al-Tawḥīdī and the minister Ibn Saʿdān. The book is divided into nights, thirty-seven nights in specific, where al-Tawḥīdī recorded the dialogue between him and the minister every night. Al-Tawḥīdī is known for his three-way method- to question, to criticize and to dialogue. This was visible in this book, where the minister asks questions and al-Tawḥīdī answers and used the report style of narration as "he told me, I told him, and I answered".

The topics of dialogues and debates were different such as grammar, language logic, philosophy, art, morals, politics, nature, psychology and social customs and traditions. The authors report that there are two known original copies of al-ʾImtāʿ wa al-Mūʾānasah, one was obtained from Istanbul and the second from Milan which was written in the year 374. In this book, al-Tawḥīdī describes the most important problems of philosophers of his time, which is the search for spirit, mind, judgment, and destiny. In addition, the dialogue describes ʿIrāq in the fourth century, princes, ministers, councils, and scholars, analyzes personalities, and describes controversies, discounts, and debates between scholars.

- ***Al-Muqābasāt.*** **Al-Tawḥīdī, ʾAbū Ḥayyān. Annotated by Ḥūssain, M.**

Ḥūssain produced an excellent introduction and indexes to al-Muqābasāt, it included an introduction about al-Tawḥīdī 's life, books, letters, his writing style, and his thinking. In addition, he introduced al-Muqābasāt, and explained the meaning of it, the date it was collected and verified the authenticity to its owner. Moreover, Ḥūssain explained the subjects of al-Muqābasāt, the included philosophy and its value to knowledge and the learner. Ḥūssain explained that the meaning of al-Muqābasāt is two or more participate in a scientific dialogue where they exchange knowledge and science. The book is a philosophical discussion between several scholars, philosophers, and writers. These philosophical discussions were heard and recorded by al-Tawḥīdī, some discussions are related to Muslim philosophers, and some are selected from Greek philosophers.

The importance of al-Muqābasāt lies in the fact that it is a unique record of the philosophers' opinions of that century. Al-Tawḥīdī drafted these philosophical dialogues in a sublime literary style. Al-Muqābasāt consists of one hundred and six letters that includes

philosophical thoughts and discussions and are not considered an organized philosophical curriculum. Ḥūssain used one original manuscript found in Holland but, mentioned the presence of several parts of the manuscripts in multiple cities such as Cairo, Jerusalem, and Damascus.

- ***Al-Risālāh al-Baġdādiyā*. Al-Tawḥīdī, ʾAbū Ḥayyān. Annotated by al-Šāljī, 'Abūd.**

The book of al-Risālāh al-Baġdādiyā contains two introductions, one by al-Šāljī annotated in 1978 consists of twelve pages and another by Abūl Rāzaq Mūḥī ʾl- Dīn annotated in 1948 and consists of Twentynine pages. In his introduction al-Šāljī explains that al-Tawḥīdī wrote al-Risālāh al-Baġdādiyā as a story of a man who travels to Aṣbahān and spends one day and one night. In this story al-Tawḥīdī compares the two cities – Baġdād and Aṣbahān and describes Baġdād in detail. He describes the people of Baġdād, their houses, the decorations, the ceilings, the engravings, the carpets, their dining tables, their food and drinks, their perfumes, to the songs they sang. Al-Šāljī used the original script annotated in 1902 by the German scholar Adām Mītz. The second introduction by Abūl Rāzaq Mūḥī ʾl- Dīn explained al-Tawḥīdī 's life, his journeys, and the dates where he worked for the ministers, and finally the books and the letters he wrote. The book has a content index, a scholar index, a book and resources index, and a geographic index.

- ***ʾal-Ṣadāqah wa al-Ṣadīq*. Al-Tawḥīdī, ʾAbū Ḥayyān. Annotated by al-Kīlānī, Ibrāhīm.**

The topic of the book revolves around friendship, maxims about friendship, the advantages of the friend, the betrayal of friends and the abandonment of friends. ʾal-Ṣadāqah wa al-Ṣadīq annotated by al-Kīlānī, Ibrāhīm was first published in Constantinople in 1882, then in Cairo, and

later in Damascus. One of the advantages of this book is that it portrays the social aspects, the religion and spiritual status, and literature of that time. Another advantage of the book is that it revels the depth and the abundance of al-Tawḥīdī knowledge and wisdom, as he mentions Greek, Indian, Jahīlī, and the modern philosophers of his time. Al-Kīlānī noted the great similarity between the writings of al-Tawḥīdī and the writings of the Greek philosophers such as Aristoteles and Cicero, Marcus.

- ***Ṯamarāt,* al-'Ulūm. Al-Tawḥīdī, ʾAbū Ḥayyān. Annotated by Znātī, A. & Bārākāt, M**

  Ṯamarāt al-'Ulūm consists of nine pages is a short article for al-Tawḥīdī where he defended science and the relation between the sciences such as the relation between philosophy and religion, and logic with fīqh. Al-Tawḥīdī raises questions and gives brief description to knowledges such as what is logic? What is fīqh? What is language? What is medicine? What is engineering? What is rhetoric? And what is Ṣūfīsm?

  Although the article is very short Znātī and Bārākāt wrote a complete explanation of every word or phrase mentioned by al-Tawḥīdī such explanation of what anger is, what is man, and what is fīqh.

- ***Rasāīl Abi Ḥayyān al-Tawḥīdī,* annotated by al-Kīlānī, ʾI.**

The book Rasāīl Abi Ḥayyān al-Tawḥīdī written and published by al-Kīlānī in the 1989 resembles a small yet rich source of information about al-Tawḥīdī's life. The author divides the book in to four chapters providing different subjects and analysis.

The first chapter talks about the era where al-Tawḥīdī lived, the political and cultural movement and the social and economic life at that time, where the second chapter discusses al-

Tawḥīdī's birth, upbringing, old age, and death. Furthermore, the author discusses al-Tawḥīdī's relationships with al-Ṣaḥib and Ibn al-ʿAmīd, in addition, the author describes al-Tawḥīdī's relationships, his double personality, his psychological complex, despair and his hatred for people. The third chapter discusses the author's impact and inspiration in different field such as literature, philosophy, and translations. Along to describing al-Tawḥīdī contribution to the Arabic literature, al-Kīlānī examines couple of topics written by al-Tawḥīdī such as the art of criticism, and the art of laughing.

Chapter four discusses text selection from al-Tawḥīdī's books divided into parts. Part one, al-Tawḥīdī the philosopher where he discusses topics such as the impact of nature, industry, longing, and nostalgia. Part two, describes al-Tawḥīdī the scientists where he wrote writing constitution and the rhetoric constitution. Part three describes al-Tawḥīdī -man of letter- one of the literati figures. Al-Kīlānī describes him as an emotional, social, and linguistic writer. Finally, al-Kīlānī presents al-Tawḥīdī's famous letters.

- ***Mū'jam al-'Adabā', Yāqūt al- Ḥamawī.*** **Annotated by 'Abbās, Ihsān**

This book is considered an antique classic from the Islāmic culture and civilization, it is precious in terms of the value that it holds as one of the founding texts of the Islāmic civilization. This source is considered an origin and not a branch of any kind, and it is of a great value to my research because it is one of the comprehensive foundations for many lost resources, texts, or news about the Islāmic culture. It provides the reader with an intellectual culture panorama view about the civilization and its formation by giving us information about the life of scholars and writers during the six hundred years of the Islāmic civilization. Most important this book provides information and ideas about the people who founded and influenced the Islāmic civilization, for

example, it talks about Sībawāh, al-Jāḥiẓ, al-Tawḥīdī, al-Aḫfaš among others, whatever the reader specialty of interest, this source will be considered an encyclopedia.

The writer of this book al-Ḥamawī was the product of two great Islāmic civilization – Baġdād and Marū in Tūrkumstān. He was born around 573 AH/ 1178 AD in the land of Romans, and was captured sent to Baġdād where he was sold at age seven or eight to a merchant man from Ḥallab. This man gave him his name and invested in educating him.

Al-Ḥamawī uses an astonishing library of recourses to write this book, he references more than two hundred and fifty books, most of these books and manuscripts are extinct in modern time. He explains that the most important reference used is the libraries of the city of Marū where he spent three years living there before the city is destroyed by the Tatār. Al-Ḥamawī describes that the motivation behind writing this encyclopedia is his love for literature. He explains that among the obstacles he faced in writing is the fact that he was from European origins. People underestimated and disrespected him because he was a slave and had a Western blond complexion. Al- Ḥamawī has a distinguish method of writing, he pays great importance to quoting resources in accuracy. In the beginning of this book, he describes nine books concerned with the history of writers. He translates for writers regardless of their religion, color, or originality. He uses great precision in mentioning resource starting by the person's name, lineage, birthplace, teachers, and students and finally describing the person's handwriting. The book gives us a clear and honest portrayal of the social and cultural life in the Islāmic world, it describes people thinking style, their passion towards learning and debate, and describes the scientific market in general. Al- Ḥamawī writes about al-Tawḥīdī in volume five and describe his personality, his relations, his knowledge, and news in 23 pages.

- ***Ḍḥā al 'Slām*. Cairo, ʾAdār al māsrīyā. ʾAḥmd ʾAmīn. 2015.**

ʾAḥmd ʾAmīn presents a volume consists of three parts about the cultural and social life of Mūslīms in the ʻAbbāsīd era with a focus on the first one hundred years. The book is divided to four chapters, the first chapter is on social life in that era and the influence of science and art on society. The second chapter deals with different cultures, religious and non-religious and the third chapter deals with scientific movements, translations, institutes of science, and freedom of thought. Finally, the fourth chapter deals with religious groups, how it forms and the famous men or event of these groups.

This book is a part of a series for the author that deals with the emergence of Islām and the periods before and after. These series consist of three books they are Faǧr al-ʾIslām, Ḍḥā 'l Islām, and finally Ẓūhūr al-ʾIslām and ʾAmīn aimed to earn his PhD studies with Ḍḥā al-ʾIslām. For my research this is a strong source as it enables me to understand the movement of thought, and ideas. How other cultures influenced Mūslīm philosophers as at-Tawḥīdī and particularly how the influence of Greek and Roman literature on Islām. How and where the translation movement occurred which had a huge influence on the knowledge of at-Tawḥīdī and his teachers and friends.

Ṯāhā Ḥūssain states in the introduction of this book "I testify that ʾAḥmd ʾAmīn has succeeded in this book to both scientific and artistic proficiency: Exploring the Islāmic mental life in an unprecedented exploration". ʾAmīn is one of the most important Mūslīm intellectuals who laid the foundations of modern Arab culture in the first half of the twentieth century. He worked as a judge, and as a teacher at the School of Šarīʻah.

Judiciary, then as a professor of literary criticism in Cairo literature, and as dean of the same college. In addition, he writes weekly in different newspapers. This book of a great value to my research as its analysis how the ʾArabīc mental life began and evolved through the changes of political and religious factors. ʾAmīn explains that the centers of mental life in this era were represented in the Ḥījāz, ʻrāq, Ṣām and Mīsr. ʾAmīn describes the scientific movement was activated in the ʻAbbāsīd era but initiated in the ʾAmawī era. The ʻAbbāsīd paid more attention to science and were more encouraged, accepted and connected to different cultures which resulted in a scientific and intellectual leap, these cultures include Greek, Roman, Indian, and Persian culture. In addition, ʾAmīn describes that the characteristics of every Ḫalīfa and how it reflected on society which differentiate from luxury to science, amusement, heresy, corruption and or rigor. With the increase of the power and state, ʾAmīn describes the impact of every culture that entered Islām and the lives of Mūalīms and what kind of change it produced in language, grammar, poetry, and literature. The author also explains the emergence of sectarian division in one doctrine as it happens in Islām and the political reasons behind it. What distinguish this source is the fact that you rarely find these details in one source, and he does not follow a historical narrative, but rather a vivid description of the form of life, development of ideas, the scientific movement, the structure of society, and the role of the incoming cultures as if you are one member of the society.

- ***Al-Ḥḍārah al-ʾSlāmiyah*. Beirut. Adam Metz. Dār al Kītāb al-ʻRabī. 2010.**

Adam Metz, professor of oriental languages, is one of the Orientalists who paid great attention to Islāmic civilization and worked on researching and writing about Islām. He focuses on some important historical topics that concern historians and researchers of history from

various intellectual movements. He had a passion and an interest in Arabic literature, specifically literature in the fourth century AH/ tenth century AD in the ʻAbbāsīd era. This is an interesting source as the author collected information from many sources and provided us with description of that century, the society, their daily lives, the political situation, the doctrines, the sciences, the literature, the morals, and the prevailing customs. Al-Ḥḍārah al-'Islāmiyah is translated by Prof. Dr. Mūḥamed ʾAbū Raida who presented us with Metz description of the intellectual movements, doctrines along to victories and defeats of the Islāmic world. The book consists of two parts, containing nineteen chapters where Metz attempts to conveys accurate images of the Islāmic life at that time giving the reader almost live experience. Metz mentions presents news and stories about scientists and their specializations and the books they wrote, he describes the maps that were included in the books of geography and even the use of scientific surveys. He reports news of the scholars' and their journey around the world in search of knowledge. In addition, he speaks of the translations and the translation movement between countries.

He also spoke about religion and religious movements that influenced the Islāmic religion, such as Christianity and Sufism, their locations, the growth, the sects, the characteristics, and the influence of these religious groups on the Arab counties.

- **"Une anthologie sur l'amitié d'ʾAbū Ḥayyān at-Tawḥīdī" Bulletin D'études Orientales by Bergé, Marc.**

***An Anthology on ʾAbū Ḥayyān al- Tawhidi's Friendship* by Marc Bergé**

Various translations of the author's article

This is an important and fertile source for my research, Marc Bergé offered lengthy analyzation of the book ʾal-Ṣadāqah wa al-Ṣadīq discussing why ʾAbū Ḥayyān al-Tawḥīdī wrote

this book? What were the circumstances? What historical events took place while composing this book? But what distinguish this source is the fact that Bergé not only studies the reasons for writing this book but also the psychological status of al-Tawhīdī, attempting to discovers the intentions and ambitions of the author. This source holds a great value to my research as Bergé discusses in detail what is friendship and what is the characteristics of a friend? how can we describe different type of relations? How is family love different from friend love? What are the different types of human emotions? In addition, Bergé proposed couple of interesting questions such as what were the sources of al-Tawhīdī's information or references, how is this study different from traditional Arabic ʾAdāb? Bergé mentions that kitāb ʾal-Ṣadāqah wa al-Ṣadīq is the first work for al-Tawhīdī to be printed, it took more than twenty-nine years to compose, and it includes 199 pages. There are two known printed copies one in Istanbul dated 1882 but, unfortunately this edition is no longer found (Bergé, p. 16). The other, is a Cairo print dated to 1905 with 189 pages and luckily the Cairo edition can still be found in special bookstores (Bergé, p. 17).

Bergé describes the literary method of al-Tawhīdī saying that much of the writing is direct and explained prior to the writing in the introduction but overall, unfortunately it is impossible to differentiate a plan which would have guided at-Tawhīdī in the description of his ideas or the ideas of the authors he cites.

For the act of writing the oral tradition of telling stories takes an important place at that time, al-Tawhīdī used this method to tell us news and information that was not necessarily written while quoting the original authors, such as "I heard such and such saying /such and such told me", "we say to such and such", "we questioned ", "such and such told us", "so-and-so told

me this", "I heard such-and-such say" , "some said that" and "I heard such a story" (p. 19). Bergé therefore considered some of the information or stories shallow, but it is justice to indicate that this was a normal method of writing in the tenth century (p. 17). The book can be considered as an accurate reflection of the tenth century, this is because it has a unique theme and it differs from his other works, such as the Muqābasāt, the Baṣā'ir, Imtã and the al-Hawãmil wa Šawāmīl. This book contains a selection from Greek poets and prose writers, and from the Bible without giving a comprehensive index.

The importance of this book resides in fact that it is considered both universal and original. Al-Tawhīdī didn't only quote great writers, contemporary scholars, and the Ancients but, he added further discussion, ideas, questions, and information to enrich and contributes to the development of the idea of friendship.

Characteristics of the book as a literary work

The book of ʾal-Ṣadāqah wa al-Ṣadīq has the characteristics of the literary work and can be considered an original ʾadab or literary book with no reference. Bergé explain that the book above all is a collection or an anthology of quotations on various subjects, ranging from history and geography to moral sentences, but the author's aim of which is always to educate and to develop the human mind and soul. Al-Tawhīdī clearly expressed this desire in his words saying, "from which one can profit, and which is useful in this world and in the world after" (p. 39).

This book gives us clear description and reflection of the culture, and the century he lived in, but most important ʾal-Ṣadāqah reflects al-Tawhīdī's personality. However, Bergé explains that he observed three features that gave it a special value and status. One, is that as- Ṣadāqah develops a unique theme, which is rare even in elite ʾadab works, second is the originality of the

poetic words and voice given to it by the personality of at-Tawhīdī. This can be seen in the author's emotional expressions of the drama of searching for the friend and the friendship for a long period of his life. Thirdly is the intellectual research effort represented by the development of this theme (p. 39).

Bergé Views on al-Tawhīdī's Method in Writing

The question that persists is how can we describe al-Tawhīdī writing style? How can we describe al-Tawhīdī's development of thought?

Bergé explain that al-Tawhīdī's methods in writing is a combination on one hand of his personal ideas on friends, friendship, brotherhood, and comradeship, in addition to all veracious issues related to friendship such as thoughtfulness, advice, compassion, generosity, loyality to name a few. On the other hand, it consists of quotations or citations from different sources on the matter of friendship, from religion, philosophy and/or wisdom (p. 34).

Although this mixture of personal ideas and quotations are not organized or divided in an orderly theme or introduced in chapters, it is still considered a true treasure and a precious document for the readers of our time. If we look closely, we can recognize al-Tawhīdī's own thought among this amazing mixture.

With this combination al-Tawhīdī provided us with a collection of quotes from verse and pros without any indication to the relation between them or to their owner. On the other hand, he proposes quotations with author's name indicating authenticity and ownership. Overall, al-Tawhīdī provides the name of the author which make this document a unique and valuable

source of the tenth century. For using poetry al-Tawhīdī did not mention the name of the poet on numerous occasions (p. 35).

Bergé Views on Primary Sources of al-Tawhīdī

Al-Tawhīdī used again combination of sources and did not hesitate to quote authors regardless of their background or position on religion or politics. He quoted anti- Islāmic poets, he quoted prophets such as Muḥammad and biblical sources such as the New Testament. He quoted ḫalīfās such as ‘Umar b.' Utmãn, The Ommayads Mu'âwiya, 'Abdu Mālik b. Marwãn, The ‘Abbāsīd al-Ma'mùn Abü Ga'afar al-Mansûr, and al-Mu'tasim. In addition, he quoted poets such as al-Ahtal, al-Anbarî, Baššar Ibn Burd, Abù l-'Atâhiya, Sahl b. Hârûn, and Ibn al-Mu'tazz. In addition to that, al-Tawhīdī quoted Greek Philosophers such as Socrates, Plato, and Aristotle, along to Muslim Philosophers such as al-Gaḥiẓ, and Ibn al-Mūqafʿ and respected books such as Kalīlah wa Dīmnah (36). Al-Tawhīdī also quoted contemporary scholars and philosophers or ones he encountered such as Sīrâfî, Abū Sulaymān, Sigistânī, Ibn Ka'b, Ibn al-ʾAmīd. Ibn Saʻdān, Ibn al-Hamal al-Kātib an-Nasrānī (36). Mūslīm

The deeper I read al-Tawhīdī’s letter on friend and friendship the more I realize that in order for one to fully grasp the intentions or the ideas of al-Tawhīdī one must be familiar with al-Tawhīdī’s personality at the time, taking into consideration any stressors such as environment, government, economic, social or politics. But the challenge is how can we analyze personality, and the letter took almost twenty-nine years to write? This needs a deeper understanding of al-Tawhīdī’s life, upbringing, education, work, and social life, to take into consideration all that might influenced or affected his thought and behavior.

Bergé explains that the main problem in the al-Tawhīdī's book is the fact that it is difficult to distinguish between al-Tawhīdī's own ideas or thought and between the flood of quotations (p. 37). Bergé's point of view is clear and righteous for the fact that this work took long years of writing and rewriting, al-Tawhīdī himself complained of the length of this work. It is unfortunate that al-Tawhīdī was not able to develop full and lengthy ideas or concepts that can be considered theories but to be fair for the sake of research was their books at the time that contained full and lengthy concepts or theories?

Bergé & Analyzing al-Tawhīdī's Ideas on Friend and Friendship

Bergé explains that al-Tawhīdī structure the introduction intentionally to guide the reader in search for the meaning of the friend and friendship. The author describes that friendship, like everything related to human emotion, is connected to many other feelings and behaviors. For example, to speak of friendship is to speak of the human connected or human emotions such as trustworthiness, generosity, giving, mutual association, compassion, and many other attractive human emotions, but al-Tawhīdī consider this positive side of humanity to be rare. On the other hand, to speak of friendship is to speak of agreement and disagreement, joining and separation, genuineness and hypocrisy, uprightness, and falsehood (p. 39).

Al-Tawhīdī then moves to describe the relationship of friendship between two people, how does it look? How can you describe this experience?

Bergé explains in a paragraph named "Friendship occurs when both people express their own ideal attitude" that al-Tawhīdī observes the relationship between Abū Sūlaymān and Ibn Sayyâr and asks what is the reason for the spirit unity between friends? How did this psychological and mental mixing occur? Where does this natural and congenital connection

comes from? Abū Sūlaymān then explains they arrived at this status by the natural tranquility, by building unconditional confidence, and peace. Friendships he explains is a harmony and symmetry of desires. will, passion, choices, demands, vision, and even dreams (p 40). Bergé explains further that the characteristics of resemblance, intimacy, understanding, and purity dominates the two friends even if they don't hold the same occupation or even if they are in different countries. These friends have almost secret language or gestures, the slightest sign or look can heal sadness or anger p 41. Friends share thoughts and feelings from the unconscious and before it makes its way to the logic mind (p. 41). Bergé states a beautiful description of the perfect state of friendship and the friend saying, "Friendship gives life an extra life" & "Friend, as if he was me" (p. 41).

In the quest of understanding and describing friends and friendship Bergé then explains the al-Tawhīdī used **Greek sources** with a focus on Aristotle and here is a extend description: "The feelings of affection that we have for our friends, and which constitute true friendships, seem to originate from what we have for ourselves. Thus, we regard as a friend the one who wants you and who does you good, apparent or real, only for yourself; or the one who only desires the life and happiness of his friend in view of this same friend. It is also sometimes said the friend is the one who lives with you, who has the same tastes, who is delighted with your joys and grieves for your sorrows. These are some of the characteristics by which one defines true friendship. Now, these are precisely all the feelings that an honest man has for himself. As the good man is always towards himself in these dispositions and who one is towards a friend as well as oneself" (p. 42).

Bergé mentions that al-Tawhīdī learned and discussed the definition of friendship and the characteristics of the friend from Aristotle's ideas and philosophy in the fourth century BC through the Arabic translation of the Greek work (p. 44). Inspired by Aristotle al-Tawhīdī describes that being a friend is achieving your higher and ideal self and men should be guided to believe in it and to seek and achieve this state, even if it's rare and difficult to accomplish. Humans need to believe in the deep, pure, and honest emotions of the friendship however rare it is (p. 45). In addition to the Greek resources al-Tawhīdī collected information from regarding friendship and the purity of the human relationship from Christian Sources.

Christian Sources

Al-Tawhīdī composed and discussed information from Christian sources especially from Yaḥyā Ibn 'Odī who referred to the teachings of The Crist regarding loving, generosity and protecting one another (p. 46). Bergé discusses some of these Christian teachings and says that a man asked Christ how I can live eternally in heaven and the story states that Christ gave him answers but they were commands, he said you live in heaven when you "love God from all your heart and all your soul, all your power, and by treating your neighbor like you treat yourself, and by loving him like you love yourself". The question that was raised in this situation "Who is this neighbor?" From our side we raise the question "Is this neighbor different from the friend?", are the same commands apply to the friend? (p. 47). But Bergé mentions that although al-Tawhīdī refers to the Christian resources that states the love of God and the love of thy neighbor and friend, he is influenced by the ideas of Aristotle in referring the neighbor to the friend and that one cannot separate the love of God from the love of neighbor, love of self, love of God and intertwining your soul with the soul of the friend p48. Bergé questions if al-Tawhīdī mixed the

themes, love of neighbor and love of a friend, and in addition to that, Bergé mentions that al-Tawhīdī did not mention -love of self- that was discussed by Aristotle (p. 49).

Islāmic Sources

Examining the Qurān & the Ḥadīṯ

In Bergé's analyzing of al-Tawhīdī Islāmic sources, he attempts to explain how the Islāmic sources dealt with the subject of friend, friendship, or brotherly love, how was it discussed by Islāmic views and theories. In this section, Bergé mentions briefly what is a true friend in Islām and mentions Ḥadīṯ by prophet describing that the friend is another image of self, 'None of you believes until he loves for his brother what he loves for himself" (p. 50). In addition, al-Tawhīdī quotes the words of a Ḫalīfa: "Your friend is your friend; your friend's friend is your friend. Your enemy is your enemy, your enemy's friend is your enemy. Your friend's enemy is your enemy, and the enemy of your enemy is your friend" (p. 49).

Contemporary Sources

Bergé states that at-Tawhīdī noted in his collection the words of his contemporaries and describe their thoughts on the Friend. Abū Hamid al-'Alawī, originally from Ḥigāz, reported in 370/980, in Baġdād, to at-Tawhīdī, the words of a Bedouin who, after specifying the gradations of his affection for the various members of his family, declared the following:

"The affection I have for my friend exceeds that I have for my father, my mother, my sister, my cousin, and my lover. I see the world through his eyes; I find in him what I look for when I approach; when we look at each other we exchange the cup of Friendship and when we

are silent, we communicate through the language of trust" (p. 51). Another contemporary scholar is Abu Hātim as-Sigistānī said: "When one of my friends dies, I lose a limb" (p. 52).

Bergé also discusses an interesting point of al-Tawhīdī's style of writing and introducing the term of friendship, he says "at-Tawhïdï was careful not to define friendship. After showing the ideal life of two friends, he examines the obstacles to achieve friendship. He does not want to deliver the meaning of friendship immediately, in a perfect formula, which would be the fruit of observation and reflection, the very essence of this precious good. Above all, he does not want to suggest that we can all the more easily talk about friendship, that it is widespread and that it is therefore easy to define it" (p. 51, para 2).

Bergé states that Abū Sūlaymān said to his interlocutors: "If you have trouble understanding this (that is to say, the union that exists between two friends), it is because you have not seen true friendship. and you haven't been real friends. Rather, you are between yourselves knowledge which the animal species has gathered, which the human race has organized and which then the country, the neighborhood, the profession, the kinship has brought together. But despite everything that brings you together, binds you to an organization, brings you closer, you are separated, at the highest point, by the jealousy, implanted in your hearts, by the rivalry which broke the bonds which united you and by the intrigues. that keep you away (p. 51, para 2).

Bergé mentions extraordinary description by Ibn al-Mūqafʿ (died in 139/757) who is another source that influenced al-Tawhīdī, he says that Ibn al-Mūqafʿ "did not set out to establish a precise and ideal definition of the friend; he confined himself to describing, in a profound way, their relations: "There are two things here below that friends exchange and which

are the reason for their friendship: their thoughts and their actions. Those who exchange their thoughts help each other and have a sincere affection: each one can dispose of the other (at his pleasure)" (p. 51, para 3).

Obstacles of Friendship

Towards the end of the article Bergé reveals the human side of al-Tawhīdī's personality and generous soul in his eloquence of this plea, in favor of a social improvement. He states that at-Tawhīdī explain in a profound way the distress and the essential obstacle to friendship which is neglect, forgetfulness and poverty, the result and impact it leaves on friendship (p. 53, para 3).

He describes in agony in an attempt to raise social awareness towards social responsibility to one another "Where would he get his lunch, the one who is unable to provide for himself, and his dinner, the one who does not even have enough to live on? How could he get hold of two clothes, to hide his nakedness and not to strut? How could he flee the inevitable evil, in order to pursue the good that escapes him? How could he ask for help from the one who does not help and complain to the one who is not merciful? Therefore, we al-Tawhīdī conclude that if immoralities, neglect, and selfishness are an obstacle to friendship, only virtue and piety can lead us to it (p. 53, para 1).

Friendship and other Human Emotions

Towards the end of this discussion Bergé describes al-Tawhīdī as a fine psychologist with his special ability to understand the complexity of human personality and emotions. He explains that al-Tawhīdī differentiate between friendship and other human emotions such as love, affection, and attachment and what enabled him to do that is the ability of the Arabic

language to contain many meanings and vocabulary for human feelings and how it differs from friendship and raise a final question “what is the difference between friendship and relation? (p. 54, para 1). Bergé then indicates a story by al-Tawhīdī shows the strength of family ties among the Bedouins. This Bedouin was asked to describe his affection to his family members that he left behind, and he says “The affection I have for my father is due to the pride I feel in him; because he resembles support and refuge, my affection for my mother results from the compassion that I see in her prayer which goes to God, straightforwardly, like no other, I love my sister, because she is sweet and I have to protect her, and I love my cousin, because he deserves help and success” (p. 55, para 1). Then the Bedouins describes how the love of a friend differ from the love of family members, the love for family is natural, inborn, and instinctive. He says: “the friend owes nothing to the relationship, and his feelings are totally honest and disinterested, the love that I have for my friend exceeds the love I feel for my family members” (p. 55, para 1). Bergé explain that “The lover's passion is therefore a matter of instinct, and on it weighs the obligation of nature, just as the obligation of kinship weighed on family affection” (p. 55, para 3). Bergé finally touches on the meaning of friendship in comparison to the meaning of love in any relation, he says: “If we were to complete the thought of at-Tawhīdī, we would say that the feeling of love can be mingled with friendship and that love gains by being clothed with the qualities of friendship” (p. 57, para 2). Bergé continues by stating that the reader or researcher cannot eliminate at-Tawhīdī’s spirit and subtle intelligence from this comparison and from his attempt to discover what is a higher relation, what is a relation that does not fall under the obligation of genetic factor and family kinship. Bergé ends by saying if we were to ask at-Tawhīdī to write about love, he would have found a higher relation in love just as he found a higher relation in friendship (p. 57).

Bergé conclude that the book of al Ṣadāqah wa al Ṣadīq is considered one of the most important books for at-Tawhīdī. He says" this book is like an inheritance or a testament: it imposes on us the same respect which is due to its author who considered writing and speaking is a duty in his research for the truth" (p. 58, para 2). Bergé describes that he found a form of relaxation and recreation in at-Tawhīdī style of writing, he can't hide his surprise and amazement by the extend of at-Tawhīdī culture and information saying "He echoes not only his religion and Arab traditions, but also all the most varied sources of the culture of the time, using his own personal way to interpret" (p. 58, para 5), and despite the fact that he can be considered Ṣūfī and Mu'tazilī at-Tawhīdī s not afraid to announce sometimes hurtful truths, reporting words of a Ṣūfī saying "I would rather associate with a disbeliever who behaves honestly than a devotee who behaves badly" (p. 59, para 1).

- ***Al- Naṯr al Fanī fī al Qarn arāb*ʿ by Zakī Mūbārak**

Dr. Zakī Mūbārak is an Egyptian writer, poet, critic, and journalist, who holds three doctorate degrees. This author spends almost twenty years from his life in studying Arabic and French literature. This book is the first book of its kind in the Arabic language written on artistic prose in the fourth century, it is considered one of its kind. Mūbārak explains that at-Tawhīdī differs from other authors as he focuses on historical and literary aspect of the story rather than focusing on the news or poetry. At-Tawhīdī demonstrate his language, debate, and dialog strength when he recorded a debate between Sīrāfī and Ibn Yūnīs on Greek logic and the Arabic grammar mentioning that people of his time referenced the Greek philosophy and logic using the Syriac translation (Mūbārak p. 285). Mūbārak explains that the Arabic philosophy continued to be ambiguous for a long time because they dealt with Greek philosophy through the Syria

translation, and that they only succeeded when they built their philosophy on the basis of the Arab mentality, and their connection with Greek philosophy was one of culture, not one of transmission and simulation (p. 285). In addition, Mūbārak explains that on many occasions at-Tawhīdī referred his ideas to other writers as he did with writing al-Baṣā'r. The importance of this resource lies in the fact that it studies and describes the artistic and elegant images in at-Tawhīdī's writing style.

Mūbārak divides the book into several chapters and discusses, he speaks of the development of artistic prose from the age of prophecy to the fourth century. Then he describes the characteristics of artistic prose, then he mentions news and story writers, then literary critics, letter writers and chapter of opinions and doctrines (p, 5). Mūbārak designate a whole chapter is devoted to Arabic prose and specifically to at-Tawhīdī.

- **Philosophy in the Islāmic World by Peter Adamson**

This an astonishing source to understand philosophy in the Islāmic word from the eighth century to modern days, this is because it does not require a prior knowledge to philosophy or even the Islāmic world. This book is a part of a book series called "History of Philosophy Without Any Gaps," published on podcast by the author. Adamson states that "The idea of the project as a whole is, as the name says, to cover the history of philosophy without skipping anything". In fact, with its 511 pages it can be consider as a full (p, 15). encyclopedia of philosophy on the Islāmic world. Adamson divided his book to three sections where he presented the initial introduction of the Islāmic religion and how it responded to the Greek philosophy using the Arabic language highlighted by the work of Ibn Sīnā. How did the Islāmic world

receive the Greek thought using the Arabic language, how they include it to Islām? On the hand, this source combined analysis of the three main religions towards Greek philosophy. How did Christens, Jews he and Mūslīms received the Greek Thought (p, 17- 41).

In the second part Adamson discusses philosophy in ʾAndalūsīya and the emergence of Islāmic and Jewish philosophers such as the Islāmic philosophers Ibn Rūšd and Ibn ʾArabī. The third section is an interesting one as Adamson discuss the thinkers from the nineteenth and twentieth century. How they relate to philosophical concepts from the early Islāmic world and from current European settlers. This effort by Adamson can be considered one of a kind of complete overview to philosophy in the Islāmic world, Adamson portrayed the philosophy life span through one thousand years and covering wide geographic area from Spain to South Asia. Adamson discuss the philosophy of major figures such as Ibn Sīnā, Ibn Rūšd, in addition studying fewer famous philosophers including women.

Having explained this source from the philosophy aspect of it, what is relevant to this research is the news and information stated about at-Tawhīdī or his, influencers or friends such as Yaḥyā Ibn ʻOdī, Abū Saīd al-Sīrāfī, Miskawāh, al-Sījīstānī, Isḥāq Ibn Ḥunayn, and al- Naẓām, Although at-Tawhīdī is not mentioned but the author offers a link to understand how was at-Tawhīdī influenced, what ideas and thoughts was circulating around them? (p, 17). These scholars or philosophers impacted the Greek- Arabic translation move mentioned by Adamson, this move that was supported by the elite of the ʻAbbāsīd era and had a direct effect on at-Tawhīdī, his thought, his personality and writing style (p, 42).

- ***Al Ṣdāqah* by ’Asāmah Sa`d**

With this book, we return to the subject of friendship. Here we find the writer ’Asāmā Sa‘d presented us with a comprehensive set on the subject of friendship. In fact, he presented us with a scientific study based on the psychological basis of friendship between people from the same sex. The author provides us with a comprehensive view on friendship, this is because not only he uses scientific method to validate information but in addition, he searches for the origins of the thought on friendship referring to early Greek and Islāmic heritage and Aristotle's views and the Arabs influenced by him. He also presents modern psychological theories in relation to friendship. Searching for definition and the roll friendship play in our psychological and social wellbeing. Moreover, the author studies the need of friendship in the different stages of development from childhood to adulthood. The author tries to answer questions such as is the psychological nature of friendship? How to maintain friendship and resolve difference? What are the social skills needed to experience friendship? What are the social conditions that might support or threaten friendship? What is the function of friendship and its influence on humans socially and psychologically? Friendship roll in psychological and social adjustment. In addition, friendship relation to human development, early childhood, adolescent, self-esteem, adulthood and intimacy and friendship impact on the aging period of the later life.

In this book ’Asāmā employed the scientific method to help discover friendship and its dimensions enabling the researcher to benefit from the information regardless he or she is psychology specialist, he provided a significant number of scientific studies on friendship such as Bigelow's research on the expected characteristics of a friend, Foreman and Berman research children's perceptions of friendship, Erwin’s research on children's similarity of personality traits

in friendship, Mannarino's research on the effect of close friendships in different stages, Diaz and Bernadette's research on understanding the qualities of a friend, Odin and Asher's research on friendship skills training and much more. The author ends with s suggestions with psychological and educational methods that support and nourish friendship.

- ***Al Qinā' al- ʾAdabī al- Qadīm, Dirāsa Naqdīya fī al-ʾImtāʿ wa al-Muʾānasah,*** **annotated by Bīlal Ḥamūdā.**

This study discusses the position of the literary masking in Arabic literature.

The writer describes al-Tawḥīdī's understanding of the human reality and his realization of the existence of two human natures, an apparent nature by which he appears before people and everyone sees and deals with, and the second is esoteric, private, and hidden from the eyes of people. And that this contradictory state makes a person resort to the use of the concept of masking, which is a kind of self-expression and can take the form of verbalization or movement. The writer states that the concept of masking in writing provides several benefits to the writer, the first of which is that it is a way to express what the writer wants to say, and secondly, that it provides a kind of protection, especially considering the political and religious pressures that al-Tawḥīdī was suffering from under the rule of the Būwayhīd state. The writer intelligently indicates that the mask is an automatic, spontaneous state that a person uses when he or she feels threatened or in danger, or when inconsistency with his surroundings.

The author discusses that what the author expresses is not necessarily what he believes deep inside, and that concealing the writer's intention when writing is a necessary condition that many writers have had to live through because of the social and political systems that control

them. Thus, al-Tawḥīdī resorted to deceiving the reader's mind and hiding behind words, lines and text that carries more than one meaning. What helps the writer to hide behind the mask is that literature is a rich foundation with different categories and is an attractive field throughout history, and the second is that literature is a fertile basis that allows the ignition of imagination and creativity unlike other sciences, and this allows the birth of different masks that can surpass the authorities that was controlling al-Tawḥīdī.

Then the writer talks in this article about the birth of the concept of the mask in Arabic literature and when this type of writing matured and reached a conscious and developed style that carries with it many connotations and eloquence. The writer points out that this type of conscious and intentional writing is relatively recent, as it has matured with time and has become reflective of political, religious, party, and social reality. It did exist in the past, but it was spontaneous and unintentional. The writer mentions here two types of masks in writing, a voluntary mask, and an obsessive mask.

The voluntary mask is formed spontaneously and unconsciously and mingles with the psychological nature of the writer, the writer makes naturally, without external pressure or dictation. As for the obsessive mask, the writer consciously makes it after being exposed to a threat that affects security, food, or property. We find this clear in al-Tawḥīdī ’s book and his use of many masks in his dialogue with Minister ʾbn saʿdān.

The writer describes how the mask aims to influence the reader, and it is possible to distinguish between three masks used by al-Tawḥīdī n, including voluntary and obsessive ones. Such as the mask of the ego, which is the mask that al-Tawḥīdī used to raise himself it to the level of the knowledgeable scientist, the one that is educated in different types of arts. His

narcissistic personality appeared in a clear way and through this mask, al-Tawḥīdī used the attribution of the news to others to protect himself, and he used many phrases, including “he told us”, “I was told”, and “I heard “and so on. This mask was overwhelmed by the Sufi character, the patient personality, but was revealed from time to time through the spontaneous complaints of al-Tawḥīdī. On the other hand, the nature of the complaint has dominated the book, and the complaint is clear and explicit at times and implicit at other times.

The mask of the other, which is a mask that al-Tawḥīdī uses to attach all the good deeds and virtues to other. One of the great features of this mask is that it agrees with al-Tawḥīdī in desires and belief and agrees to distort the image of al-Tawḥīdī ’s opponents or enemies, as well as describing them with the worst descriptions, actions, and words. Another method that al-Tawḥīdī uses to hide his true self is to create the mask when he wants to disavow the gossip, so he puts himself in the image of the carrier, neither participating nor satisfied, showing himself in a distant place in the dress of adviser, but at the same time describing every objection and criticism. Al-Tawḥīdī stated in his talk to ʾAbū al- Wafā that he used different masks in the book intentionally so that the book would come out in the most beautiful picture, a book that would remain for time beyond al-Tawḥīdī and ʾAbū al- Wafā.

- ***Al-Būnya al-Sardīya fi al-ʾImtāʿ wa al- Muʾānasah*, Annotated by Maysāʾ alʾībrāhīm.**

In this book, the writer discusses the narrative theory and analysis of al-Tawḥīdī’s book by clarifying this theory and revealing the facts that emerge from the text. In addition, the writer analyzed the relation between the narrator and the listener meaning al-Tawḥīdī and the minister. The writer attempted to determine the level of the listeners and studied and

analyzed the content or narration and organized the material such as social, philosophical, artistic, and literary issues, character descriptions and debates. It also developed an index of the terms contained in the book and documented them in both Arabic and English. The writer put several definitions of narration and explained that narration is a branch of poetry, and that narration means to come in a language consistent with each other and follow one thing to another. And that narration also means a discourse to tell a story or a set of events or tales. Narration can be oral, written, fictional or real and realistic. It is a means of communicating the story or event to the listener or reader.

The writer states that narration is an artistic literary term that means direct narration and aims to depict conditions and events. The writer mentioned that there are two important basic elements of narration, namely that the narration contains a specific story, and this story includes certain events, and the second element is that the way of speaking, or narration supports the story or content. The writer explained that ordinary speech or narration is a material that emerges in the form of an expression, while narration is the method of delivering this material.

The writer explains the difference between narration and story and says that the story is a narrative discourse, and it is considered the backbone of the narration and is fixed and essential in the narration. The narration is based on a fictional or realistic tale, and that once the tale disappears, the narration also disappears. The writer provides a set of definitions for narration and story in an attempt to describe the two, link them and understand the function of each.

The writer explains how the Ḥadīṯin al-Tawḥīdī's book was based on what is called the literature saloons or meetings. It is a form of literature based on the concepts of story and news. The writer explains that the literature saloons have conditions and components, and that there are many types of saloons, including the scholar's saloons, the Sultan's saloons, the humor saloons, the singing saloons, and others. And according to the nature of the saloon, the nature of the speech and the speakers is decided.

In the second chapter, the writer provides very important information in understanding the narrator and the listener. She says that we can define the narrator as the person who tells the tale and talks about it, whether real or imaginary, and the narrator differs from the writer/ author. The narrator in the story is the method of presenting the narrative material, even if the narrator is the mask worn by the author.

The writer tells us that the types of discourse in the narration differ, including:

Narrated or spoken discourse, in which the narrator presents the idea of the story through phrases without recording the dialogue of the characters. And a speech transmitted indirectly: that is, changing the narrator, and finally directly transmitted speech: that is, the narrator gives freedom to the character, complete freedom, and the real voice in the story is for the character.

The writer points out that there are different narrators, and they include: The Author/ writer: An author who uses the pronoun I. The Implicit author: The person who is described on the front page of the book but whose presence does not appear in the text. The Narrator: The person who makes the story, who is not necessarily the writer but a mediator of transmission between events. And The Receiver: The person for whom the story is made for.

The narrator may be outside the scope of the narration or be a narrative character within the text, it can include: the narrator to have a special and independent entity, he is just a witness who follows the course of the narration and does not participate in the events, and this narration is unharmonious. Or to be a main character in the narration, and this narration is a harmonious narration, where the narrator plays the heroic role in the story or is a witness or represents a tangible character within the text.

The writer describes and says that the narrator has several functions, including:

- The narrative function, which is the primary role, builds the world of the text, and builds characters by through words and emotions.
- The administrative function is the responsibility of the narrator, who directs and organizes the narration process.
- Narrative mode function.
- Production function.
- The communicative function is responsible for the communication relationship between the sender and the receiver.
- The ideological function is the function responsible for caring ideas and opinions.

The writer adds and says that al-Tawḥīdī mastered the secrets of the technical game of writing as the narrator's images were numerous in the book which form the most important element in the book. He communicates the story, the style of its presentation, arranges its ideas and work on linking them. The narrator in the book was standing independently of the author

al-Tawḥīdī and he was directing the discourse and sending indications using the identity, the culture and the philosophy of al-Tawḥīdī, and he directed the narration in two directions, a direction that satisfies the minister and a direction that satisfies ʾAbū al-wafā. Accordingly, the narrator was sometimes transformed into a character and sometimes into a recipient and mentor.

This book holds great importance to my research as the author analyzes characters, the methods of writing, the function of the voices in the text, the reasons behind al-Tawḥīdī 's behavior on many occasions.

- ***Fan al- Istijwāb fī Mūqadīma Kīāb in al-ʾImtāʿ wa al-Muʾānasah*** **Annotated by Sūhaīl Ḫaṣāwnā.**

In this article, the writer discusses two topics, first, the art of interrogation in al-Tawḥīdī's book. The writer begins with a simple introduction to the book, the story, and the reasons for writing this book. Secondly, he conducts a study and an analysis of the introduction to the book, he aimed to showcase what is going on in al-Tawḥīdī 's mind regarding life experiences and how he dealt with these experiences. In addition, the article discusses the turbulent political, religious, and social conditions that surrounded al-Tawḥīdī at that time. At the beginning of the article, the writer places a beautiful comparison of the book with an old Arabic sentence, which is (خضراء الدمن), (Ḫaḍrāʾ al- daman) and the meaning of this sentence is the beautiful woman raised in a bad environment. He links this book to the sentence and says that the book has a high literary value and worth but was built on a troubled and shameful foundation. He explains that al-Tawḥīdī was forced to write the book and the desire did not stem from him personally. Rather, he was forced in a humiliating manner and looked as if al-Tawḥīdī was required to submit a report ʾAbū al- Wafā. The writer described al-Tawḥīdī, his upbringing, and

how he began his life and work in copying, as well as his love for books, his desire to write, his trips, and the cities he traveled to. He described him as a human being and as a writer and described the time and era in which he lived and how it was characterized by corruption of taste, corruption of religion and corruption of government.

The writer also described al-Tawḥīdī ’s love for philosophy and how his inclination towards it led to the predominance of thought over emotion. However, due to al-Tawḥīdī ’s attractive artistic nature, he was able to adapt philosophy with literature. The writer then moved to describe this book in our hands, he states astonishing facts. He explains that the reason behind writing this book is ʾAbū al- Wafā’s requests, they are almost police investigations imposed by ʾAbū al- Wafā al-Mūhandīsī on al-Tawḥīdī. The writer also described the nature of al-Tawḥīdī's personality, his interest in science and reading, and his love for books, language, poetry, literature, philosophy, jurisprudence, grammar, and others. The writer reports that al-Tawḥīdī fell into a dilemma between the minister who wanted to sit and hear from him and ʾAbū al- Wafā who wanted to know the news of the minister, and here al-Tawḥīdī felt that he fell under the oppression of time and poverty and under the oppression of ʾAbū al- Wafā at the same time. He also mentioned that this is clear from the style of ʾAbū al- Wafā ’s with al-Tawḥīdī, where he used the method of envy, interrogation, and reminders of failure, disappointment, humiliation, and contempt, and that without his help he would not have been able to achieve anything.

Then the writer discussed al-Tawḥīdī ’s reaction to the method of ʾAbū al- Wafā ', and that he used kindness and groveling and declaring his unwillingness to create conflict between him and ʾAbū al- Wafā '. It is clear that al-Tawḥīdī overlooked the insult and exchanged it with kind words, courtship and groveling, and that he would respond to whatever he wanted.

The writer discusses an important issue, which is the issue of the motives behind beautiful literary works, and wonders whether it can be spontaneous, or voluntary stemming from internal motives, or forced coercion under threat. It is mentioned that perhaps many of the literary works that we have in our hands were due to sad and painful motives, but no one knew about them. In the end, the writer marvels and says how this oppression, humiliation, domination, and envy can be from a friend to a friend!

- ***Laḏat al-Naṣ*, Annotated by Roland Barthes.**

I found this book to help me understand the pleasure that occurs after reading al-Tawḥīdī's book. The author of this book is Roland Barthes, he treats the text as not just letters and words that make up sentences, but rather as a living organism that breathes, expand, and influence its surroundings. The beautiful thing about the subject is that Roland originally worked in philosophy before he was a writer, and thus he can meditate long on the literary text and dialogue with it until it appears to life. The writer is considered one of the great teachers of the literary movement in France, one of the most important workers in literary criticism and has many contributions in the field of text theory?

The book discusses the subject of pleasure in the text, and the place of pleasure in the text, and that the text is a living body that we can touch, hear, and debate with. The writer divides the text into two parts, one part concerned with the text and the structure of the text itself, and another part is concerned with the interrelationships between the text, the writer, and the reader, so as to obtain the highest meanings and interpretations. The writer indicates that before going into the discussion we must know what the text is? Is there anything other than meaning? What is the relationship between meaning and language? The writer answers that the text

contains things other than the meaning, it includes the style, for example, there are methods that makes the reader smell, hear, fall in love, hate, adore, and even react and communicate to it text. Here the writer mentions the existence of a reciprocal relationship between the text and the reader, and that these texts require the existence of cognitive foundations for writing, interpretation, and pleasure. The writer states that the reader who receives this text is a beautiful element in accomplishing this pleasure and surprise state that accompanies the text, and it makes the reader an active participant in the formulation and maturity of the text.

Although many writers have written about the concept of the pleasure of the text, Roland Barthes is considered the first to put his theory in a complete and clear method. The writer describes the relationship between the text with the reader, saying that it is similar to the relationship of love, just as the relationship of the lover and the beautiful lady, in the sense that reading is what makes the text subject to reinterpretation, renewal and interpretation.

Then the writer discusses the difference between pleasure and enjoyment and says that pleasure is a state advanced from enjoyment, meaning that pleasure is enjoyment in its high and aristocratic state. And that cultures placed enjoyment in the framework of politeness and aristocracy, while they placed pleasure in the framework of bodily lust. The writer says that every text that is read with pleasure has been written with pleasure, and asks: Does writing with pleasure guarantee that the reader will have pleasure?

The writer then describes the conditions of the pleasurable text, which is first the innate, spontaneous language. He says that the text must be born from the womb of madness, and the writer must dare and write some free paragraphs that generate some collision with the reader, collision with what is prevalent and legislated and what is imposed by academic standards. And

that these paragraphs generate images that can be seen by the eye, full of emotions that the reader can imagine and feel, and here the writer creates a free world full of interaction, imagination, and dialogues. That is why the method of narration is very important, a slow narration that prompts the reader to always return to get more in order to enjoy the text and not to reach the result.

- ***Mawārīd ʾAbū Ḥayyān al-Tawḥīdī wa Manhajuhu fī Kitāb al-ʾImtāʿ wa al-Muʾānasah,*** **annotated by ʾAbd al- Razāq ʾAhmad.**

In this article, the author deals with important and interesting information about al-Tawḥīdī 's resources used in writing al-ʾImtāʿ wa al-Muʾānasah. al-Tawḥīdī's sources varied between oral narrations by writers and historians, and narrations he witnessed or heard.

Starting by the sources he watched personally or listed too:

Al-Tawḥīdī narrated historical events that occurred in front of him or was a witness to them, and he narrated events that he heard. Another source is the unwritten novels, where he narrated from authors from different eras such as Hišām Ibn Muḥammad al-Kalbī, Ūbāy Ibn Ka'b who witnessed the Battle of Badr and collected the Noble Qur'an, Hammad al-Šaibānī, Ibn al-'Rabī and Isḥāq al-Mawsīlī and others.

Written novels

The writer points out that the written novels are the most important resources in this book and constitute the basic structure of the book, despite the fact that al-Tawḥīdī neglected to mention the names of the authors of those resources, such as: narratives from the Prophets, peace be upon them, narrations from the pre-Islāmic era, narrations from the Prophet's era, narrations

from the Rašīdī era, narrations from the Ūmaiyā era, and narrations from the ‘Abbāsī era and others.

Citing The Holy Quran

Al-Tawḥīdī used the Noble Qur’an verses to link and related to the event or narration he transmits. For example, if he spoke of mercy, he cited the verses of mercy, and if he spoke of morals, he cited the verses of morals, and if he spoke of generosity, he cited the verses of generosity and so on, this acted as al-Tawḥīdī is scattering flowers throughout the pages of his book. We can conclude that the Qūrʾan verses were present in almost of the topics covered by al-Tawḥīdī, and thus we conclude the huge impact of the Qūrʾan on al-Tawḥīdī ’s approach to writing.

Citing from Ḥadīṯ

Regarding the ḥadīṯ of the Prophet al-Tawḥīdī conveys many ḥadīṯ in the book and makes good use of them in furthering the topics he presents. For example, we find that he transmitted ḥadīṯ about the importance and virtue of charity, and ḥadīṯ that spoke of the ruler's responsibility towards the people and the importance of fulfilling people’s rights. He mentioned, for example, the Ḥadīṯ of charity, which says that charity does not decrease one’s money, and mentioned that all members of society should have a sense of responsibility. The woman in the house is responsible for her home, the man is responsible, and the servant is responsible for his work. He linked the Ḥadīṯ to the ruler responsibility towards his people, and the obligation to fulfil these rights. The problem that exists in referencing Ḥadīṯ is that al-Tawḥīdī does not mention the ḥadīṯs and or chain of transmission. At best, he mentions one person as a narrator. Overall, we

find that the Qur'anic verses, ḥadīṯ of the Prophet and the references of his companions had a strong presence in al-Tawḥīdī 's approach of writing.

Poetry

Poetry was strongly present throughout the book where al-Tawḥīdī report news of poets and their poetry on many subjects such as food and dowry. In addition to reporting al-Tawḥīdī explained the poet's objectives or the purpose of the poetry.

The use of Wisdom, Sermons & Sufisim

As for the use of wisdom and sermons, al-Tawḥīdī successfully employed it to serve his idea as well, for example, he mentioned sermons that describe life, morals, asceticism, and humility, and he also used them to give advice to the listening minister ibn sa'dān He quoted many people including Īssā bin Maryam, peace be upon him. Al-Tawḥīdī mixed between Sufism, stories of wisdom, sermons, prayers, and ḥadīṯ that conveyed the subject of humility and asceticism. As mentioned earlier, the writer states that the book's resources were large and varied, and most of them were oral novels.

- **Ša'rīya al- Mūlḥa, al-ʾImtāʿ wa al-Muʾānasah, annotated by Dr. Saʾīd Bakīr**

This article talks about the farewell or the Mūlḥā that al-Tawḥīdī used to end each of the meetings of the saloon of al-ʾImtāʿ wa al-Muʾānasah, specifically talking about the aesthetic touch added by the farewell Mūlḥā to the text, which gave the text a unique, beautiful, attractive, and enjoyable feature. The word Mūlḥā as the writer describes means the joke and the news, but he also offers different meanings such as recreation, the good and the kind, good looks, and beauty. In poetry Mūlḥā means the good lines of poetry.

The reader of this book finds that the use of the Mūlḥā added romance and poetry to the text and distinguished the text in an attractive way in writing and presentation, as it added an aesthetic color and presented the topics with an attractive narrative manner. Perhaps al-Tawḥīdī in this way was mimicking his teacher al-Jāḥīẓ, who used to mix seriousness with humor and convey tales and sarcastic news, which is considered one of the finest types of humor or comedy because it requires intelligence, lightness and cunning. The writer continues and describes that al-Tawḥīdī ends each night or meeting with this Mūlḥā, which is usually pleasant and rare tale, or poetic verses or Bedouin poetry or a habit of customs.

The writer ends the article by saying that the Mūlḥā had beautiful characteristics in the text such as:

- Its sequential order in the text of al-Tawḥīdī, where its place is at the end of the session, is suitable for some fun and entertainment.
- Its shortness and humorous character gave the text an appealing tint.
- It happened at night and the night is suitable time to relax or participate in some recreation.
- The diversity in what was transmitted, such as poetry, stories, and news about the rare tales.
- Al-Tawḥīdī 's ability to express in a rare and skillful way in conveying news and psychological impact.
- Al-Tawḥīdī's ingenuity in choosing and using the language.

- ***Taḥlīl Mawāqīf*** **ʾAbū Ḥayyān al-Tawḥīdī, fī Kītāb al-ʾImtāʿ wa al-Muʾānasah, Annotated by Mahdī ‘abīdī Jazīnī.**

In this book, the writer analyzes the positions made by al-Tawḥīdī n, how did al-Tawḥīdī present the social affairs of the community around him, how did the aristocracy live at that time, how did they think and what did they talk about? And he portrayed all this through the book al-ʾImtāʿ wa al-Muʾānasah and his visitation with the minister. The writer described how al-Tawḥīdī spoke about the era in which he lived, and the writer acknowledges the existence of an important documentary value for the book through the image that al-Tawḥīdī conveyed to us about the various manifestations of the era. The writer focused on analyzing al-Tawḥīdī's book on its comparison with Adam Matz's book, The Islāmic Civilization in the fourth century AH. This book is characterized by being thorough in research. The writer also relied on the book Ẓahr al-ʾIslām by Professor ʾAḥmad ʾAmīn, where he discusses the social situation in the fourth century of migration, as well as research in science, literature, and the arts.

The writer describes the factors that he believes have reduced the documentary value of the book. He says, for example, that al-Tawḥīdī did not talk about the last quarter of the fourth century AH, and that he only spoke about the affairs of the state under the influence of the Būwayhīd, that is, Iraq and al- Raī, while the Islāmic state was much broader than this. Nor did he mention the role of the Muslim ẖalīfās in politics, as there is not much mention of them in this book. What are the reasons that made al-Tawḥīdī not mention the Muslim ẖalīfās, while he talked a lot about princes and ministers?

Also among the factors is the failure to describe the ministers correctly, and the persistence in insulting them and conveying a negative image of them due to personal problems. For example, we find that he insults and slanders al-Ṣāḥīb Ibn ʻAbbād and shows

him cruelty, while Adam Metz praises him, and historians have unanimously agreed on his manners, virtue, and generosity of morals.

The writer mentions that al-Tawḥīdī focuses on conveying the situation and the prevailing political tension at that time, and the writer compared al-Tawḥīdī's novel about political tension with other sources and found great similarity and convergence. And the contrast or difference with other sources is simple, while there is a great similarity in what al-Tawḥīdī reported from that era and what other sources reported.

The writer also talked about analyzing social conditions and how al-Tawḥīdī conveyed the general picture of society in the book about the luxurious lives of ministers and princes, and the class disparity between the rich and the common people. The rich lived in palaces and own maidservants, servants, and jewels, raise animals, orchards, and gardens, he also reported the use of crystal spoons, how they assigned cooks and people responsible for drinking and fruits. He described that the rich were preoccupied with playing music and had passion for hunting. They continue to drink wine day and night, all this while the regular people lived a life of extreme poverty, unable to provide food or provisions. The writer believes that there is great similarity between what al-Tawḥīdī told us about this social and economic situation and the rest of the other sources.

The writer also analyzed the intellectual life in this book and compared it with other sources, where he found that the same observations mentioned previously apply to the intellectual life presented to us by al-Tawḥīdī The book described interest in intellectual life, science, language, philosophy, religious sciences, literature, and general interest in all sciences and knowledge, especially in Iraq, Egypt, and Andalusia.

The writer compares what al-Tawḥīdī told us about the cultural and intellectual image. We find that the writer believes that al-Tawḥīdī's transmission differs from the transmission of the rest of the sources, where al-Tawḥīdī conveyed a faint picture of the intellectual and scientific life prevailing at that time, while the intellectual life was active in all Islāmic countries. But we disagree with the author on this point, as the book, from our point of view, describes the development and prosperity of intellectual and scientific life, a broad and great development and prosperity. But at the same time, al-Tawḥīdī described the situation of the scholars and the misery they live in, and that despite the knowledge they hold, they do not find food for their day. The writer ends his comparison and says that in general he found that the book agrees with the rest of the references in general in highlighting the general characteristics of the era, while he found a differences in the partial matters and accordingly, he recognized the existence of a documentary value for the book.

While if we want to analyze al-Tawḥīdī's positions in the book, these positions taken by al-Tawḥīdī generally express a personal position and expression of his dissatisfaction with the prevailing reality in society, and despite the unification of the image that al-Tawḥīdī conveyed about society, it differed and colored from time to time.

In analyzing or evaluating al-Tawḥīdī's positions, the writer says that al-Tawḥīdī took positions in the book that were the result of severe psychological pressures and stress that he was unable to strip from. For example, his attitude towards al-Ṣāḥīb Ibn ʾAbbād shows in the book al-Tawḥīdī's knowledge and awareness of the position and status of this man, but with that al-Tawḥīdī was describing him because of the strong feelings and pain that the minister left on al-Tawḥīdī's psyche, because he did not help him or give him money, and because he

was asking him to copy books which was beneath al-Tawḥīdī being a great scientist and philosopher. Here, al-Tawḥīdī was expressing his rejection of the continuous insult from the minister, as he was trying to explain the poor financial condition in which he was living. Here, it appears that al-Tawḥīdī was living a personal position and a strong emotion that he could not detach from in his judgment or evaluation of the minister.

The writer asserts that the book has a documentary and intellectual value, as it expresses on one hand the culture of that era and its intellectual breadth because of literature, thought, philosophy, ethics, and others. On the one hand, he depicted for us the affairs of society, the conditions of the Ḥijrī quarter century, and the internal and external dangers it faces. The writer concluded that this book is a book of literature of high literary and intellectual value, but not a book of history. And that the book agrees with the rest of the references in a general way in highlighting the characteristics of society in that era and does not agree in highlighting the particulars that fall under the personal positions or experience of al-Tawḥīdī.

- ***Tašẓīʾlʾnā inʾAbū Ḥayyān al-Tawḥīdī, al-ʾImtāʿ wa al-Muʾānasah as a model,*** **Annotated by Ẓāfīr ibn Mušabab al-Kīnānī**

The writer refers to the position of al-Tawḥīdī through the ages and how his publications occupied an interesting status throughout the different ages. He presented a unique model of the scientist, the writer, and the philosopher. His works have been considered a source of concern for researchers and students, and still is a matter of concern. Al-Kīnānī describes this book as one of the most important and most expressive books of al-Tawḥīdī, and the richest of them all in knowledge. The author refers to the way al-Tawḥīdī wrote this book, which was distinguished from other books. It also indicates a beautiful and rich diversity of themes. This raised the

astonishment of ʾAḥmed ʾAmīn, the book investigator, and the astonishment of many who are interested in literature. The writer mentions an important aspect of the book of al-ʾImtāʿ wa al-Muʾānasah which is that it was originally compiled in an oral manner and refers to an article entitled A Folkloric Reading in the Literature of al-Tawḥīdī, where the author, Muḥammad Rajab Najār, says that orality is the reason for the dispersion that appears in the Book, as it is based on spontaneity in choosing topics from which Makes conversations distracting. al-Kīnānī also mentions that most of the sources of al-Tawḥīdī are oral sources, as he said, although this should not constitute a problem in the text, as it was the prevailing and usual at that time, as the writer conveyed what he heard from the scholars.

In an attempt to explain the method of writing this book al-Kīnānī refers to an article by the writer Kamāl ʾAbu Dīb, who says that al-Tawḥīdī in al-ʾImtāʿ wa al-Muʾānasah invented a new formula based on the idea of the Majlis or the saloon and the historical role in Arab society and Arab culture. He pointed out that al-Tawḥīdī created an imaginary work in which he skillfully blends the nights and a council or salon. He points out that Kamāl ʾAbu Dīb, views this work as a theatrical work in a theatrical structure, where there are many texts that appear behind many masks and the presence of multiple voices of al-Tawḥīdī. Therefore, we can look at the book al-ʾImtāʿ wa al-Muʾānasah of as a unique text and model of its time, which is what the writer described as the art of Majlīsīyyā فن المجلسية or literature saloon أدب المجالس.

Al-Kīnānī also refers to another clever way where al-Tawḥīdī was able to express his political, religious, and epistemological opinions with high professionalism and without being questioned or reprimanded. Here al-Tawḥīdī was able to express everything he wanted through the personalities and opinions of others, which became his true masks. Al-Kīnānī indicates that

al-Tawḥīdī succeeded in inventing the tale technique, he employed this technique in writing this book showing off his capabilities in this writing style. The tale technique is similar to the beauty of poetry, al-Tawḥīdī became a voice within the voices of book.

In his attempt to explain this strange type of authorship, the author says that there is a recent research paper written by Dr. Muḥammad Māftāḥ, which explained and denied the idea of dispersal or confusion from al-Tawḥīdī and the idea of chaos that characterized the topics of the book. He explained that this was intended by al-Tawḥīdī and that it is impossible for al-Tawḥīdī not to know or employ the scientific methods of composition and literature writing. In addition to the above, we find that al-Tawḥīdī succeeded in raising astonishment and questions around him because of the method of authorship, as the book became the subject of constant research, discussion, and consideration. He succeeded in raising eyebrows and raising questions about the method he used, and the second point is that despite the efforts made by many in explaining the reasons for al-Tawḥīdī 's method, they all remain a point of view or attempts to answer. The writer raises the question, saying that despite the knowledge and culture of al-Tawḥīdī, scholars in his time possessed the same amount of knowledge and culture, yet we did not find books like this book. Then the writer analyzes the book from his point of view, describing the method used by al-Tawḥīdī, describing the introduction, topics, and their divisions, describing the literary council or saloon, the began and ending, how did the questions begin, how al-Tawhid answers them and how it ends, and how one meeting can have more than one topic.

The writer describes the knowledge of al-Tawḥīdī in a poetic and romantic way, saying that the tributaries of knowledge were numerous in al-Tawḥīdī's soul, so al-Tawḥīdī turned into a huge recipient for knowledge and various sciences. The soul that receives the different sciences

providing space to form and grow and allowing for the expression in different voices in this book, and each voice expresses its own way and can verify itself. What is striking is that the personality of al-Tawḥīdī, according to the writer, was not aligned with one of the sciences over the other and remained neutral. Thus, al-Tawḥīdī fulfilled the three conditions, namely the diversity of the types of acquired sciences and the depth of knowledge of each science, and finally not being biased towards any of them at the expense of the other. Here the writer says that in this we do not stand before one (ego) or personality of al-Tawḥīdī, rather we stand in front of multiple egos. We find the writer, the philosopher, the historian, the politician, the jurist, the linguist, and many others. The writer points out that each of these characters received equal attention from al-Tawḥīdī, and each of them believes that it has the right to express al-Tawḥīdī's mind. Thus, al-Tawḥīdī transformed from one identity to several identities, which is a rare case among writers. As a result, the writer refers to the multiplicity of masks and voices. The phenomenon is nothing but a multiplicity of the scientific egos that al-Tawḥīdī possesses. The writer continued the subject of the literary saloon that appeared in this book and how these meetings have its own traditions, including freedom of expression, the plurality of voices of participants, and the movement between different topics. He adds that the nature of these meeting is spontaneous and unorganized in terms of subjects, and that the movement takes place spontaneously from language to philosophy to sciences and so on, which is perfectly consistent with the multiplicity of ego in the personality of al-Tawḥīdī n. Rather, he said that we can say that al-Tawḥīdī presented us with a saloon in which he was the only participant.

- ***ʾAbd al-Karīm 'Ṯmān. al- Drāsāt al- Nafsīyā*** **'nd al- Mūslīmīn, al- Ġazālī bewāj Ḫāṣ. Cario, Waḥba library. 1981.**

The Book of al- Drāsāt al- Nafsīyā ‘nd al- Mūslimīn fall into the scope of the humanities discipline in addition to the psychology discipline. This book offers great insights and analysis on the Islāmic perspective towards the human soul especially before the Qur’an. An insight on Psychology based on Islāmic perspective and heritage. Were there studies of the human soul before the Qur’an? What was the opinion of the Islāmic philosophy or thought regarding the soul? The book raises an important question regarding the Islāmic philosopher al- Ġazālī, was the first one who dealt with the psychological process of the soul, the awareness, the conscious, and the inclination? The book attempted to present the concept of soul and its psychological activity during many previous civilizations such as the Pharaohs, the Indians, and the Eastern civilizations. After that it attempt to analyze the concept of the human soul in the Islāmic era discussing the opinions from Qur’an, from Ḥadīṯ, and Islāmic philosophers. How did the Islāmic philosopher especially al- Ġazālī deal with this term? The book attempt to answer questions such as did the previous Islāmic philosopher surpass the modernists European theories regarding the human soul? Did they deal with human behavior and psychological human activities? ʾAbd al-Karīm ‘Ṯmān discusses how al- Ġazālī was interested in human behavior and how he discussed methods of changing the undesired behavior.

ʾAbd al-Karīm ‘Ṯmān discusses a wider phenomenon seeking an answer to what it means to say an Islāmic Psychology. He argues that science is not tied to a country or to a religion, science and knowledge is universal. Therefore, can we say Islāmic geometry? There should not be a difference between Islāmic and Japanese Chemistry for example, as long as both have satisfied the rules of the science. The same apply to psychology, otherwise psychology could not be called a science. ‘Ṯmān stresses without hesitation that the one who presented or illustrated

this science among Muslims was al- Ġazālī calling him the founder of Islāmic psychology. This book holds a great importance to my research. This is because giving the fact that al- Ġazālī and al-Tawḥīdī were separated by 88 years, how did both philosophers speak of psychological human activities. I can analyze and compare how did al- Ġazālī deal or speak about psychological activities, how did he employ knowledge to alter human behavior? I can't wounder but to think that al-Tawḥīdī was an influencer of al- Ġazālī in a way or another. This book of a great value because al- Ġazālī was one of the few philosophers who were experienced in all the issues or theories regarding the human soul whether from the Islāmic source or the Greek source. Having this material enables my research to have a clear picture on what was said during and before the period of al- Ġazālī regarding the soul in the Greek and the Islāmic thought. ʻṮmān explains that he arrived to the conclusion that al- Ġazālī was an imitator of previous philosophers when he studied or explained the essence of the soul, and was a creative renovator when the soul during its activity and effectiveness. ʻṮmān used the same method in writing this book as he study of psychological activity/ limited to general psychology. He analyzes the soul as an essence and then analyzed the human behavior and how it is formulated.

The writer also discusses al- Ġazālī's view of psychology and its place among other sciences. He explains that the origin started with Aristotle and his position of psychology among other sciences, but al- Ġazālī was clever, as usual, and benefited from other philosophers and scientists' views on this matter. ʻṮmān described psychology in two ways, at the biggening by taking the opinions of previous philosophers in relation to classifying sciences. The second way in which he studied psychology as a soul, as the essence and the study of its conditions and qualities. al- Ġazālī presented two types of sciences:

- Revealing sciences which meant to reveal information.
- Treatment & Processing sciences which means what is required after you reveal the information.

‘Ṯmān explains that al- Ġazālī made many modifications to the study methods in psychology. He relied on meditation and observation in the study of psychological phenomena, he spent ten years in contemplation, analysis, and comparison between the behavior of oneself and the behavior of others.

In a dedicated chapter, ‘Ṯmān writes about the sources of self-study such as the Quran and Ḥadīṯ, the Christian sources, Sufisim sources, and philosophical sources. For example, we find him quoting Qur’anic verses and citing Christ on many occasions, he cites Sufism and everything that was influenced by them from the Greek, Persian and Indian cultures. al- Ġazālī also agreed with a large number of philosophers from Greece and Islām, and cited the views of Plato and Aristotle, and used many Platonic definitions and terms. The book is divided to ten chapters, here are some chapters titles:

- Defining the human soul in the Qur’ān, Ḥadīth, and philosophy.
- Self-existence.
- Unity of the soul - a historical view.
- The origin of the soul - ancient or modern.
- Nature of self.
- Soul and body.

- The conditions of the soul between behavior, emotion, and religion.
- Emotional Life – الحياة الوجدانية – الإنفعال والعواطف
- Sensory and mental perception.
- Soul relationship with religion and morals.

- **ʾAbbās ʻArḥīlā. al ʾṮār al ʾRūsṭī fī al- Naqd wā al- Balāġā. Al-Dār al- Bīḍā, Kūlīyat al- ʾAdāb. 1999**.

The subject of the book revolves around a careful study and comprehensive tracking of the journey of Aristotelian culture and the interaction between the Arabic and Islāmic civilization with Aristotelian thought. ʻArḥīlā raises questions such as: Was Aristotle really a motivator and teacher of the Arabs and Muslims, as the Orientalists claim? Was the Greek culture the origins of the Arabic culture? Was Europe really the center of human history?

ʻArḥīlā explains that fabrications have been spread through time about the Greek civilization being the source of every civilization and that European man is the origin of the axis of history. ʻArḥīlā does not deny that Greek civilization was and still is the origin of modern European civilization and is the reference for Western thought but indicates that the situation is different with Islāmic civilization, where the Qur'an and Sunnah were the two founding texts for it (ʻArḥīlā, 1999).

ʻArḥīlā mentions that one of the historians of Western civilization, the most famous of whom is Spengler, rejected the division of history and focused on eight great civilizations which are the civilizations of India, Egypt, Babylon, China, classical antiquity, the culture of Islām, the culture of the West and the culture of Mexico. However, many orientalists tried to distort the

Islāmic civilization, and the bias became clear by linking it to a heavenly religion and by reducing the concept of civilization to a purely material progress (ʻArḥīlā, 1999).

ʻArḥīlā points out that one must take a middled, balanced, and fair position towards the Islāmic civilization, and he states that the truth is Islāmic civilization reproduced the Greek civilization and attracted it and took it out of the religious and childish phase. ʻArḥīlā presented research accompanied by analysis and critical thinking of many readings on the Arabic heritage and its relations to the Greek heritage (ʻArḥīlā, 1999).

ʻArḥīlā presented a wonderful analysis of the state and governance that was interested in the transmission of the Greek heritage through translations into the Arabic language. He describes that there was a keen interest in Aristotle and an exaggerated one that cannot be considered as conclusive evidence of the effectiveness of the influence of Greek civilization on Islāmic civilization, and among the reasons mentioned by the author is that the Greek culture that conveyed to the Muslims was not clear and was accompanied by other cultures such as Platonic, Epicurean, Zoroastrian, ancient Semitic, Judaism and Christianity. In addition, the presence of the Greek heritage was not strong except in the field of philosophy, on the top of that Greek philosophy faced violent resistance from the Islāmic community. He adds that the influence of Islāmic civilization on Greek civilization was not similar to the influence that is occurring in modern days, as there was no eagerness and tendency to receive and submit to the Greek culture, rather, the Islāmic civilization had its own character, strength, and resistance. It is important to note that the Arabic philosophers and writers rejected Greek literature because of the myths and legends it contained. This became clear after the translation of the Iliad and the Odyssey (ʻArḥīlā, 1999).

There is a group of contemporary writers who still believe that there is no philosophy other than the philosophy of Aristotle, and that knowledge is only taken from the Greeks. Some of them even impose the study of the Latin language on students of faculties of arts in our time, and some of them impose Greek literature in the secondary stages and ignore the study of Arabic rhetoric. Overall, the book also contains pioneering research about influence and being influenced, the influence of Aristotle and Greek culture on the Islāmic culture. In addition, the writer criticizes the researchers and points out that they neglect the authenticity of the Arabic language (ʻArḥīlā, 1999).

The issue of Aristotelian influence on Arab criticism and rhetoric is not a new issue, in fact it is one of the largest issues that is still debated in modern day of literature. ʻArḥīlā explains that although the first translation of Aristotle's books was during the second century AH by Yūnīs Ibn Mattā, the issue of Aristotelian influence on the Islāmic culture still lingers between denial and acceptance. ʻArḥīlā states that "The Arab-Islāmic civilization was open to the data of previous civilizations, regardless of their source" (p. 41). In fact, many Islāmic researchers believed that the laws and principles of the rhetoric theory can be tied to the Socrates and Aristotle teachings, and this what we mean by the influence and being influenced. ʻArḥīlā explains that this issue cannot be discussed outside the presence and the role of the Arab-Islāmic philosophers who contributed to the connection between the Greek and the Islāmic civilization (ʻArḥīlā, 1999).

In another dialogue, ʻArḥīlā points out that the focus on the issues of Aristotelian influence came because the most important characteristic of the Arabic- Islāmic Civilization in the current period is the absolute dependence on Western civilization that has taken root in our

souls. This was the main methods used to deny everything that is authentic about our culture and our civilization. With the colonial movements and since the beginning of the twentieth century, European civilization has forced its ways, and became the model that we as Arabs and Muslims aspire to be or achieve. Here, ʻArḥīlā raises a controversial and important question, which is how can the West make the Arabs and the Muslims abandon this civilization and accept the European civilization and make it the only way out of backwardness and into development and urbanization? ʻArḥīlā answers that the Europeans took two means to achieve this:

1- The dissolution of those belonging to the Islāmic civilization into the European civilization and the modern West.

2 - Doubting the authenticity of the ancient Islāmic civilization; by saying that it relied on Greek civilization, and that the knowledge was influenced by the Greek knowledge, this is visible in the Orientalist research - in general – and its attempt to return everything in the Islāmic civilization to a supposed Greek origin, or a religious source in Judaism or Christianity (ʻArḥīlā, 1999).

- **ʾAḥmad Fūʾad al-ʾAhwānī. ʾAḥwāl al- Nafs lil Šīḫ ʾIbn Sīnā. Cario, Dar al-Kūtūb. 2019.**

Al-ʾAhwānī explains that this book of great importance for the fact that it was translated into the Latin language and was famous and spread among philosophers in Europe on a wide scale and one can examine the European manuscripts which confirm this. ʾIbn Sīnā had an impact of European thought for several centuries, from the twelfth century to the seventeenth

century AD in particular. In fact, Descartes appeared in Europe and proved the existence of the human soul based on ʾIbn Sīnā's thoughts and ideas (al-ʾAhwānī, 2019).

ʾIbn Sīnā the medieval Islāmic philosopher was born in the village of ʾAfahān near Būḫārā (Uzbekistan- in present day) in the year 370 AH (980 AD) and died in Hamadān (Iran- present day) in the year 427 AH (1037 AD). He was known as the Chief Šīḫ and authored two hundred books on various topics. In his writing ʾIbn Sīnā followed the approach or method of Hippocrates and Galen and the most famous of his works is Kitāb al-Qanūn fi al-Tibb (The Law of Medicine), which for seven consecutive centuries remained the main reference in medicine. He was one of the first who paid attention to the effect of psychotherapy on the recovery of patients (al-ʾAhwānī, 2019).

The book consists of 16 chapters, preceded by an introduction in which ʾIbn Sīnā explains the reason for writing this book. It should be noted here that ʾIbn Sīnā did not put a title for this book, but he mentioned it in several locations. This book contains the condition of the soul, and the author the author mentions that there are several manuscripts with more than one title, including this manuscript entitled The Conditions of the Nafs - A Message in the Nafs. Another manuscript from the Scandinavian titled al-Kabir fi Ḥaq al-Nafs, a third manuscript of Ahmed III's library entitled A Message on the Nafs and Its Survival, and the fourth manuscript from Istanbul entitled A Message in the Reality of the Human Soul. In addition, we note that the book contains photocopy of the actual manuscript of ʾIbn Sīnā such as the German manuscript in Berlin, a photocopy from the Reda Rampur Library of the League of Arab States, and a photocopy from the library of Fouad University in Alexandria (al-ʾAhwānī, 2019).

Al-ʾAhwānī explains that ʾIbn Sīnā tries to prove that the human soul is different from the body and uses rational and logical proofs to prove this point, in addition to the ranks of souls between happiness and misery and he discussed the level of awareness. ʾIbn Sīnā uses simple and eloquent language that demonstrates the fact that there are three worlds: the world of the mind, the world of the soul, and the world of the body. This encyclopedic scientist who has made important contributions in medicine, philosophy, astronomy, physics, literature, and others was called the Prince of Medicine, the Father of Modern Medicine, and the Aristotle of Islām because of his various achievements in different fields. ʾIbn Sīnā was able to innovate because he excelled in neurological disorders and psychological factors and their impact on body functions. His books were taught in European universities until the late nineteenth century (al-ʾAhwānī, 2019).

- ***Sa'īd al- Ġanīmī.*** **ʾAbū al- Ḥasan al- al- 'Amīrī. 'Arba' Rasāʾl Falsafīyā. Beirut. al- Tanwīr Publising. 2015**.

Al- Ġanīmī presents 39 pages as an introduction to this book which is four philosophical letters by al- al- 'Amīrī the Eastern philosopher who is probably the most underestimated philosopher ever. This is because he was forgotten because he was not an imitator of Greek philosophy. He was not given any attention of the Western philosophers because he did not echo or copy one of the Western philosophers. For example, ʾIbn Sīnā and ʾIbn Rūšd gained the attention of orientalists because they followed Aristotle's approach, on the other hand, al-Fārābī gained the attention of orientalists because he imitated Plato to the core. Thus, the eastern philosophers who get the attention of the orientalists of the West are the philosophers who repeat and imitate the Greek philosophers, the one that stopped being Arabic, oriental or Muslim

philosophers, the one who could abandon their civilization to be a repetition of Greek civilization. al- Ġanīmī calls to abandon the Greek model of reading, to get rid of the method of imitation, and to search for a new, adventurous, and original model other than the Greek thought.

This book of great importance to my research because al- ʻAmīrī lived in the same century as al-Tawḥīdī, and al-Tawḥīdī mentioned al- ʻAmīrī in numerous times in al-ʾImtāʿ wa al-Muʾānasah. al-Muqābasāt, ʾḪlāq al- Wazīrīn, and al-Baṣāʾr wa al- Ḏaḫāʾr. In addition, al-Tawḥīdī mentions on different occasions that al- ʻAmīrī' lived in al- Raī around five years to study.

The writer mentions that al- ʻAmīrī's life was characterized by moving and traveling, he lived in different cities including Nīsāpūr, Balḫ, Būḫārā, al- Raī and Baġdād and the fact that he was a contemporary of Ibn Sīnā. Al- Ġanīmī states that there aren't any clear translations of information regarding al- ʻAmīrī who died around the year 993, in fact, researchers rely on what other philosophers wrote about him in their books. al- Ġanīmī indicates that one of our jobs as writers and learners is to first restore these texts and facts.

Al- Ġanīmī explains that al- ʻAmīrī who was well versed in Greek texts and philosophy left us with a large library of books and publications and his books were popular among the intellectuals of his time. First, he talks about the most famous books he wrote, and which are available in modern days including al- ʻLām b Manāqīb al-ʾIslām – Information on the Virtues of Islām. The book discusses the virtues of Islām in relation to other religions and beliefs. Other books are al ʾMad ʻAlā al ʾBad, which in it he covers the following topics, people differ in beliefs, Doctrines of Socrates and Plato, The human soul and its location, the soul, and the different ranks. and ʾĪnqaḍ al- Bašar min al- Jabr wa al- Qadr. In addition, al- Ġanīmī reports

more than twenty lost books of al- ʻAmīrī. al- Ġanīmī explains a beautiful text by al- ʻAmīrī in which he explains how did the people envision and evaluation the scholars and the people of wisdom in their time? How did they classify them? People evaluate the individual and consider him/ her wise and a scholar whenever he/ she excels in Euclid's book or the Greek Knowledge, and when he/she learns the principles of logic even if he/ she is ignorant of the divine sciences. Finally, we say that al- Ġanīmī relied in his investigation on different manuscripts from Princeton University, from Najaf, and from Ṭahrān.

- ***ʻAṭūf Yāsīn. ʻAlm al- Nafs al- ʻīyādī.*** **Beirut. Dār al- ʻlm lilmlāyīn. 1981.**

This encyclopedia consists of two parts section one consistent of ten chapters and section two consists of nine chapters. The topics covers clinical psychology, diagnosis, personality disorders, psycho-emotional diseases, classifications of diseases, assessment tests, personality assessment and measurement, lists of psychological tests, and others. Clinical psychology strives to help people live a less anxious and happier life and is considered one of the most recent fields of research in the human psyche. Especially within the life of the contemporary man who is experiencing complex crises daily at work, home and with his family. With the advanced lifestyle, it is necessary to mention the progress and development that occurred between psychology and the rest of other sciences such as neuroscience, surgery, chemistry, social service, and anthropology. Yāsīn explains that the main objective of this book is to provide foundations to help students of science in the field of psychological and mental illness.

The importance of this book towards my research comes as discussed in the first chapter from the fact that it discusses the historical development of clinical psychology starting with ancient times, Greece, and Muslim scholars such as ʾIbn Sīnā, ʾIbn Rūšd, al-Rāzī, al-Kīndī and

others. In addition to Europe Middle and the European Renaissance. In the second chapter, it deals with the topic of defining clinical psychology, is it a science or an art? And explain the relationship between psychology and other sciences, in addition to discussing the contemporary goals of psychology. The third chapter Yāsīn describes a list of clinical training, preparation of counselors and specialists, the duties, responsibilities of counselors and finally the tools of the specialist or the counselor.

In the fourth chapter, Yāsīn presents precise definitions of psychological terms that are sometimes difficult to differentiate, such as diagnosis, evaluation, testing and measurement .As for the fifth chapter in the book, it discusses the diagnosis, its stages, means, steps, and the important tools in assessing the individual and his abilities.

In the sixth chapter, Yāsīn discusses psychometric diseases and begins by defining them and determining their relationship to anxiety and stress. Then, he reviews digestive diseases such as stomach ulcers, colon ulcers, obesity, vascular diseases, heart, excessive tension, headache, and blood pressure. He also explains respiratory diseases such as asthma, tuberculosis, and common cold infections and diseases. Skin disorders such as urticaria, hair loss and contemporary psychometric diseases such as cancer, blood sugar, rheumatoid arthritis, migraine headaches, glandular disorders, and others.

Arriving to the seventh chapter Yāsīn discusses emotional mental illness by starting with mental health indicators, defining mental illness, differentiate between mental illness and psychological illness, types of mental illness, neurotic anxiety, and hysteria. In the eighth chapter, the writer discusses personality disorders, defines the criteria, and explains pattern disorders, psychosocial disorders, in addition to social behavioral disorders. In the ninth chapter,

Yāsīn explains psychotic mental illnesses and begins by defining psychotic mental illness and presents functional mental illnesses such as schizophrenia, delirium and paranoia and others. Final chapter in part one which is the tenth chapter, Yāsīn presents a comprehensive review of the Soviet classification of mental and psychiatric diseases compared to the American classification.

This book is important to my research because first, it works as an encyclopedia of mental health and mental/ psychological illness. Second, it offers the perspective of an Arabic origin scholar who was educated in the West. Yāsīn explained that he felt that the Islāmic/ Arabic civilization import all aspects of life from the West until it lost its identity. Yāsīn explained that one reason he dedicated his time to write this encyclopedia is because he wanted to leave this heritage in the Arabic library, because the Arabic library lacked one actual source with all the information in one place. Having said the most important reason to my research is the fact that Yāsīn covered how the classical stage (Greek and Roman) dealt with mental illness and disordered behavior, especially with the emergence of signs of medical intervention at that time. Pythagoras came and identified the brain and began with the natural explanation of mental illness and considered that mental illness is due to disorders in the brain and called for the development of a precise system for nutrition, recreation, and muscle massage.

Yāsīn discusses the efforts of Greek philosophers such as Hippocrates, Plato, and Aristotle in determining the physiological basis of mental illness. Then he discusses psychology as a science among Muslims or the Islāmic civilization. Yāsīn has a strong perspective regarding this issue as he states that the scholars of Western civilization worked to demolish the history of Islāmic civilization with its scholars and its influence. He points out that the strange thing in the

matter is that most of Muslim scholars fall into the same hole, so we don't find in their books any mention of their contributions in enriching civilization and human knowledge. Majority of all the Arabic universities in university and non- university programs have no programs that are dedicated to any of the Muslim scholars, while European educational institutions set up scientific complexes and statues of some Muslim scholars such as ʾIbn Sīnā and ʾIbn Rūšd.

This book is important to my work because it provides detailed information about the life, the knowledge and about the contribution of ʾIbn Sīnā taking into consideration that there is fourteen years between him and al-Tawḥīdī. Yāsīn explains the role of ʾIbn Sīnā as scientist, a physician, a surgeon, and as an astonishing psychiatrist. ʾIbn Sīnā was fluent in a range of languages, including Greek, Latin, Hebrew, and Arabic. He had six hundred physicians in training at one point and trained more than three thousand other ones. ʾIbn Sīnā realized the relationship between physical illness and the body response as a mental disorder and therefore ʾIbn Sīnā was the first to discover the psychological factor in the creation of mental illness and is considered the first founder of psychosomatic medicine. His book The Law remained the first medical reference in European universities for more than six hundred years. ʾIbn Sīnā clarified the relationship between neurological brain disorder and mental illness at one hand, and psychological and physiological disorders on the other hand. He presented a complete disclosure of the relationship between the nervous system and psychological and mental illnesses.

ʾIbn Sīnā was an empirical psychologist who did not separate between mental illnesses and physiological disorders. He used psychoanalysis and preceded Freud and his companions. ʾIbn Sīnā also mentioned the role of heredity and its effects on mental disorder, but he also referred to the role of the environment and opposed the idea of imprisonment and isolation for

diseases of the mind. It is important to note that Muslims were the first to set up sanatoriums for mental, psychological, and physical treatment. ʾIbn Sīnā was not intolerant of a single treatment approach, rather he used baths, relaxation, medicines, applied surgery and advised marriage and called for changing the patient's environment, his food and diet and by that he led the way to what is known as Advanced Comprehensive Behavioral Therapy.

- **Cole, Michael. Cultural psychology: Once and Future Discipline. Cairo. Rū'yā Publishing. 2017.**

This book is important to my research as a second reference because it explores the origins of cultural psychology, and the role of culture in the mental life of human beings. In this book Michael Cole discusses the difficulties that psychologists face in integrating between culture and human mental health. Here, Cole studies the history of psychology to understand the reason that led to the marginalization of the role of culture in relation to psychology and mental health.

Using eloquent language and descriptions Cole demonstrate his ability to challenge science and norms, he analyzes the attempts of scientists to include culture in the scientific program of psychology along the decades. He raises multiple interesting questions such as: Is culture considered an essential component of human thinking? Therefore, is culture considered an essential component and an influence of mental health? On the other hand, how can we present this and make it scientifically acceptable? This book aims to describe the way in which culture can be created and used in psychology. Cole also points out that a psychologist interested in the impact of culture on mental health must deal with other sciences such as anthropology, sociology, and linguistics (Cole, 2017).

Cole explains that to “to understand something it is important to know its history” (p.22). not only he describes cultural psychology as "the study of culture's role in the mental life of human beings." He explains that cultural psychology is the study of how people shape and are shaped by their cultures. Topics of study in this field include similarities and differences between cultures in terms of norms, values, attitudes, scripts, patterns of behavior, cultural products (such as laws, myths, symbols, or material artifacts), social structure, practices and rituals, institutions, and ecologies (Cole, 2017). Furthermore, Cole explores how the relationship between culture and thinking was viewed and approached before psychology came into being; that is, he explores the prehistory of psychology. With that Cole suggested a new approach to examining developmental psychology from an historical and cultural perspective. The author raises different arguments include the role of social and cultural context in human psychology and higher mental process such as thinking, decision making, habits and others. The author begins by highlighting the early beginnings of psychology and then turns to research across cultures.

In the first chapter we find the idea that Cole is trying to argue and that is the attempts of psychologists working within the experimental psychological model of the twentieth century to introduce culture as an essential component of human nature and behavioral sciences face severe difficulties and obstacles (p. 27). In addition, the means of which how did people think about culture in relation to human thought before the emergence of psychology. He examines how did psychology developed and advanced in relation to culture. In addition, he asks what is the meaning of studying the growth of the human being scientifically? What kind of science will we get to? To what extent can this science be applied? (p. 20).

Cole discusses the beginnings of scientific psychology and the views of medieval and Roman thinkers on this matter such Aristotle's view of slaves and barbarians and how they are incapable of human thought or mental process such as using reason or planning. Saying these people can't speak, they walk on four, sometimes they have no heads, and their eyes are in their chests. A savage, a vicious, and a cannibal who walks naked, not knowing rituals of marriage or worship. For example, Cole explains that despite the extensive expeditions in the fifteenth and sixteenth centuries beyond Europe, and despite the availability of information about the lives and customs of people outside of Europe through merchants, soldiers and missionaries, a huge popular heritage arose out of the imagination of these type of human being and about their mental abilities. Cole continues explaining how these images affected the imagination of European peoples. They described everyone who is not European as being savage between humans and animals. Rather, some European scientists went to establish a division of human beings, dividing them into sane humans such as the American human, the European human, and the Asian and African human being. And the mutant human being such as the mountaineers and some Americans, Chinese and Canadians (p. 30).

The writer points out that regardless of the old ideas, science has concluded that the basic mental processes that exist in humans, regardless of the degree of complexity or simplicity of society, are global processes in the sense that they are formed according to one group of laws. And that human beings are subject to mental characteristics common to all cultures under the name of the psychological unity of humanity (p, 37).

- ***ʾAbū Ḥayān al-Tawīdī.*** **The Writer of Philosophers and Philosopher of Writers. By Zakarīā Ibrāhim**.

This book by Ibrāhīm is a valuable introduction to the world of Al-Tawḥīdī. Ibrāhīm divided the book to nine chapters. The first chapter is called al-Tawḥīdī The Human, his birth, upbringing, life, studies, teachers, and when he moved to work with the ministers. Chapter two is about al-Tawḥīdī 's personality, a description of the psychological characteristics of al-Tawḥīdī based on his writings. Chapter three is about his production of books, articles and letters, and. Ibrāhīm speaks of eighteen books and gives a complete description on every book. Chapter fourth is al-Tawḥīdī the philosopher and it is an analysis of the philosophical connotations al-Tawḥīdī 's writings. Chapter five is called the philosopher of questioning and in this chapter Ibrāhīm describes al-Tawḥīdī 's tremendous ability to ask, inquire, seek knowledge, and pursue dialogue.

Chapter six is called the human philosopher, here, Ibrāhīm explains al-Tawḥīdī 's ability to understand the human psyche deeply, how he described external human behavior, and described the internal secrets and illnesses. In addition, al-Tawḥīdī 's ability to understand human habits, emotions and tempers and explain as a result what is mental health and how can we achieve it. Ibrāhīm explains how al-Tawḥīdī was able to recognize many psychological facts early on, which indicates his ability to understand human nature in depth. Finally, chapter seven which was called the pessimist philosopher, chapter eight is philosopher of humor and nice is the art philosopher.

- ***'Abbāsīd Belles- Letters*. Julia Ashtiany, T. Johnstone, J. Latham, R. Serjeant and G, Rex Smith.**

Ashtiany, Johnstone & Latham wrote a chapter on al-Tawḥīdī in the 'Abbāsīd Belles-Letters. This is an exceptional source being published by Cambridge university press, and it provided a contemporary perspective of al-Tawḥīdī 's journey, his life as a philosopher, a

believer, and a spiritual reformer. The authors described al-Tawḥīdī ’s influence on culture, literature, and religion, building a bridge between Islām and the modern world.

The authors explained how al-Tawḥīdī ’s writings portrayed the development in society at the time of Būwayhīd empire, such as development in religion, philosophy, linguistic, art, science, and spirituality. The chapter provides a background on al-Tawḥīdī ’s birth, upbringing, studies, professions, books, and travel.

- **ʾḠlāq al-Wazīrayn. An Argumentative Comparison, by Āyāt al-Ḡālidī**
-

Al-Ḡālidī book will be used as a secondary resource. Al-Ḡālidī explains that al-Tawḥīdī writing is an implicit image of himself and his community at the time. She produced this work to learn how al-Tawḥīdī use public speaking tools to influence and enhance his arguments. The goal was to dismantle his speeches in ʾḠlāq al-Wazīrayn to learn his mechanism, how he used humor, sarcasm, logic, and rhetoric to influence his argument or his persuasion.

- **Al-Mūḥāwarah fi ʾAdab ʾAbū Ḥayyān Al-Tawḥīdī. al- Mūḥīmīd, Mānāl.**

Al- Mūḥīmīd proposed another study that inspects how al- Tawīdī built his conversation. This source will be used as a secondary resource but will provide information on culture characteristics regarding the oral speech in the gatherings or the council literature, or what can be described as oral forum. How al-Tawḥīdī used the implicit meanings to talk about reality, his use of argument, dialogue, and persuasion. Al- Mūḥīmīd explains that the cultural context for producing knowledge in ancient society was these councils or gatherings.

- **Dalālat al-ʾAūns al-ʾAūns fi Lāyālī al-ʾImtā‘ wa al-Mūʾānasah. Bū ā‘īzah, Ḥ**

Bū ā‘īzah explained al-Tawḥīdī use of language in al-ʾImtā‘ wa al-Mūʾānasah to describe feelings and convey ideas. The author explained that al-Tawḥīdī used indications, or semantics to convey the idea or the emotion to others. He used different semantics such as art, linguistic or cultural semantics. In addition, the author explained the relation between semantics and the philosophy of al-Tawḥīdī. Bū ā‘īzah then gave a good explanation of the book al-ʾImtā‘ wa al-Mūʾānasah, what is the meaning of al- Imtā‘ and the meaning of al-Mūʾānasah in relation to the literature gatherings and sociability. Who are the people in al-Tawḥīdī's gatherings?

- **Jhāz Qrāat al- Tawīdī Līḫīṭab al- Waẓīrayn. al- Kabdānī, A.**

This study aims to uncover critical thought of al-Tawḥīdī approach to discourse the two ministers, Ṣaḥib ibn Abbās and Ibn Elamīd. This source will be used as a secondary resource to explain how al-Tawḥīdī used the linguistic energy to describe personality, to persuade people, and to provide logical argument to the ideas he is proposing. My interest in this resource is to help me understand the al-Tawḥīdī's speech.

- **Medieval Sciences of Emotions during the Eleventh to Thirteenth Centuries: An Intellectual History. Boquet, D. & Piroska, N.**

Boquet & Piroska produced a study on the development of the term emotions in medieval times. This article will be used as a secondary resource to provide an understanding of how Greek philosophers dealt with emotions, and psychology health in general. Because al- Tawīdī read and studied Greek translation I wanted to understand how Greek or Western scholars viewed emotions, how they connected to morality, vice, and virtue in medieval times. How emotional health was linked to Christianity and the relation with God, in relation to the

emotional health in Islām. When did scholars started to view emotional health as part of the human psychology?

- **Nurture over Nature: Habitus from al-Fārābī through Ibn Ḫaldūn to ʿAbduh. Naaman, E.**

Naaman wrote an excellent study that examines and analyze how the Islāmic philosophers used or understand the term habits. How they used the Aristotle concept to describe human nature and explain the human's nature verses learned habits or practice. Because al- Tawīdī raises many questions for example as his letters to Miskawāh on the nature of the human, how he acquires his habits, how does he learn a new habit when it was originally against his nature, I found this article particularly interesting to provide explanation. In addition, this article portrays the relationship between the different scholars in the different centuries including the ninth and ten centuries where al- Tawīdī and his teachers lived, for example.

- **Scholars and Their Books: A Peculiar Islāmic View from the Fifth/Eleventh Century. Presidential Address. al-Qādī, W.**

Al-Qādī gave a comparison of the Islāmic scholars with a focus on al- Tawīdī. She starts with an introduction of al-Tawīdī's youth, studies, travel, and other colleges around him. She explains how at one point of his life he started to widen his knowledge and relations with Aristotle philosophers from different religious background. Al-Qādī then discusses in great deal the incident of al-Tawīdī burning his books and speaks of the letter he wrote to the judge explaining why and raises many philosophical questions including the moral obligation of a scholar towards the public.

- **The revolution of criticism in the world of literature and political philosophy. 'Atef al-Irāqī.**

The book by al-Iraqi includes studies of heritage scholars such as al-Kindī, al-Fārābī, Ibn Sīnā, Ibn al-Hayṯam, and Ibn Mājāh. It provides a good foundation to the relationships between al-Tawḥīdī and these scholars and in addition it demonstrates how these scholars influence al-Tawḥīdī thought.

Section Two

Chapter one
Introduction to al-Tawḥīdī

1. Introduction

"A man with uncertain name, heritage and date of birth and unquestionable literary influence throughout the centuries".

"الرجل الذي امتد تأثيره الأدبي عبر العصور على الرغم من غموض نسبه وتاريخ ميلاده بل حتى اسمه".

Childhood and Origin

ʻAlī Ibn Muḥammad Ibn al-ʻAbbās al-Tawḥīdī was known by the nickname al-Tawḥīdī or al-Tawḥīdī, he lived a thousand years ago in the tenth century AD/ the fourth century AH. It is unknown exactly the date of his birth but, Yāqūt al-Hāmawī - a writer and an author who died around the year 626 AH/ 1228 AD wrote the book of Muʻjam al-ʾOdabāʾ- explains but it is reported that he was born near Bagdad between the year 310 or 311 AH/ 923 AD and lived to his late nineties. Scholars disputed on the name al-Tawḥīdī, from al Tawhid faith or "the belief that there is but one God", others reported that his father was a traveler merchant who use to sell dates (dried fruits) called al-Tawḥīdī which was mentioned by al-Mūtanabī in one of his poems. In addition to the uncertainty of the name scholars expressed their surprise at the translators' neglect of al-Tawḥīdī and his ancestry, as some say that he belongs to a Persian background to the city of Šīrāz, or the city of Nīsābūr, and others believe that he is from Wāṣīt village (Šīḫ, 2011, p. 14). While others believe he comes from an Arabic origin from Baġdād and base this fact on his Arabic books which indicates that he is not of Persian origin and did not speak the Persian language (Ibrāhīm, 2002).

In addition, they argue that if he was of Persian origin, he would have bragged and mentioned this in his books and writings, especially since he was under the rule of the Persian Būwayhīd state. But the truth is that the opposite occurred as he had a bad relationship with the Būwayhīd ministers. In addition, his visible and clear admiration in his books for the Arabs and

the Arabic language, and his preference for them over other nations (al-Qādī, 2004). One of the strongest pieces of evidence in the origin of al-Tawḥīdī is his description of himself in the book of al-Rīsāla al-Bāġdādīyā where he described himself as al-Bāġdādī and described Bāġdād as his country and his land that he yearns for. He also mentioned that he learned to swim in Bāġdād, a skill that is taught to children at a young age, and this indicates that his childhood was in Bāġdād (Ibrāhīm, 2002).

What we know about him is hardly a guess

Philosopher of litterateurs and the litterateur of philosophers" al-Rūmī, (Ibrāhīm, 2002).

"فيلسوف الأدباء وأديب الفلاسفة " الرومي

Zakariyā Ibrāhīm an Egyptian philosopher and thinker who died in 1976 projected an interesting perspective on al-Tawḥīdī (Ibrāhīm, 2002). Being one of the most important philosophers who wrote on al-Tawḥīdī in modern days and who created a book that is considered an important source on al-Tawḥīdī "Philosopher of litterateurs and the litterateur of philosophers", and who shares similar philosophical views influenced the following questions that affected my understanding and research on al-Tawḥīdī. they are:

In terms of origin: Is it Persian or Arabic?

In terms of place of birth: Is it Baġdādī, Wāsitī, Nīsābūrī, or Šīrāzī?

In terms of belief: is he a believer, or a heretic atheist?

In terms of the narration: Wasted fabricator or steady truthful transferer?

In terms of method: is he a Sufi or a professional hypocrite?

The same apply regarding his birth and death.

Despite all the information in hand about al-Tawḥīdī the reader stands with daze as we are not able to determine fundamental perspectives on al-Tawḥīdī but, authors whether they are students or philosophers they could not agree on anything that is related to al-Tawḥīdī, this emphasized the fact that we stand before a mysterious figure who was not given the basic rights even by definition as Šīḫ (2011) explains. All these factors have led to the historical controversy and differences on al-Tawḥīdī (p. 15).

We revolve around the neglect of many translators and researchers to mention al-Tawḥīdī, as we have not received much information about his childhood and there is hardly any mention of his family members, and the book does not mention any information about his wife, or any female figure that was dear to him. Researchers indicates a touching sign that al-Tawḥīdī was born into a poor family with no respectful ancestry, and he was not expected to reach any success or glory thus no one cared to record his birth, childhood, or even his knowledge. It is reported that he lost his father and mother at a young age; and was raised as an orphan by his uncle who treated him very harshly. Al-Tawḥīdī lived a harsh childhood in which he was deprived from the love and care of his parents, his life was marked by bereavement, sorrow, and torment, this had a great impact on his personality as a human and as a writer. The strange thing is that al-Tawḥīdī himself did not mention any information about his family in his books, or what indicates his childhood, and this points to the deep grief that pushed him to eliminate any memory of them. Despite al-Tawḥīdī's silence about describing any member of his family, his love, fondness, and unconscious passion appear in the book "al-Muqābasāt" in what he conveyed

on the tongue of Abū Zacarīyā al- Dīmīrī about the mother, her position, her closeness, and her high human sense (Ibrāhīm, 2002).

Uncertainty also revolves around al-Tawḥīdī's death, Adam Mitz mentions that his death was around the year 400 AH/ 1023 AD. evidence indicates that he died around the year 410 AH/ 1031 AD (Bū ʻzā ,2011).

Education and Career

It is believed that the poverty he lived through, and the deprivation of the love of parents and family played as an incentive to improve his life for the better, as this ambition affected the formation of his personality and his desire to love knowledge, learning and the acquisition of science to the extent that this love and desire kept him from thinking about marriage or interest in women or having children. We understand from the few information received that al-Tawḥīdī practiced the profession of copying and reproducing books at a young age, and this facilitated the presence of the different sciences to be available to him to examine, copy, or preserve them. This allowed al-Tawḥīdī to obtain different and rare books, translations, and letters from different languages and cultures resulting in the expansion of knowledge (Šīḫ, 2011, p. 17). This field of work introduced him to different knowledges such philosophy, logic, modern science, linguistics, morphology, Qūrʾan, ḥadīṯ, and jurisprudence. Al-Tawḥīdī worked in several professions, the most important and most influential was copying and reproducing books but, after the age of forty he wanted to try new professions. He worked with the postal owner and tried to get close to the government personal. It is no surprise then that due to the painful childhood he lived al-Tawḥīdī took the educational attainment to compensate for this deprivation as he mentions in his book "Philosopher of writers and writer of philosophers" that knowledge

and wisdom are more honorable to him than pursuing women, having children, and even collecting wealth (Ibrāhīm, 2002).

From reading several books by al-Tawḥīdī, we conclude that he traveled and moved between several cities, including Baġdād, Nīsābūr, Šīrāz, al-Raī and Maccāh. Many of these trips were to learn, to work but most important to provide essential means for his hunger and the extreme poverty he lived in, to get out of the financial hardship he lived in since birth and to get closer to men of power such as the ministers and the princes (Šīḫ, 2011, p. 15).

Al-Tawḥīdī grow up in Baġdād around a large group of scholars, šiḫ and philosophers which he mentions often in his writings. Here, al-Tawḥīdī's culture was formed through reading and learning from these scholars, and from the knowledge and heritage left by the different cultures before Islām especially the heritage left by al-Jāḥiẓ (Ibrāhīm, 2002).

And if we study the aspects of al-Tawḥīdī's life, the question arises about what is the strongest of the arts or the aspects that distinguished al-Tawḥīdī? Was he a philosopher, was he a writer, was he a Ṣūfī, was he a linguist, was he poetic or was his strongest aspect in fīqh?

Al-Tawḥīdī had a great ability in the language, and this is evident in the book al-Baṣāʾr wa al- Ḏaḫāʾr where he shows his extensive memorization of the language. The truth is al-Tawḥīdī was not a philosopher, although he wrote the book al-Muqābasāt, but we cannot consider it a complete philosophy curriculum. We can consider him a practitioner or a student of philosophy but did not leave us a clear philosophical approach about himself. The main problem in al-Tawḥīdī s style in writing is that he attributed everything he wrote to other philosophical scholars. al-Tawḥīdī's greatest knowledge and art is in literature, al-Tawḥīdī is a writer to the

core, and we cannot describe him as a philosopher, speaker, or Ṣūfī, even if he had contributions in all these arts. These contributions don't make him an expert in these fields (Ibrāhīm, 2002).

As stated previously, at an older age al-Tawḥīdī worked in copying and reproducing books, and copying is a difficult and boring profession, especially if you have read it before or have copied it more than once. Unfortunately, al-Tawḥīdī was obliged to copy in order to sell the book and earn a living even though he has lost all pleasure in reading the material in hand. This work might take days or weeks depending on the size of the material, one can only imagine the size and the type of work if he must copy four or six volumes that have read numerous times. This is distressful work even when the book holds valuable scientific or literary value. Without a doubt al-Tawḥīdī was exhausted of this boring and cruel life, and tried to reach the ministers, princes and people of power who would appreciate knowledge and respect his prestige.

Thinking that he is leaving the copying career he **first** went to the minister Ibn al- ʻAmīd in al-Raī. Al-Ṣāḥīb Ibn ʻAbbād was a Būwayhīd state man and served as a minister around 366 AH/ 976 AD. He is considered one of the most distinguished literary figures and excelled in rhetoric, poetry, and literature. He had a literary council/ meeting attended by many scholars, philosophers, and writers, including al-Tawḥīdī. After a short time, al-Tawḥīdī recognized the negative manners of Ibn al- ʻAmīd, and he knew from the minister's behavior with people that he was stingy and rude, so he left him and set off around the year 367 AH/ 977 AD with great hopes to meet the **second** minister al-Ṣāḥīb Ibn ʻAbbād (Ibrāhīm, 2002).

The minister was described with various characteristics, he was described as noble and generous, and on the other hand was described as greedy, arrogant, narcist and full of spitefulness, and he remained with him for three years. The first meeting between al-Ṣāḥīb Ibn

‘Abbād and al-Tawḥīdī as he reported was not pleasant, the minister was rude to him, ignored his presence, did not open conversation and insulted him multiple times. Al-Tawḥīdī tried to reduce the tension by mentioning poetry and sweet words, but he was constantly silenced, dismissed, and considered nothing and insignificant. Al-Ṣāḥīb had ordered his secretary to order al-Tawḥīdī to copy his letters to be distributed in other cities, the total of these letters was thirty volumes. al-Tawḥīdī had offered to choose and copy the most valuable of these volumes, but this infuriated the minister even more. The truth is that al-Tawḥīdī was patient with the minister despite the miserable condition, bad treatment, and humiliation, and he left after three years around 370 AH/ 980 AD without earning a single dirham as he reported (Ibrāhīm, 2002).

Books, Publications, Letters, and Research Papers

Researchers have reported that al-Tawḥīdī has written many books or publications in the form of letters or research papers. He is known for his abundance in production his interest in books and writing, and a love of research and translation. Al-Tawḥīdī’s writing varied and included several fields, including philosophy, literature, jurisprudence, Šarī‘ah, mysticism, grammar, language, and others. Al-Tawḥīdī was known for his distinguished pen and an enormous supply of knowledge. His work in copying books enabled him to continuously read many of the sciences and knowledge from his own culture and from other cultures. One of the things that distinguishes al-Tawḥīdī as a writer is his honesty in transmitting what he says, as he is keen to mention those who said the information and those who heard it. Al-Tawḥīdī left for us valuable books of rare literary and historical value that are considered a great legacy in many areas, both real and imaginary (Ibrāhīm, 2002).

These books reveal to us the depth of al-Tawḥīdī's knowledge, the breadth of his culture and experiences, and an exceptional ability to understand and analyze. In fact, scholars have described his ability to write as superpower saying he has an extraordinary power to memorize, patience to record what he memorizes and what was told to him, and the power to reincarnated all through styles and souls. His work reveals to us the depth of al-Tawḥīdī's knowledge, the breadth of his culture and experiences, and an exceptional ability to understand and analyze. The incident of burning his books that occurred around the year 400 AH/ 1009 AD may have affected the real number of books that survived. We know that al-Tawḥīdī did not write many classifications compared to others such as al-Jāḥiẓ but given the fact of his misfortune life, his poverty, narrow situations and misery and the personality disorders that he suffered from such as anxiety and depression this is considered great achievement for him. Zakariyā Ibrāhīm (2002) reported that al-Ḥamawī reported al-Tawḥīdī produced many books, but research counted around eighteen books – present and lost- mentioned in the table below. He explained that there are reports of other books, but one cannot confirm. Below are his most important books that have reached us or that have survived the burning incident. Here is a list of his book and/ or letters as mentioned by al-Ḥamawī and to the closest date:

	Name in English	Name in Arabic	Year AH	Year AD	Availability
I	al-ʾIšārāt al-ʾIlāhīyā	الاشارات الإلهية	310	922	Available
II	al-Muqābasāt	المقابسات	360	970	Available
III	Rīsāla ʾlā al- Fatḥ Ibn al ʻAmīd	رسالة إلى الفتح بن العميد	363	973	Available
IV	al-Baṣāʾr wa al- Ḏaḫāʾr	البصائر والذخائر	365	975	Available

V	Rīsāla ʾlā Abī al-Wafāʾ al-Mūhandīsī	رسالة إلى أبي الوفاء المهندس	370	980	Available
VI	Maṯālib al-Wazīrīan	مثالب الوزيرين	After 370	980	Available
VII	al-Rīsāla al-Bāġdādīyā	الرسالة البغدادية	371	981	Available
VIII	Rīsāla al-Ḥayā	رسالة الحياة	973	983	Available
IX	Rīsāla ʾla al-Wazīr ʾAbī abdūllā al- ʻArīḍ	رسالة إلى الوزير أبي عبد الله العارض	375 -373	983-985	Available
X	al-ʾImtāʿ wa al-Muʾānasah	الإمتاع والمؤانسة	374	984	Available
XI	ʾal-Ṣadāqah wa al-Ṣadīq	الصداقة والصديق	400- 371	981-1023	Available
XII	al-Hawãmīl wa al- Šawāmīl	الهوامل والشوامل			
XIII	Rīsāla fī al-ʻlum	رسالة في العلوم			Available
XIV	Rīsāla al ʾImāmīyā or Rīwāyā al-Saqīfah	رسالة الإمامة أو رواية السقيفة	Unknown		Available
XV	Rīsāla fī ʻlm al-Kītābā	رسالة في علم الكتابة	Annotated by al Baġdādī in 728		Available
XVI	Taqrīẓ al-Jāḥīẓ	تقريظ الجاحظ	Unknown		Missing-mentions by al-Ḥamawī
XVII	Rīyāḍ al-ʻārifīn	رياض العارفين	Unknown		Missing-mentions by al-Ḥamawī
XVIII	al-Hafawāt liʾbn al-Ṣābī	الهفوات لابن الصابي	Unknown		Missing-mentions by al-Ḥamawī
XIX	al- Rad ʻla ʾbin Janā fī Šiʻr al-Mūtanabī	الرد على ابن جنى في شعر المتنبي	Unknown		Missing-mentions by al-Ḥamawī

XX	al-Zūlfā	الزلفى	Unknown		Missing-mentions by al-Ḥamawī
XXI	al- Rīsāla fī Ṣīlāt al Fūqḥā' fī al-Mūnāẓarah	الرسالة في صلات الفقهاء في المناظرة	Unknown		Missing-mentions by al-Ḥamawī
XXII	al- Rīsāla fī 'Ḫbār al-Ṣūfīyā	الرسالة في أخبار الصوفية	Unknown		Missing-mentions by al-Ḥamawī
XXIII	al- Rīsāla al-Ṣūfīyā	الرسالة الصوفية	Unknown		Missing-mentions by al-Ḥamawī
XXIV	al- Rīsāla fī Ḥanīn al-Waṭan	الرسالة في حنين الوطن	Unknown		Missing-mentions by al-Ḥamawī
XXV	al- Ḥāj al- 'Qlī iḏā Ḍāq al-Faḍā' 'n al- Ḥāj al-Šar'ī	الحج العقلي إذا ضاق الفضاء عن الحج الشرعي	Unknown		Missing-mentions by al-Ḥamawī
XXVI	al- Ḥikāyāt	الحكايات	Unknown		Missing
XXVII	al- Kalām fī al-Kalām (Ibrāhīm, 2002).	الكلام في الكلام	Unknown		Missing

Scholars Opinions of al-Tawḥīdī

The reader's confusion increases when forming an opinion on al-Tawḥīdī. With reading, and research, we find conflicting opinions about al-Tawḥīdī, as described by the great scholars and philosophers, ancient, modern, and contemporary. Some of them presented a neutral picture about al-Tawḥīdī, and some presented a picture that showcase a lot of prejudices.

For example, we will mention here the most important opinions of the scholars mentioned by ʿAmārah (1997) in his book, and it begins with Abū Ḥūssein ʾAḥmad bīn Fārīs Zakariyā al-Qazwīnī 394 AH/ 1004 AD a contemporary of al-Tawḥīdī. The author quoted the opinion of Abū al-Faraj Jamāl al-Dīn Ibn al-Jawzī 597 AH /1201 AD, who said, "The heretics of Islam are three, Ibn al-Rawāndī, al-Tawḥīdī, and Abū al-Maʿarī, and the worst of them to Islam is al-Tawḥīdī, because they were clear and honest about their opinions and he is unambiguous (he did not explain) and he did not state clearly his opinions" (ʿAmārah, 1997. p. 5).

As for abū Abdūllah Muḥammad bin ʾAḥmad al-Ḥāfīz al-Ḏahabī 1348 AD, he described al-Tawḥīdī as misguidance, atheist/ non-believer, and a person who harbor bad beliefs (p. 6). Muḥammad Bāqīr al-Mūsawī 1312 AH /1895 AD on the other hand said al-Tawḥīdī "was a liar and carry weak beliefs" (p. 6).

As for those who praise al-Tawḥīdī, the author mentions the opinion of Mūhīb al-Dīn Abū Abdūllah Ibn al-Najār, a contemporary of Ibn al-Jawzī, and heard from him in person about his opinion on al-Tawḥīdī, but his opinion differed from him. He described al-Tawḥīdī as "abū ḥayān was virtuous, linguistic, grammatical, and a poet with good works. He was poor, patient, religious, and of good faith" (p. 6). Among them also is al-Hāmawī 626 AH/ 1229 AD, who said al-Tawḥīdī is "the Šīḫ of the Sūfīs, the philosopher of writers, the writer of the philosophers, the investigator and the speaker, and the imam of rhetoric, the one who has no equal in intelligence, eloquence, and insight. Has wide knowledge in most sciences and arts and narrations. (p, 7). In addition, among the praises is Tāj al-Dīn Abd al-Wahāb Ibn ʾAlī al-Sūbkī 771AH/ 1370 AD who translated for al-Tawḥīdī and quoted his work. He had a neutral and fair opinion as he explained "It is not proven to me now from the state of al-Tawḥīdī what necessitates cursing or accusing

him. I came across many of his works, and did not find anything but evidence that he was strong-willed, disdainful of the people of his time, and this fate does not necessitate accusations of such" (p. 7)

As for Abū al-Faḍl al-Ḥāfīz Ibn Ḥajar al-ʻAsqalānī 852 AH/ 1449 A.D. he did not give his clear opinion, rather he contented himself with conveying the opinions of scholars and forerunners in the al-Tawḥīdī that says that al-Tawḥīdī "was virtuous , patient, religious, with good faith" and the bad opinion that describes al-Tawḥīdī as "a liar with weak faith and piety, the one who openly slandered and exposed to serious matters of defamation in the Šarīʻah." p. 7

And when transferring the opinions of different scholars from the ancient or modern world, we must take into account the different schools of thought of these scholars, which explains or facilitates our understanding of the formation of these opinions about al-Tawḥīdī, which are often a prior perspective and/or based on quick readings. al-Tawḥīdī suffered in his time from the intolerance of scholars against him, and this fanaticism continued for centuries after his death. For example, Ibn Fārīs was loyal to the Šīʻā Būyīd state and to the Būwayhīd Ḫalīfā, the companion Ibn ʻAbbād. al-Tawḥīdī escaped from the Ibn ʻAbbād and wrote a book highly satirical in the Ḫalīfā, and after that Ibn ʻAbbād wanted to imprison al-Tawḥīdī. We can understand the reason why Ibn Fārīs described the al-Tawḥīdī with these qualities after knowing the basis of the tension of the relationship and the different schools of thought (ʻAmārah, 1997).

ʻAmārah reports how Ibn al-Jawzī's affiliation with the Ḥānbalī school of thought, and al-Ḏahabī's affiliation with the Šāfīʻī school of thought, was a motive for forming a prior opinion about the al-Tawḥīdī so they could not accept the open and receptive views of the al-Tawḥīdī on other cultures. It was difficult for Ibn al-Jawzī and al-Ḏahabī to accept al-Tawḥīdī 's views of

Aristotle and the ʾIḫwān al-Ṣafā and the mixing of philosophy with Islam and Šarīʿah. Knowing that al-Tawḥīdī was a transmitter of the opinion and did not show or report his belief and acceptance of these opinions. There are some scholars who preferred to convey the image or the scientific and literary effort of al-Tawḥīdī and refrained from going into the details of his intention and religion, especially since there is no statement from al-Tawḥīdī. Rather, what we read from the words of al-Tawḥīdī indicates that he is very virtuous, religious, and gentle in heart and faith (ʿAmārah, 1997).

Description and Style

Al-Tawḥīdī had a healthy body, strong nature, light and red complication with green eyes. Due to poverty, he dressed poorly, and looked ragged. Despite that he was a talented writer with great pride towards his literature, knowledge, and information. Al-Tawḥīdī had a strange nature and odd qualities, this resulted in having few friends and forced him into solitude. He was described as one of the greatest writers of his century, he was defined as a poet, a scientist, a writer, a jurist, a thinker, an intellectual, and a philosopher to name a few (Ibrāhīm, 2002).

In the Arabic language the word maflūk gives an accurate and close description of the life and fortune of al-Tawḥīdī, the word maflūk as mentioned in the book al- Falakā wa al-Maflūkīn by Šīhāb al- Dīn al-Dūljī refers to the person who is unfortunate, deprived, limited, and doomed, the person with little to no blessing in his life and no matter the direction he goes too, doors are always closed in his face. This description was always accompanying the literati or who ever worked with literature and earned sustenance from it. this line of work is always associated with poverty, jinx, deprivation, and lack of luck. From past to present time, one would conclude that falakā is a description of anyone who is engaged in literature, science, thoughts, and

jurisprudence. Who ever worked or encounter al-Tawḥīdī would know that he was a broken man, with a big concern towards life and his pursuit of sustenance to the point of begging, pleading, and describing, misery, suffering and gloomy life? With the preceded explanation we can describe al-Tawḥīdī as al-maflūk who was called the philosopher of writers and the writer of philosophers although he is not considered a philosopher and did not produce a philosophy curriculum but had a great interest in philosophy (al-Dūljī, 1094).

When describing al-Tawḥīdī writing style, al-Kīlāī explains that al-Tawḥīdī took after Jāḥīz a great deal in fact, some consider him the second Jāḥīz due to the similarity of style of writing. al-Kīlāī explains that there are four ways to write in the Arabic literature. The first is Ibn al-Mūqafa's method, which is easy and far from exaggeration and decoration. The second is al-Jāḥiẓ's method, which retains the beauty and sobriety of the phrase despite the style's keenness on entertainment. It contains jokes and scientific and philosophical debates. The third method is Ibn al-'Amīd 's method, which uses rhymes, verbal, and moral improvements, and Qūrān verses, ḥadīṯs, poems, and proverbs. The fourth and final method is the virtuous judge, and it is steeped in refinement, exaggeration, decoration, and stylization of speech without clear understanding (al-Kīlāī, p, 124).

Al-Tawḥīdī lived a life with strange events, one would say that he was famous and one another would say he was neglected from literature, but overall literati would agree on the fact that he had a strange and obscure personality. In addition, al-Tawḥīdī's work was known for its pessimistic nature and therefore was neglected and ignored by literature and writer due to his frequent complaints, urgent pleading, and solicitating almost as if disappeared from the face of the world for centuries which raised wonder of many writers later. The interesting thing is that

the awareness in al-Tawḥīdī and books and literature is considered a modern beginning, and perhaps the first person to publish a book in the Arabic about al-Tawḥīdī was Ḥassan al-Sīndūbī in 1929. The book al-Mūqābsāt was published for him in Egypt and al-Sīndūbī wrote a long introduction. After that the interest in al-Tawḥīdī spread to several scholars that devoted time an effort to explore him and his work. Studies dedicated to al-Tawḥīdī followed that and what is interesting is that the first to notice the value of al-Tawḥīdī literature and his Arabic style this gentle writer with sophisticated style is the orientalist ʾAdam Mītz in his book Civilization in the Fourth Century AH. If we can report one thing about al-Tawḥīdī's style of writing is that he was one of the first who implemented the scientific process in research. As he maintained neutrality and objectivity in studying, analyzing scientific and literary opinions, comparing with those around them, accepting some of them and using the suitable ones, and citing what is appropriate. At the same time, he succeeded in citing what was not appropriate or suitable and maintained the right for all authors to be heard (Ibrāhīm, 2002). In terms of writing style, the question that persist is how can we describe al-Tawhīdī writing style? How can we describe al-Tawhīdī's development of thought?

Bergé explain that al-Tawhīdī's methods in writing is a combination on one hand of his personal ideas on friends, friendship, brotherhood, and comradeship, in addition to all veracious issues related to friendship such as thoughtfulness, advice, compassion, generosity, loyality to name a few. On the other hand, it consists of quotations or citations from different sources on the matter of friendship, from religion, philosophy and/or wisdom (Bergé, p. 34).

Although this mixture of personal ideas and quotations are not organized or divided in an orderly theme or introduced in chapters, it is still considered a true treasure and a precious

document for the readers of our time. If we look closely, we can recognize al-Tawhīdī's own thought among this amazing mixture. With this combination al-Tawhīdī provided us with a collection of quotes from verse and pros without any indication to the relation between them or to their owner. On the other hand, he proposes quotations with author's name indicating authenticity and ownership. Overall, al-Tawhīdī provides the name of the author which make this document a unique and valuable source of the tenth century. For using poetry al-Tawhīdī did not mention the name of the poet on numerous occasions (p. 35).

Al-Tawḥīdī had a great fondness and love for evaluating and slandering people, evaluating their level, intelligence, morals, knowledge, and ability to communicate with one another. When analyzing al-Tawḥīdī's morals and ethics we can find that the biggest factor to influence personality is either love or hate. As Zakī Ibrāhīm explain that the character can only strengthened by one of these two factors. The love of the world, the love of money, the love of women, or the love of knowledge. There must be an engine that moves this character and pushes it to rise, and that is the secret of its greatness. Or the factor can be hatred, an engine that drives the character to move, because hatred ignites the heart and pushes it to work. Hatred of people and hatred of time, because of his conviction that he did not get his due and that people took more than they deserved. And here Zakī Ibrāhīm sees that the great engine in the character of al-Tawḥīdī is hatred as he demonstrates great hate for people, people of his time, hating time and society around him. This is what shaped, formed, and moved his personality, and this is what we see evident in his life. al-Tawḥīdī mocked, deflate, denounce, and insult everyone, people who are good to him and people who are not. al-Tawḥīdī praised to gain something, that is why, at the end of his life, when he saw that all these books, he wrote to gain respect and prestige in society

did not earn him anything he burned them. This is undoubtedly a huge deficiency in al-Tawḥīdī's personality and an inappropriate mistake where a lot of researchers believe that this flaw from al-Tawḥīdī overwhelmed and erased all his virtues and good deeds. Nevertheless, there are good aspects in al-Tawḥīdī's personality that one cannot ignore, as we cannot evaluate al-Tawḥīdī based on one aspect this is because man is compound of a group of morals and things that may overwhelm each other. al-Tawḥīdī is no exceptional, he excelled and thrived in some morals that are beautiful, compassion, tender and holds great sympathy, awareness, and care sometimes, even though he would appear abusive, cruel, and injustice in other times. Therefore, many scholars complained against him that these are not the morals of virtues of the scientist or the researcher and explain that knowledge should be written for God or at least should be written for the love of knowledge and science itself (Ibrāhīm, 2002).

Before we end the matter of – burning his books- there is another opinion which might be the more moderated and more acceptable and it is that when al-Tawḥīdī lost hope to benefit from this knowledge that he produced and when he advanced in age and reached the end of the years of his life, he felt that he did not get what he wanted and that these books did not provide him with what he hoped for, so he burned the books, but these books were most likely copied and published between people, and it is not believed that he burned books that were not known or published among the people. That is al-Tawḥīdī expressed his sadness and disappointment by burning his books (burning copies) and does not mean burning works that may be new or not copied. This opinion is more likely the truth, because it is difficult to believe that al-Tawḥīdī burned books that were not presented to people, and the evidence is that he says that - when

these books did not give me what I was hoping for - I burned them. These books have been published and distributed and people have seen them.

Al-Tawḥīdī excelled in al- taʾalūh التألّه, or apotheosis, deification, and elevation using tenderness and kindness while speaking to God, remembering, and praising him. Showing asceticism, Sufisim, and poverty to the God Almighty. This gentle deification and phrases revive the heart, revive emotions, soften the conscience, and raise man to heaven. He uses majestic expressions and has wonderful soliloquy. Similarly, al-Tawḥīdī deification of God and his use of glorifying expressions of God Almighty and reverence for God is an example, in addition, al-Tawḥīdī dedicated a whole book of al-ʾIšārāt al-ʾIlāhīyā to admiration, glorification, worship, and love of God. Throughout his publications al-Tawḥīdī uses one style which is an introduction and a conclusion filled with praise and glorifying of God. This glorification and attachment to God can come from a sincere person, a true believer who seeks closeness and shelter from God.

Therefore, researchers don't believe that his words come from a tongue that does not believe in God or comes from a liar heart. And the reader of al-Tawḥīdī's books cannot but be influenced by this gentle and honest style of writing and praying, which speaks to God with sincerity, spontaneity and great adoration and elevation.

The strange thing about al-Tawḥīdī's books is that the reader does not know whether the words belong to al-Tawḥīdī himself or to the characters of the book. Was it transmitted as it was said by the character? or did al-Tawḥīdī add to it? This is the main problem of al-Tawḥīdī's books, as the reader cannot distinguish between the reality and the fantasies of al-Tawḥīdī.

Al-Tawḥīdī narrates a lot of his imagination and his knowledge in his books and attributes it to others. For this reason, for example, if we take the book of al-ʾImtāʿ wa al-Muʾānasah , al-Tawḥīdī records in it what happened between him and the minister in the daily meetings, but when he gave it to abū al-Wafā, he said to him, keep it with you as a secret, because perhaps he was afraid of the minister that he would read it and discover that al-Tawḥīdī had added things or opinions to the meetings that were not discussed or said and did not take place in reality. There is another possibility that al-Tawḥīdī feared being arrested due to this book, especially after the minister himself was subjected to harsh treatment from the government and al-Tawḥīdī was a member of his council and meeting. But he used to attribute a lot of words and ideas to others, and this is clear when, for example, he wants to insult a minister, such as I Ibn al- ʻAmīd he says: So-and-so said, and I heard so-and-so, most likely, such phrases are from the pen of al-Tawḥīdī, and he attributes them to other speakers.

Therefore, in the book al-Hawāmīl wa al- Šawāmīl which is considered a joint book between al-Tawḥīdī and Miskawāh - one of his Šīḫs or professors and friends- al-Hawāmīl means the camels that graze freely, and al- Šawāmīl are the animals that bring them back, so there are free absolute questions and there are restricted answers to these questions. This book is one of the appealing books in the Arabic literature because two authors participated in writing it which is a rare phenomenon in the Arabic literature. al-Tawḥīdī had written a collection of various questions on philosophy, sociology, and social observations and gave it to Miskawāh to answer and although two authors have participated in it, the wording of the book belongs to al-Tawḥīdī only, as he is the one who wrote and drafted it. Here the reader can’t help but wonder whether Miskawāh replied and answer the same way al-Tawḥīdī conveyed it to us.

By reading al-Tawḥīdī's books and the opinions of writers about him, we find that scholars were divided into three sections, some of whom praised him and considered him the writer of philosophers and imam scholars, and some blamed him and considered him atheists and abusers of the Islāmic religion, and some stood far away, watching, and meditating fearing to express their true opinion towards him. But this did not prevent any of them from using al-Tawḥīdī's views. Rather, we should stand with the third group if we are not sure of the faith of al-Tawḥīdī and in any case, one of the first lessons that a student of knowledge learns is to study, meditate and analyze with objectivity and to stay away from the personalization of science and information and the passing of judgments on those who disagree or agree with him. And to convey the idea for the sake of knowledge pleasure and not for faiths, positions, or politics.

Al-Tawḥīdī's Faith/ Hersey

"الضَّال الموحد، أَبُو حَيَّانَ، عَلِيُّ بنُ مُحَمَّدِ بنِ العَبَّاسِ، البَغْدَادِيُّ الصُّوْفِيُّ، صَاحِبُ التَّصَانِيْفِ الأَدبيَة وَالفلسفيَة، وَيُقَالُ: كَانَ مِنْ أَعيَان الشَّافِعِيَّة" الذهبي

"The delusionist, the monotheist, the Ṣūfī, the philosopher, and the šāfī'ī" (al-Ḏahabī, 2009).

Was al-Tawḥīdī mūtakalīm? Was he mu'tazili? Was he šafī'ī? Was he Sūfī?

Researchers have differed in the faith of al-Tawḥīdī, and many questions have risen to the surface with no clear answer or description. Why did people differ in al-Tawḥīdī's faith? What made people doubt al-Tawḥīdī's belief in God? By now researchers have understood that al-Tawḥīdī is mysterious person, and this ambiguity is what caused the confusion between people. If al-Tawḥīdī was clear and honest about his feelings or opinions, it would have been easier for researchers to define him and conclude a position or an opinion about him. The faith of al-

Tawḥīdī is a debated issue that caused a controversy for hundreds of years. In his literature, al-Tawḥīdī uses phrases, metaphors, images, and symbols, which creates confusion for the reader. this confusion causes people to accuse the faith of al-Tawḥīdī especially if they read al-Tawḥīdī quickly or did not form a better understanding of his literary style. al-Tawḥīdī has a set of conflict characters, for example, he glorifies the ancestors, especially the four Ḫalīfās and the Prophet companions. He was described as a philosopher, but he was one of the most critical of the philosophers of his time. He appears to be Ṣūfī yet criticizes the Ṣūfīs sharply, and the mu'tazīlā at the same time (‘Abbās, 2000). The problem at hand is that most of what al-Tawḥīdī wrote is attributed to others where the reader is not certain and cannot conclude if the words belong to al-Tawḥīdī or to the other character in his book, even though the reader recognizes al-Tawḥīdī’s writing style or opinions. The main problem is that most of al-Tawḥīdī’s writing are reports from other scholars or attributed to others. The reader is not able to distinguish between what is al-Tawḥīdī’s opinion and what is the other (‘Amārā, 1997).

Here we report what **al-Ḏahabī** mentioned regarding al-Tawḥīdī’s faith as he described what scholars reported about al-Tawḥīdī’s faith in his book Saīr al ’‘lām al-Nūbalā’. al-Ḏahabī reports that the first two reports on criticizing al-Tawḥīdī and questioning his faith and religion and ascribe atheism and heresy to him is **Imām Abū al-Wafā Ibn ‘Qīl and Ibn Fārīs** – described below- This was reported in more than one source including Imām al-Ḏahabī (al-Ḏahabī, 2009). Most likely, Imām al-Ḏahabī was an imitator and not verifier, he copied after ibn al Jawzī and Ibn Fārīs, where he based his position, judgment, and accusation on him and based on that he rejected everything from him. Here researchers try to follow the initial sources that sparked the first incident to evaluate the credibility. The first refutation and skepticism of al-

Tawḥīdī's faith came from one of the contemporaries of al-Tawḥīdī, and it is said that his name is Ibn Bābī or Ibn Fārīs who died in the year 390 AH/ 999 AD, and we do not know whether he is the linguist abū al-Ḥūssain Ibn Fārīs or not. Most likely, this accusation does not belong to a respectful and linguist like him. al-Tawḥīdī was characterized and described with all kinds of harsh and insulting names such as an atheist, a liar, unfaithful, ungodly, corrupt, and impiety among others. In addition, he was accused with the slandering and insulting of Šarī'a and ṣahāba of the prophet which is the ultimate brutal accusation. (al-Ḏahabī, 2009). Ibn Sa'dān

Ibn Fārīs – al-Tawḥīdī's contemporary- bore allegiance to the Būwayhīdī Ši'it state minister al-Ṣāḥīb Ibn 'Abbād and reported that the minister wanted to kill al-Tawḥīdī and that he fled and took refuge with his enemies, al thought al-Tawḥīdī did not mention this information in the book Maṯālib al-Wazīrīan which he dedicated to the minister himself. If this was true one would wonder, why didn't al-Tawḥīdī mention that he was afraid of the minister and that the minister wanted to kill him? It is clear that Ibn Fārīs wanted to glorify al-Ṣāḥīb Ibn 'Abbād and portray him as the one who is keen on the prophet companions and that he wanted to kill al-Tawḥīdī in revenge for Islām, and that he does not accept any violation of Šarī'a. In addition, the second goal would be to undermine al-Tawḥīdī's reputation in revenge for him writing the book of Maṯālib al-Wazīrīan (al-Ḏahabī, 2009) & ('Abbās, 2000).

Moreover, to have a better view it's important to understand the relationship of Ibn Fārīs to al-Ṣāḥīb Ibn 'Abbād. Ibn Fārīs was the professor of al-Ṣāḥīb Ibn 'Abbād and wrote a book for him called al- Luġa li ʾAṣāhīb. To analyze a dialectical personality such al-Tawḥīdī one should look for the first slander, these first slanders are the spark that caused the gossip about the

character. Because everything that preceded after was built on this gossip especially if the first criticism was a hurtful and heinous as this one (‘Amārah, 1997).

Research indicate that it is unlikely that Ibn Fārīs said that one because he died before al-Tawḥīdī as mentioned in his books and historically the narration would be a flaw and second, the relationship between al-Tawḥīdī and Ibn Fārīs was considered a good relation, and there was no report of Ibn Fārīs insulting al-Tawḥīdī even though he mentioned it in his books. Add to that that Ibn Fārīs is considered a peer of al-Tawḥīdī, and it is a custom in literary world that peer criticism is rejected because the judgment might be based upon enmity and jealousy and accepting such criticism is bias and injustice (‘Amārah, 1997).

In addition, it is reported that Ibn ‘Qīl carried the same opinion of al-Tawḥīdī. He described him as a person who is dangerous to Islām and carry lots of heresies, he described him dangerous because he hides the wickedness he holds in his heart. al-Tawḥīdī was accused although he did not declare his atheism or heretic believes, they basically predict what is in al-Tawḥīdī’s soul! If analyze this prediction from a scientific method in research we can conclude that this is incorrect scientific method and is not based on facts, because Ibn ‘Qīl indicated that al-Tawḥīdī was conceal his feelings towards Islām and did not declare is disbelief so how can we judge and apply such an accusation on someone if they did not declare it? al-Ḏahabī also reported that Abū al-Farāj bin al- Jāwzī described al-Tawḥīdī as one of the biggest heretics in Islām. Given the above, we know that al-Ḏahabī and ibn al-Jāwzī are one of the oldest ones to rebuke al-Tawḥīdī in his book al-Mūntazīm where he described him as one of the great leaders of heretics in the Islāmic history. Taking these facts in to consideration it is important to report that ibn al-Jāwzī and al-Ḏahabī were not contemporary of al-Tawḥīdī, they did not meet him or hear

him at first hand, one would wonder how they would anticipate or predict what al-Tawḥīdī's carries in his heart and what beliefs he holds in his chest (al-Ḏahabī, 2009) & (ʻAbbās, 2000).

On the other hand, there are scholars who refuted the opinion of al-Ḏahabī and al-Jāwzī such as Ibn al- Najār who wanted to defend al-Tawḥīdī in his book history of Baġdād, The Renewed History of the City of Peach. In addition, many šāfīʻs scholars such as al-Rāfīʻī, imam al- Nawāwī, and Tāj al- Dīn al- Sabkī adopted the opinions of al-Tawḥīdī and quoted him on many occasions. Ibn al- Najār was aware of the conspiracy and slander about al-Tawḥīdī, and in the book of Ṭabaqāt al- Šāfīʻyā he described him as a person with truthful faith, who is religious, indigent, and patient. Given the fact that al-Tawḥīdī uses literary and symbolic methods and adopts fictional stories in his writing ultimately it is hard to believe these accusations about him. In addition, it is important to understand that al-Tawḥīdī is a literary writer not a religious scholar, meaning the public does not look for validations of Šarīʻah law, ḥadīṯ, or Quran explanations from him (al-Ḏahabī, 2009) & (ʻAbbās, 2000).

Whoever refuted al-Tawḥīdī's faith it is clear that the main reason was to gain revenge due to the publicity of the book ʾḪlāq al-Wazīrian. As for the one who defended al-Tawḥīdī and refused all these accusations he was Tāj al- Dīn al- Sabkī in the book Ṭabaqāt al- Šāfīʻyā. In his book, Tāj al- Dīn al- Sabkī defended al-Tawḥīdī and explained that nothing from al-Tawḥīdī's word or books indicates atheism, heresy or any defamation of the religion or faith. Moreover, al-Tawḥīdī states clearly that he wrote the book, or a letter narrated by ʾAbū Bakr and Omar Bin al-Ḫaṭāb in response to the Šīʻa. In this book he defends the Sūnnīs and defend ʾAbū Bakr and Omar Bin al- Ḫaṭāb and ʻAlī bin Ṭālīb. He states that he is the one who wrote this book and designed it to be narrated by the two ḫalīfas using beautiful literary way. This book is designed

in a symbolic way as a debate or discussion between ʾAbū Bakr and Omar Bin al- Ḫaṭāb. It is unlikely for any writer that harbor such hateful feelings towards the two ḫalīfas or a towards the Sūnnī sect to write such a dialog between ʾAbū Bakr and Omar! On top of that, al-Tawḥīdī states clearly that he wrote this dialog between them as a literary dialog. So how can we turn around and accuse him of lying! On another note, on page one hundred from part two of al-ʾImtāʿ wa al-Mūʾānasah in the night of twenty-three al-Tawḥīdī mentions a story between two people who had business disputes, the man asks "how I can accept your rule when you curse the two ṣīḫs, the man replied who are the two ṣīḫs? he said: ʾAbū Bakr and Omar. The man answered saying: by God I don't curse your dad and he is below these two men, how I can curse these two men and they are above me and I am below them?!" (p, 100). How can we accuse al-Tawḥīdī of heresy when he is stating this, telling us a story that occurred between two people in the middle of reciting Prophet ḥadīṯ. The story explains the man saying how I can say such things about ʾAbū Bakr and Omar! The book is filled time after time with stories or opinions that proves that al-Tawḥīdī was not heretic.

His religious belief was the subject of great discussion among scholars and notables through numerous studies. Iḥsān ʿAbbās, the chief of Arab writers, investigators, and critics in the twentieth century, dedicated a book about al-Tawḥīdī in which he acknowledged that al-Tawḥīdī is from the Muʿtazilism school of thought, and he had based his opinion on what he read from the words of al-Ḏahabī and his accusation of al-Tawḥīdī with this doctrine (ʿAbbās, 2000).

But after years of research and investigation, it became clear to him that his first theory was wrong, and he discovered from the words of al-Tawḥīdī that he was a Sūnnī and closer to the people of ḥadīṯ. Or perhaps the other reason is that Wīdād al- Qādī had investigated al-

Tawḥīdī ’s book al-Baṣāʾr wa al- Ḏaḫāʾr and worked for years on the writings and opinions of al-Tawḥīdī, and being a student of Iḥsān ‘Abbās, they may have gotten closer to al-Tawḥīdī ’s writings and discovered that he is neither from the Šī‘ā nor from Mu‘tazilism sect (‘Abbās, 2000).

Then Dr. Ihsan wrote an important and decisive study, considered a scientific paper, which he wrote as a comment on his previous book. Dr. ‘Abbās investigated others’ opinions about the dispute and the truth in the belief of al-Tawḥīdī, and his abandonment of his previous opinion on al-Tawḥīdī, especially after discovering that he is against the Šī‘a sect and against the Brotherhood of Ṣafā, as we will explain later in the discussion of book al-ʾImtā‘ wa al-Mūʾānasah.

‘Abbās has referred to many previous studies, most notably what was written by specialists in the study of his literature, proving that al-Tawḥīdī has a belief that differs from the belief of the Mu'tazila, philosophers, and theologians, and that he is in fact with the school of ʾahl al-ḥadīṯ, who refer to the texts of the book and the Sūnā and reduce the importance of doctrinal differences and other beliefs (‘Abbās, 2000).

‘Abbās proves that al-Tawḥīdī mocked the other sects such as the mūtakalmīn, due to their conflicting statements and arguments that have no content and mocked those who waste their lives in a long and fruitless philosophical and doctrinal debate. He believes that the mūtakalmīn sect have corrupted the religious atmosphere and reached the point of expiation of the violators and the prevalence of killing sedition among the sects, and he warned against the controversy that leads to atonement and gave examples of previous theologian scholars and how each of them disbelieved the other. The conclusion of ‘Abbās's research and its follow-up is that

al-Tawḥīdī is neither of the Mu'tazila nor of the theologians, but he tends to the opinion of the ḥadīṯ scholars. And that the reason for his classification of the Mu'tazilah and the theologians is because he wrote about them only (‘Abbās, 2000).

Finally, ‘Abbās (2000) points out that what distinguishes al-Tawḥīdī is that he did not show preference to specific faith and was not intolerant of a specific religion or philosophy, but rather accepted, studied, analyzed, asked, discussed, and contemplated other cultures, religions, arts, and sciences, ancient and contemporary. In addition, he considered him one of the first thinkers of Islām who found the courage to discuss problems, topics and to ask ethical, religious, and philosophical questions in a sophisticated and refined literary style. ‘Abbās also pointed out that al-Tawḥīdī is one of the first writers of Islām who presented an open philosophy that asks many continuous and sequential questions, he didn’t necessarily offer answers but respected science for the sake of knowledge and not for the sake of a party or faith. He was one of the first scholars to compare different opinions by presenting, analyzing, and evaluating them and giving preference to some over others (‘Abbās, 2000).

When analyzing al-Rīsāla al- Baġdādiyā we find that this letter is a critical and comparison letter between the city of Baġdād, which is close to the heart of the writer, and the city of Aṣbāhān, which he does not like. The events take place in the city of Baġdād, revealing through it the morals of the people of this city, the different classes of society, the way its people live, the types of fruits available, the types of clothes of the people of Baġdād, the number of beautiful female singers and singers in the city, their description, their clothing and musical instruments, and the depiction of promiscuity and immorality, and the arts, through a personality

The main character of the story, which was characterized by hypocrisy, fraud and deception (al-Šāljī, 1997).

Writers did not agree on the identity of the author of this letter, but al-Hāmawī tends to attribute this book to al-Tawḥīdī because of the closeness of his style to that of al-Tawḥīdī, in addition to the presence of al-Tawḥīdī ’s poetry in the letter. Despite the different narrations of the transmitters regarding the authenticity of the author of this letter, the remarkable thing is that this letter came to prove al-Tawḥīdī’s affiliation to the Yamānī tribe of ʾZd, which indicates that he was of Arab origin, especially since the author of the letter described himself as al- Baġdādī and described Baġdād as the country in which he was brought up. in it. It is also one of the things that became clear in this letter al-Tawḥīdī's love for insulting people and troubling him with this calamity. In spite of this, the letter shows the hatred and reluctance of the Būyīd ministers towards him, and their lack of love or approval of him.

bearing in mind that the classification of writers at that time is a strange classification, that was not based on the literary production of the author, but rather on the basis of his intellectual and affiliation, in fact, al-Tawḥīdī is greater than being classified as Mū‘tazīlī, Būyhī, Šī‘ī, or Ṣūfī because he is familiar with all sciences and religions. This tends to show that al-Tawḥīdī does not belong to the Būyīd or the Šī‘a sect (al-Šāljī, 1997).

In addition, the book is filled with paragraphs that show case al-Tawḥīdī’s tenderness towards God and towards praying to God and asking his mercy and forgiveness. An example, is showcased at the end of the tenth night on p 195, we find clear and significant evidence of the faith, truthfulness, and monotheism of al-Tawḥīdī, al-Tawḥīdī ends the conversation with the

minister with a paragraph that drips with deifications, faith, monotheism, and glorification of the wonders and creations of God the Almighty, it reads:

"How vast is God's mercy, how many are God's soldiers, and how strange is God's work. I said, "Yes." and what is man's negligence of the right of God, who has this open kingdom, this bound ark, and these wonders that rise above perfect intellects by consideration and test after test. God created this world with different formation and disparate morals, so that the human being who is honored with reason finds the path to knowing his Creator and an explanation of the validity of his monotheism of him with what he witnesses of its wonders" (p, 195).

Culture & Knowledge of al-Tawḥīdī

" The question of the past is not far from the question of the present. As long as the questioner is current, the past is not departed" (anonymous).

ʾAbū Ḥayyān al-Tawḥīdī, a Muslim writer and philosopher, was born in Iraq in 310-414 AH / 922-1023 AD, is one of the scholars who influenced Islāmic culture and literature and had a key role in shaping it. The encyclopedic man as he is described left a great literary and cultural legacy, some of which is still present and some of which was lost forever. Why it's important to address the culture of al-Tawḥīdī? Olick & Robbins (1998) explain culture in a unique way they explain that "culture is to society what memory is to the individual, it includes what has worked in the experience of a society, so that it was worth transmitting to future generations" (p, 135). On the other hand, the authors explains that "psychology underlies culture and society, and biological evolution underlies psychology" (p, 136).

Al-Tawḥīdī wrote and excelled in a variety of fields including literature, philosophy, logic, poetry, psychology and humanity, kings and ministers' characteristics, morals, friendship,

politics, and so on. In addition, he was a critical artist known for his mastery of word art, use of phonetics and wisdom, demonstrative, expressionist, and possession of a wide range of vocabulary, knowledge, and the skill of selecting and assigning it. Appearing to be the most skilled and most aware of the impact and role of the written word. He describes speech saying: “Speech is smugness and awkward process, doesn’t show obedience to everyone, not an easy skill to master, and doesn’t run on any tongue. While it has many slips and flaws, and causes arrogance, it is a proud and majestic creature, appears to be flexible but its stubbornness causes torture for long phases.

The Scientific and Cultural Situation in the Third and Fourth Centuries AH

The Rising of the Stars of Thought and Philosophy

We propose here the question of inquiring knowledge, the sources of science from which scholars, writers, and philosophers of Islām derived their sciences and culture, such as al-Tawḥīdī. Before we answer this question, Professor Peter Adamson tells us in his book "al Falsafā fī al- ʻAlm al-ʾIslāmī" that before scientists and philosophers turned to using the Latin language, they used to write in the Greek language which was the common at that time. It was known as the language of science and knowledge, especially since philosophy was written in the past in Greek. We find that most of the philosophers and scholars of Greek and Roman civilization wrote in it and left a great legacy in the Greek language for many centuries.

ʾAḥmed al-Dībian, a professor of grammar and Arabic, explains that the Syriac Translation Movement first concentrated on religious texts in the fifth century AD before expanding to include various sciences and knowledge. In addition, the translation movement

carried out by Syriac Christian Arabs and Muslims after them is one of the most significant and largest translation movements at all. Prior to the ninth century AD (the Third AH), a large translation movement of books and sciences from Greek into Arabic began to flourish, which would not have been possible without the support and interest of the Ḫalīfās of the ʻAbbāsīd state in science, philosophy, and knowledge, translating along to sponsoring and caring for the translators, supporting them financially and politically.

Since Syriac is close to Arabic, which was later used to write philosophy and science, most of those who translated philosophy from Greek into Syriac and then into Arabic were Syriac Christians. This is due to the ongoing tradition in Syrian Christian monasteries of covenanting and dealing with the ancient Greek text and translating it into Syriac first.

This is not surprising at that time, as the narrations tell us about the existence of many Christian monasteries, even during the ʻAbbāsīd Islāmic Ḫīlāfāt, and the neighborhood of Muslims and Christians in the cities. Here we can say that Muslims invested in translating knowledge into Arabic language with the help of translations of Syriac Christian intellectuals and thinkers, and this is because the Syriacs were famous in the midst of the Islāmic empire for their expertise in ancient Aristotelian philosophy. We can say that they translated an incredible amount of science and philosophy to the point where they were able to translate the majority of what Aristotle wrote into Arabic, as he was one of the most significant and influential philosophers and thinker in the Middle Ages on one hand and on the other one of the most important and influential philosophers in producing the Islāmic philosophy. The translation movement was not limited to philosophy only in the ʻAbbāsīd era, despite the division of the state, the weakness and corruption of the ʻAbbāsīd, the control of the Būwayhīd and other

foreigners, the decline of the state, and the spread of corruption among the wealthy elite, and poverty and misery among the common people. The translation movement included most of the knowledge and sciences such as medicine, mathematics, physics, engineering, chemistry, arts, and others.

With the movement toward Arabic-Latin translation in the early 590s AH/ 1200s AD, the Islāmic world was successful in preserving this priceless cultural heritage and later transmitting it to Europe. Here, the Arabic language and Muslim efforts to carry the philosophy and scientific torch in antiquity for three to four centuries are highlighted. Later, it was transmitted to Europeans in Latin, particularly in the field of ancient philosophy, where translators rose to fame as experts, critics, or guides to elucidate the works of thinkers like Aristotle and Plato.

ʾAḥmed Amīn describes in the book Ḍūhā al-ʾIslām how, at the beginning of the growth years of the ʿAbbāsīd state, "most of the sciences were codified and organized, whether mental sciences such as sciences, mathematics, logic, philosophy, and others, which are common sciences between humans and nations of their various sects because they are based on human reason, experience, and proof. Or the transmission sciences, such as the sciences of the Qur'an, ḥadīṯ, fīqh and its origins, and the sciences of language and literature, which are based on the legitimate transmitter and narrator and are directly related to Islām". The writer explains why this era and its people were distinguished from Arab and Muslim thinkers and scholars, saying, "The activity of Muslims in this drew attention and extracted wonder, as there is no activity similar to it except the activity of the Arabs in the conquests of countries, and the scholars organized themselves into groups like the army teams, each group invades ignorance or chaos

from its side. One would find a group for language, a group for ḥadīṯ, a group for grammar, and a group for mathematics, and so on. And they are racing in conquest and victory, classification of science and its organization as Arabic tribes race in conquests and invasions, each tribe wants to be the first in the field". ʾAḥmed Amīn concludes his opinion about this exceptional scientific and cultural situation, saying that although the beginning of interest in science and its care arose and intensified with the ūmayā state, and although the ʿAbbāsīd had many disadvantages and flaws in their struggle with the ūmayā as any other nation, one of the praises that counts for them is the great interest in encouraging science, serving it, documenting, and assigning rewards for it. As this encouragement for the scientific meetings and debates was one of the reasons for motivating scientists to strive and research for long hours to find the truth and the reason to advance their sciences.

Here, we may wonder why those in charge of the ʿAbbāsīd state were interested in translators and translation institutes, establishing schools for them, and sending missions to the countries of the Romans to search for Greek manuscripts? Once again, Peter Adamson explain that the reason is the interest in knowledge, science, and culture, but according to the narrations, the main reason is the awareness of the ʿAbbāsīd political leaders of the importance of the movement of sciences, knowledge, and translations, and the need for Muslims to achieve and excel in it to be able to confront their political and religious opponents.

ʾAbū Ḥayyān al-Tawḥīdī and his Relationship with the Most Prominent Christian Translators

But what is the relationship between what is preceded and with the writer and Muslim scholar ʾAbū Ḥayyān al-Tawḥīdī? What we are trying to understand, and answer is the impact of

this fertile environment that is filled with science and philosophy on the culture of al-Tawḥīdī and his Šīḫs/teachers before him, how were his teachers influenced by the Greek culture and translations such as Abū Sūlimān al-Manṭiqṭī, al-Jāḥiẓ, and Miskawāh? Were they influenced by the reading the ideas of Aristotle and other philosophers who excelled in philosophy, science, mathematics, medicine, and human psychology accurately with the beginnings of human learning of these sciences? Adamson describes how, at the time, Islāmic civilization was an open and somewhat free space, providing a safe environment for the growth and development of much knowledges, languages, sects, and religions of all kinds, and describes a rare phenomenon in the world of philosophy over the centuries, which is the meeting and gathering of thinkers, scholars, and philosophers under one umbrella with different ideas, doctrines, and loyalties. A gathering for the sole purpose of circulating, criticizing, and transferring human experiences in various sciences. Arab and Muslim scholars and thinkers devoted themselves to the meeting of civilizations and cultures and shed anecdotes that influenced Islāmic and Arab culture later. The Tenth Century AD was known as a golden age for Arab, Muslim, and Christian thinkers and translators alike, with openness to science and research, the state's interest and care for sciences, the opening of translation houses, the expansion of libraries, the spread of debate boards, science and dialogue circles, and the personal presence and interest of the state's political figures.

The Student! The Reflection of his Teacher

Before we review al-Tawḥīdī 's teachers, Let's quote a beautiful description of ʾAḥmed Amīn describing the creation of the writer and the student philosopher. He says that if we shed light on the "student" writer or philosopher, we will find that he was not isolated from his

environment, and his knowledge was not formed from nothing, but it is a reflection, am emergent of his teacher, and a result of his research, thinking, and knowledge ".

Before we start exploring the culture of al-Tawḥīdī or presenting his teachers and their culture, let us travel through the sources and knowledge of al-Tawḥīdī, the writer, philosopher, poet, critic, and scientist. Perhaps we begin with al-Tawḥīdī's prayer in al-ʾImtāʿ wa al-Muʾānasah, where he said, "I seek refuge in God from a work that does not achieve monotheism, does not indicate the (One God), and does not call out to worship him ". Hence, we can describe the philosopher/scientist as he described himself, as a monotheistic Muslim scholar/ a believer who does not hesitate to pray to God Almighty for forgiveness and mercy in most of his writings, and this becomes clear to any researcher.

ʾIḥsān ʿAbbaās tells us, describing the culture of al-Tawḥīdī, says what distinguishes al-Tawḥīdī from others is his work at a young age in al-wīrāqā (writing/coping books) first, and second, the frequent movement in the East countries searching decent work. al-Tawḥīdī started his relationship with science and books at a young age, as he worked as a writer in copying books, the most important of which were the books of al-Jāḥiẓ, from which he learned the writing style, creation of ideas and the tenderness of the words. This job enabled him to copy and read the main important books of the biggest philosophers and scholars from different cultures, which made him a mobile cultural and scientific encyclopedia. He was very interested in studying fīqh -the Islāmic law- and Ḥadīṯ in his youth, He studied the Qur'an, grammar, language, Sībawāh books, rhymes, mathematics, geometry, and others.

He was famous for being a well-versed person with a highly philosophical culture. He presented fundamental research in various fields of grammar, fīqh, and philosophy. He was

known for his deep contemplating, profound analysis, and meticulous description. He lived with different kinds and types of people, gained experiences, and understood the morals and natures of human beings due to his travel experience. His work with books or traveling was not the only reason for the excellence and creativity of al-Tawḥīdī in our opinion, but also his chance to be a student to a group of elite, stars and translators who had the greatest influence in the transfer of Greek sciences to Arabic and later influence on Arab and Islāmic literature, and the following is a review of the elite scholars and philosophers.

Šīḫs and Teachers of al-Tawḥīdī

The Forgotten Philosopher Yaḥyā Ibn ‘Odī al-Manṭiqṭī

Here we start with one of the most prominent Christian translators of the philosophical heritage who had a great influence in transferring Greek philosophy to Syriac and then to Arabic, Abū Zakarīā Yaḥyā Ibn ‘Odī al-Manṭiqṭī, a student of al-Fārābī, who was born in 279 AH/ 893 AD in Tīkrīt / Iraq to a Syriac Christian family and died in 363 AH/ 974 AD. In Baġdād. At that time, Tīkrīt was considered one of the most important cities in Iraq intellectually and culturally and was called the intellectual capital of the Syriac Church. He was appointed during his lifetime as head of the logic school in the Islāmic world due to his expertise and mastery of Aristotle’s Greek philosophy. He translated the most important works of great philosophers such as Plato and Aristotle. He was one of the most influential in the culture and philosophy of al-Tawḥīdī as his direct teacher, where he learned Greek philosophy and sciences. Yaḥyā was born at the end of the ninth century which is the prime of the translation movement in Islāmic civilization, and he was called the forgotten philosopher because he remained forgotten and unknown for many centuries until the process of research and excavation of ancient Muslim manuscripts and

studying them scientifically came back to the surface. The Journal of Theology Studies, issued by the Oxford Academy and specializing in theological research, interpretation, and reproduction of ancient texts and documents, has devoted several articles to writing about Yaḥyā Ibn ʻOdī al-Manṭiqṭī, describing him as one of the most significant ancient philosophers who had an impact on the study of Christ, ancient philosophy, and figures like Aristotle and Plato. He was known to the ancients as one of the first Syriac Orthodox theologians to write knowledge and philosophy in Arabic rather than Syriac, as well as one of the most prominent translators of the ancient philosophical heritage. Yaḥyā Ibn ʻOdī excelled in studying and writing logic, so he was called al-Manṭiqṭī (the logician). It is reported that he has more than one hundred and fifty books, of which sixty-seven remain, printed, or partially printed. He worked as a copier as well, and kept copying throughout his life and. He copied more than a hundred papers per day and night, and he left a great legacy of translated sciences in his handwriting that is present in European and Eastern museums and universities until this day.

ʾIbn al-Nadīm presents in his book al- Fīhrīst that al- Manṭīqi is a Jacobite Christian philosopher, who wrote in science, nature, mathematics, logic, philosophy, and theology, and of course excelled in translating Greek philosophers, specifically Aristotle's books and ideas from Syriac into Arabic. Abū Bīšr Māttā bīn Yūnīs was al- Manṭīqi's teacher, even though Abū Bīšr differed from al- Manṭīqi in believe. Māttā was a Nestorian, a principle that is conflicting to traditional Christianity, which rejects the divinity of Jesus, peace be upon him, and states that he was born a human being. Once again, we find the diversity and differences between Muslim or Christian scholars, philosophers, and researchers, and their study of each other's ideas under the ʻAbbāsīd state. On the other hand, students from different religions and parties attended the al-

Manṭiqṭī school, furthermore, Yaḥyā Ibn ʻOdī al- Manṭīqi is credited with graduating a group of students and researchers who went on to become some of the greatest Muslim scholars and philosophers, such as abū Sūlīmān al-Sījīstānī, ʾAbū Ḥayyān al-Tawḥīdī, Miskawāh, and Īssā bīn Zarʻā. And we will come to the details of some of them and describe their relationship with the philosopher of literature, ʾAbū Ḥayyān al-Tawḥīdī.

Al-Jāḥiẓ

Among those who had the greatest influenced al-Tawḥīdī was Abū ʻOṯmān ʻmr Ibn Baḥr al-Jāḥiẓ, who was born in Basra around (159- 255 AH/ 776- 868 AD). al-Tawḥīdī devoted himself to study al-Jāḥiẓ books and his knowledge, even though he preceded him by more than a hundred years. al-Tawḥīdī had a great respect and love for al-Jāḥiẓ, and it is said that he dedicated a letter to him, of which only pages remained, he called "Taqrīẓ al-Jāḥiẓ" mentioned by Yāqūt al-Ḥamawī- a writer and an author who died around the year 626 AH/ 1228 AD in his book Muʻjam al-ʾOdabāʾ. In this letter, al-Tawḥīdī said, describing his Šīḫ as ḥūjat al ʻArab or the experienced/ the authoritarian of ʻarab, saying: "I believe that I did not find in all people someone who has these three characteristics. Even if humans and angels gathered to praise them, and spread their morals, knowledge, works, and messages forever, they could not get them their rights. One of them is the Šīḫ for whom we created this letter, abū ʻOṯmān ʻmr ibn bahr al-Jāḥiẓ". al-Ḥamawī described him and said he is: "The preacher of Muslims and the Šīḫ of the speakers, the Šīḫ of literature and the tongue (speaker) of the Arabs, his books are like bright gardens, and his messages are fruitful art, combining the tongue (speaker) and the pen (writer), the insight and the science, the opinion and the literature, the intelligence and the understanding".

Al-Tawḥīdī, like his Šīḫ al-Jāḥiẓ, had a distinctive writing style that is close to the reader, dripping with purity, sweetness, and a flow of meanings that penetrate to the depths of the soul and move its inhabitants. It is worth mentioning here that al-Tawḥīdī was one of the few scholars who was honest and true in citing other people's work and gave attributes to the owners in the same craft or field in which he excelled. Here, al-Tawḥīdī 's humility and psychological balance appear at the same time when describing the merits and virtues of his Šīḫ without envy, grudge, or fear of underestimating himself or his experience. Many researchers, Arabs, and non-Arabs devoted themselves to studying this relationship, and al-Jāḥiẓ influence on al-Tawḥīdī, and the impact of the two on the Islāmic and Arab culture and literature later as they are described as the best Arabic literature writers as Mark Bejee described him in the article "Banwā al-Tawḥīdī al-ʾDabīyā for al-Jāḥiẓ ". al-Jāḥiẓ was well acquainted with different Persian, Greek, and Indian cultures, read everything he could find, studied grammar from al-Aḫfāš, literature from al-ʾSsmaʿī, and studied Greek culture from al Naẓẓām, which we will mention later. It is reported that al-Jāḥiẓ has more than 250 books, some of which are printed and available now; the most famous are the two books al-Ḥayawān and al-Būḫlāʾ. al-Ḥamawī devoted forty pages in his book, Muʿjam al-ʾOdabāʾ, in which he conveys news and tales of al-Jāḥiẓ and stated that he "has never seen or heard of anyone who loves books more than al-Jāḥiẓ, for he did not have a book in his hand that did not fulfill his reading, whatever it was".

Similarity is visible in both al-Tawḥīdī and al-Jāḥiẓ style in their commitment to literary trustworthiness and referring to the sources with honesty. We find al-Tawḥīdī deals with the subject as a scientist and thinker first and second as a writer, he absorbs, digests, investigates, criticizes, explains and presents a conscious understanding and takes a critical position, for

example, or rejects or agrees with it, then rephrases it and builds it intellectually and presents it to the reader in a scientific manner and literary at the same time, and preserves it for students to return to over the years. Both al-Tawḥīdī and al-Jāḥiẓ blend scientific material, with elegant language, intelligent observations, broad culture, and prayers. al-Jāḥiẓ's book of Animals shows us and proves this convergence, as we see that al-Jāḥiẓ took upon himself the method of researching the truth around him in the universe and conveying it to the reader.

We find al-Tawḥīdī 's style very similar to his teacher in terms of scope of vision, dexterity in criticism, honesty in description and transmission, accuracy in depiction, inclination for humor, and the use of literature style instead of poetry. al-Jāḥiẓ comments on Aristotle's writing or questioning, criticizing, or expressing his opinion.

We find this, for example, manifested in Aristotle's book of Animal's Nature and al-Jāḥiẓ's Book of Animals- al-Ḥayawān. We begin by mentioning that Aristotle's book was translated from Greek into Arabic in the 'Abbāsīd state, where we find that Aristotle spent many years of his life drawing up an integrated scientific approach in which he dealt with animal characteristics, starting with humans first, their ways of living, their nutrition, their environment, their migration, human reproduction, procreation, infertility, and childbirth. He covered all types of animals on land and sea, their formation, reproduction, and divisions. He also dealt with animal psychology and information about the animal system in nature, its composition, nature, and functions.

We find that al-Tawḥīdī used a variety of sources just like his teacher, for example, al-Jāḥīẓ used various source in the Book of Animal such as the Qur'an, ḥadīṯs, scholars and advisors' opinion and interpreters, poetry of the Arabs and he quoted the opinions of Aristotle

and Greek scholars. In addition, he dealt with the structure and behavior of the animal and the system that is best or most suitable for it. He distinguished man from the animal and clarified the points of similarity between the animal and man and distinguishing man from the animal by knowing good and evil, justice and injustice, knowledge, and awareness.

In his book Ḍūhā al-ʾIslām, ʾAḥmed Amīn describes al-Jāḥiẓ as “one of the people of his time who was most familiar with the different types of knowledge, literature, pre-Islāmic poetry and Islāmic poetry, familiar with Arab news and lectures, familiar with religious sciences, the Qur’an, ḥadīṯ and the fīqh, and knowledgeable and an expert in Greek culture, and the biggest evidence of this is his book al-Ḥayawān. He demonstrates his abilities and expertise in the scientist of Greek naturals and theology, frequently quotes Aristotle and calls him "the owner of logic”, he is an expert of what the Greeks said about the human soul and morals, and he quoted from Ḥunayn and Sālmūah.

Whoever reads for al-Jāḥiẓ recognize how al-Tawḥīdī learned the mechanism of writing, and how he was able to use this distinctive tender style. al-Tawḥīdī imitate al-Jāḥiẓ writing style and was called the second al-Jāḥiẓ. The style of the two Šīḫs is characterized by beauty, sweetness and rhyme, and the use of many words and synonymous, citing ḥadīṯs, Quranic verses, and long pure prayers. In addition to the wonderful and clever use of narration of jokes, tales, and stories to keep the reader engaged, activate, and attached to the text in search of more. al-Ḥamawī reports that what al-Jāḥiẓ said about writing: “The writer should have a sweet tongue, with a wide range of expressions. If he talks, he renders the real message (meaning). If he debates, he aims his words the meaning, he addresses the different types of audience with the suitable style."

Al-Jāḥiẓ had studied the Greek culture from al-Naẓẓām – Ibrāhīm Ibn Sayyār al-Naẓẓām al-Basrī (160- 219 AH/ 777- 835 AD) in Baġdād, and al-Jāḥiẓ was one of the most scholars and thinkers in contact with al-Naẓẓām. al-Naẓẓām died at a young age, and he was well-informed, independent thinker, fluent in formulating pronunciations and meanings, proficient in description and literature, and a sign of intelligence and genius. al-Jāḥiẓ described the al-Naẓẓām and said in it that he is one of the most honest people, investigates a lot in his research, his words are trusted, has a strong memory, and has high ability of measurement, comparison and drawing conclusions.

Although al-Naẓẓām has many opponents for his great boldness in criticizing the Prophet Companions – ṣaḥābā- and some ḥadīṯs of the Prophet, which is not the subject of our section here, however, he was able to activate doubt and employ experiments in solving most scientific and religious issues, and these two qualities are among the most important principles of the scientific research and experiments. This is because it allows the researcher to use the logic, analysis, and extraction of conclusions from the experience. al-Jāḥiẓ used this method after his teacher. It is reported that al-Naẓẓām studied the Qur'an, the Bible, the Torah, and their interpretation, and had extensive knowledge in philosophy and culture, including those of Aristotle. He used Greek philosophy and culture in debate and in responding to the argument of the Greeks themselves in defense of Islām to the extent that he rejects ideas, opinions of and errs of Aristotle himself. al-Naẓẓām also excelled in the psychological and philosophical analysis of matters, he employs calmness, reason, and discretion in solving and analyzing the human and what occurs in his life, he says, "If a person becomes lonely, the smallest of thing appears big, he becomes suspicious, distracted, and suffers from hallucinate, he sees what cannot be seen and hears what cannot be heard". Finally, he studied and researched the issues of the human being,

the soul, and the spirit, and he had a great effort in understanding the human psyche and the human soul. He wondered about the nature of man, and whether he is a soul only, a soul and a body, or is he mind and feeling. With the preceding, we see the effect of al-Naẓẓām on the contemporary student, who is al-Jāḥiẓ, and the non-contemporary student, who is al-Tawḥīdī.

We come here to a figure whose importance may not be apparent to the public, but he is undoubtedly one of the figures who influenced the education of al-Jāḥiẓ and later al-Tawḥīdī, namely ʾAbū Yazīd Ḥunayn bin Isḥāq al-ʿAbbādī (194-260 AH / 809-873 AD), who was born in Iraq. The importance of mentioning Ḥunayn bin Isḥāq doesn't come only from his influence on al-Jāḥiẓ and later al-Tawḥīdī but to the fact that he is considered one of the pioneers of the Syriac translation movement. He is considered one of the essential references and not a subdivision, he is regarded as one of the founders and the shining star of the Syriac translation movement during the ʿAbbāsīd state when Greek language served as the primary language of philosophy, science, and medicine. Ḥunayn bin Isḥāq topped the list of academics who supported and lifted the translation movement from Greek-to-Syriac language. At the same time, they supported Syriac to Arabic translation and their work was also described by ʾAḥmed al-Dībian, who presented a detailed study of Ḥunayn bin Isḥāq and his distinguished scientific activity in translation.

Ḥunayn Ibn Isḥāq mastered three languages Greek, Syriac, and Arabic, and this broadened his horizons and gave him prominence and distinction in the world of scholars and ẖalīfās. Moreover, at the end of his life, he worked for Ḫalīfā al-Maʾmūn, later, he worked for Ḫalīfā al-Mūtawakīl ʿAlā Allāh, who appointed him as his privet doctor, made him in charge of translations and studies, and assigned him books and a translation house at his disposal. Ḥunayn Ibn Isḥāq maintains his scholarly status despite the succession of more than seven ẖalīfās over

the state, he was described as "his own school of translation and transferring to the Arabic language". It is worth mentioning that after long seeking knowledge and mastery of languages, Ḥunayn re-translated or transferred many of the books he translated in his youth because of his keenness and dedication to the translation industry, and after he gained the long experience that comes with time and excessive research. Aḥmed al-Dībian counted in his research fourteen books by Ḥunayn bin Isḥāq in Arabic, twenty-three translated books from Syriac into Arabic, and ten books translated from Greek into Syriac in medicine and philosophy. With this brief introduction to Ḥunayn bin Isḥāq the physician, translator and savior of the Greek heritage and culture who transmitted it to the Arabic language, it is clear to the reader the need to understand the vision behind considering bin Isḥāq as the most influential role in the education and culture of al-Jāḥiẓ and later al-Tawḥīdī. Without the work, uniqueness, patience, accuracy and talent of scholars and philosophers like bin Isḥāq we would not have works like the books of Galen on medicine, Aristotle, Socrates, and Plato on philosophy and ethics.

We move to the scientist that was mentioned by al-Hāmawī in more than one location in his book, Mu'jam al-ʾOdabāʾ, the Šīḫ who was described as the argument of knowledge, the Šīḫ of Islām, the judge of Baġdād, and the most knowledgeable of people in grammar, he is ʾAbū Saīd al-Ḥassan bin 'Abdūllah al-Marzbān al-Sīrāfī (285-368 AH/ 893- 979 AD), who was born in Seraph, Iran. At the beginning of his life, al-Sīrāfī studied the Qur'an, fīqh, laws, language, grammar, poetry, mathematics, and others. It is said that he worked in fatwas for fifty years, but his main work was the fīqh and copying that he was keen on daily until the end of his life. He was also occupied with participating in research, experiments, scientific discussions, science councils, and scientific debate councils that were held in cabinets of ministers and statesmen. He

was highly regarded, valued, and owned a scientific and religious prestige among scholars, colleagues, and politicians at that time, so they considered him an advisor in the sciences of the Qur'an, ḥadīṯ, fīqh, language, and grammar. His student ʾAbū Ḥayyān al-Tawḥīdī copied for him about 1,500 papers in this regard, and he learned from him sciences of the Qur'an, fīqh, mathematics, and poetry, and it was said about him: "The grammarians of our time are three, one that no one understand his words, and he is al- Rūmānī, and the second we understands some of his words, which is ʾAbū ʿAlī al-Fārsī, and one we understand all his words without a teacher, and he is al-Sīrāfī". Al-Sīrāfī was famous for his ethics, accuracy of transmission, and investigation of correctness, which had the greatest impact on the Arab heritage in grammar and language. Al-Sīrāfī had a great place in the heart of al-Tawḥīdī, and he was never shy about mentioning and praising al-Sīrāfī his book, until he described him as the ʾImām of the ʾImāms. He also described him as a person who is religious, with devoutness, self-denial, and reverence, and he reads the Qur'an morning and evening. Ramaḍān ʾAbdīl-Tawāb mentions in his introduction in his book The Necessity of Poetry by Abu Saeed al-Sīrāfī, that there are ten books by al-Sīrāfī, all of which were mentioned in the Muʿjam al-ʾOdabāʾ, in grammar and the news of grammarians, explanation of Sībawāh's books, and in poetry and rhetoric. Al-Sīrāfī's books are among the oldest existing books in explaining Sībawāh's grammar, and al-Tawḥīdī pointed out in Taqrīḍ al-Jāḥiẓ, saying: "He (i.e., al-Sīrāfī) explained Sībawāh's book in a paper that is three thousand paper long in his own handwriting, no one matched his work, nor has no one ever finished it before him, this is with trust, religion, and honesty in the narration. He fasted for forty years and more for the rest of his life."

We will mention his teacher, philosopher, physician, writer, poet, historian, and who was described as one of the geniuses of his time, ʾAbū ʾAlī ʾAḥmed Ibn Muḥammad Ibn Yaʿqūb, nicknamed Miskawāh (320- 421 AH / 932-1030 AD). He was born in ʾAṣfahān, and excelled in many sciences, including philosophy, logic, literature, wisdom, and chemistry. He was called the Socrates the second for his extensive studies of medicine, logic, and Greek sciences. In his book, The History of the Philosophers of Islām, Muḥammad Lūtfī Jūmʿa counted ten books in various fields in which he investigated with accuracy and honesty in transmission and was famous for being neutral to all. Miskawāh has a long history with the writings of the most famous Greek philosophers and doctors such as Aristotle, Plato, Socrates, Galen, Pythagoras, and others. He studies and transfers from them sometimes and criticizes their ideas and methods on other times. Jūm'a comments on Miskawāh 's book, The Experiences of Nations, and the Succession of Determination, that it exists in its original copy in the Camp Hall Library in Oxford, a publication that combines the historical narrative of events on the one hand and the philosophical analysis of these events on the other hand, and what are the causes that led to them and their consequences for states and nations. Miskawāh was a close professor and companion of al-Tawḥīdī, and he was also close to the men in power and princes of the State. He was the companion of the Minister al-Muhalabī, and after that he accompanied the Būwayhī Minister Ibn al-ʿAmīd who appointed him as director of his office, where he was present and in close contact to al-Tawḥīdī and Yaḥyā Ibn ʿOdī in the scientific meetings of the Minister Ībn Saʿdān.

In his book, Muḥammad Lūtfī Jūmʿa presented a useful summary of Miskawāh's book Tartīb al-Saʿadāt, in which he explained Miskawāh views. He says, for example, that Miskawāh mixed the philosophy that he took from Aristotle, which has a great position in his heart, with the

teachings of Islāmic law. You see him speaking about the human being, the mind and the spirit, the reality of human existence, the reason for his happiness and his attachment to the Creator on the one hand, and from the other hand defending of faith and victory for Islām, and the call for justice and morals. In addition, Miskawāh explained and quoted Aristotle on the meaning of happiness, and divided it into general happiness, private happiness, and the ultimate happiness, in addition to the explanation of the types of happiness and types of misery. He points out that Miskawāh differentiated between philosophy and wisdom, and wrote about the soul, virtues, and causes of weakness of the soul, such as "recklessness, cowardice, wonder, pride, mood, wandering, mockery, treachery, grievance, anger, fear, treatment of sadness, treatment of fear and mental health".

Here we come to the mention one of al-Tawḥīdī masterpieces, which is the book of al-Hawāmil wa al-Šawāmil. It is a series of various and disorganized questions written by al-Tawḥīdī in a distinguished literary style, and he called it al-Hawāmil. He sent these questions to Miskawāh seeking the answer that puzzled and disturbed him in 175 issues. Once again, the prevailing intellectual and philosophical state at that time becomes clear to us. We find al-Tawḥīdī asking Miskawāh about many natural, psychological, social, and philosophical issues, and asks about human will, the secrets of creation, languages, issues of the soul, human qualities, stories and tales and others. Although Miskawāh's responses do not rise to the same wonderful literary style of al-Tawḥīdī, he gave us a distinguished philosophical dialogue that reflects the mental state and openness that occurred among scholars to reflection, question, and research at that time. It is evident in this dialogue that scholars were influenced by ancient philosophies and translations, as both describe and quote from Plato and Aristotle and call him the wise. Rather,

al-Tawḥīdī excels in asking questions, for example, he asks some of them: “What is the time? And what is place? What is the difference between one and the other? Is time and period/while one thing? Are eternity and present one? How did the souls become three by number? Why was the thunder to our ears slower than lightning” And what is the reason for the anxiety of a person who committed a weakness? What is the reason for the great sadness of the one who is wiser? and the lack of grief for the most ignorant? What is the reason for man’s love of leadership? And what is the reason for the love of the immediate? What is the reason for man's desire for knowledge? And why did a decent person give birth to a bad person? " To the end of these wonderful philosophical questions, most of which Miskawāh answers.

Moreover, we come to one of the most capable contemporary grammarians of al-Tawḥīdī, who studied logic and the Arabic language and left a great impact on him. He is the scholar and Šīḫ of the Arabic language, ʾAbū ʾal-Ḥassan ‘Alī Ibn ‘Issā al-Rūmānī (296- 384 AH / 908- 994 AD), and it is said that he was born and lived in Baġdād. Al-Rūmānī was called the collector for his combination of different sciences. He excelled in fīqh, language, grammar, logic and philosophy and wrote more than a hundred books, many of which have been lost and some of them still exist, such as the book of Ma‘anī a al- Ḥūrūf and the book of al- Nūkat fī ‘Ijāz al-Qūrʾan. al-Hāmawī narrated in Mu‘jam al-ʾOdabāʾ saying: “I read in the handwriting of al-Tawḥīdī in his book, which he wrote in Taqrīḍ al-Jāḥiẓ - and he mentioned the scholars who preferred al-Jāḥiẓ, he said: among them is Alī Ibn ‘Issā al-Rūmānī, for he has never seen like his knowledge in grammar, abundance of speech, insight into articles, and extraction of the inconsistent and clarification of the problem, with deification, decency, religion, certainty, eloquence, fīqh, chastity and cleanliness” .

Among the professors, influencers, and contemporaries of al-Tawḥīdī is Muḥammad ʾIbn Zāhīr al-Sījīstānī, known as ʾAbū Sūlīmān al-Sījīstānī, and despite the lack of information received about ʾAbū Sūlīmān, we find his name mentioned in almost all al-Tawḥīdī ’s books, as al-Tawḥīdī ’s books are among the best sources to introduce or talk about him. ʾAbū Sūlīmān was born in Sījīstān - eastern Persia - the exact date is not known, but it is estimated that he was alive in the years 360 AH / 970 AD. He studied fīqh in his upbringing and moved to Baġdād in his youth, and he was close to the ruler of the Būwayhīd state, and he studied sciences from Yaḥyā ibn ‘Odī who was his Šīḫ and teacher. ʾAbū Sūlīmān was a contemporary of a group of philosophers and writers such as al-Tawḥīdī, Yaḥyā Ibn ‘Odī and his students, al-Rūmānī, ʾAbū Bakr al-Qumsī. The exchange of knowledge and Greek sciences with them, and learned from them the sciences of medicine, philosophy, and mathematics. ʾIbn al-Nadīm mentioned in al-Fīhrīst that al-Sījīstānī was keen on acquiring Greek manuscripts and was interested in them. ʾAbū Sūlīmān al-Sījīstānī ran a distinguished scientific meeting in his home despite his poverty. This meeting brought together a group of famous writers and philosophers at the time. The dialogue of the meeting revolved around philosophy, science, language, literature, and mathematics.

Al-Tawḥīdī documented these philosophical meetings in his book al-Muqābasāt. al-Tawḥīdī mentioned al-Sījīstānī characteristics, and he frequently quoted him. He described him as: “The most accurate insight and researcher, the most clear-minded person. He used short sentences with a foreign accent. He had little desire to books and excessive oppression of thoughts, a good judgement for the stubborn dilemma, courageous in interpretation of the symbol, and he was greedy in sharing all of that “.

And we end from where we started with Yaḥyā ʾIbn ʻOdī one of his most important professors, philosophers, and writers of that era. ʾIbn ʻOdī had a unique teacher, this teacher is described as the scientist, the poet, and the writer, the second teacher after Aristotle and the best mentors who had a great impact on the translation movement in the golden age. He was known for his mastery of various languages and controlled the appointing, nomination, and selection of Greek books for translation into Syriac and into Arabic, he is the philosopher ʾAbū Nasr Muḥammad al-Fārābī, who died in 339 AH / 950 AD from Farabi in Turkey. At the beginning of his youth, he moved to Baġdād and studied there, accompanied the men and princes of the state, and worked for them. He was known for multi-tasking and learning different knowledges at the same time, he used to accompany different teachers and divide his time among them.

Al-Fārābī studied and graduated from his Christian teacher Yūḥanā bīn Ḥīlān. He learned Greek sciences from him and learned grammar from ʾAbū Bakr bīn al-Sarrāj. He learned literature, mathematics, languages, and medicine among others. And because he was taught by a group of Christian professors, al-Fārābī was considered an expert in Platonic philosophy, and he is one of the philosophers who left a great impact in reviving Aristotle's philosophy, explaining its classifications and arrangement and elevating it to the status of science. ʾIbn Sīnā praised him on many occasions and described him as one of the best Logic writers. On the other hand, one of his students was the star of translation at that time, Yaḥyā Ibn ʻOdī, who worked with him on studying and translating the books of Aristotle and Plato as mentioned above. Al-Fārābī was described as very intelligent, spent his time in thinking and meditation, he was well informed, and it was narrated that out of his keenness he read Aristotle's book more than forty times, and he

once asked, "Who knows best, you or Aristotle?" He said, “If I had lived during his time, I would have been his greatest student”.

A-Fārābī lived at the time of al-Mūtanabī and praised him, and ʾIbn Sīnā mentioned him and quoted him. Muḥammad Lūtfī Iūmʿa counted sixty books of his writings and twenty-five research papers. and he said, “It is not possible for any student to understand Aristotle’s books in analogy except him?” With regard to his influence in logic, it was said about him: “al-Fārābī excelled all the philosophers in the profession of logic and taught them how to investigate by explaining the obscure, revealing the secret, and presented all that in an easy and understandable language. In addition, he collected the most important of it in books with correct expression, informal meaning, and explained to the reader how to benefit from it, how to use it, using it, and how to know the form of measurement in each subject, thus his books came as sufficient purpose and the virtuous conclusion” Gomaa describes al-Fārābī’s credit in selecting and arranging Aristotle’s books that we have now and summarizes his ideas in the various sciences, and his opinion, for example, on the idea of self-immortality and soul-strength, theology, Platonic philosophy, music, happiness, will and choice, cooperation and society, revelation, and ethics. And his medical views on the brain, heart, and body organs. It is mentioned that one of al-Fārābī’s most famous books is the Book of al-Tawfīq byin al-Ḥakīmyin, in which he compares the views of Aristotle and Plato with each other and the Islāmic faith. Jum'a also report about the most important books of al-Fārābī, which is ʾIḥṣaʾ al ʿOlūm, due to its scientific importance for every student of knowledge in introducing and using the different sciences. He also mentions the book Principles of the Opinions of the People of the Virtuous City, the book on Civil Politics,

and the book What should be read before reading Aristotle, and The Essay on Logic, The Essay on analogy, and nine books on mathematics, chemistry, music, and others.

We began by asking about the scientific sources from which Islāmic scholars and philosophers, such ʾAbū Ḥayyān al-Tawḥīdī, derived their sciences, knowledge, and culture. This question sparked a strong reminiscence for our ancestors and their sciences. Especially at a time when they appeared to have worldly value, glory, and appreciation. For understanding the culture of al-Tawḥīdī we must refer to those who influenced him, contemporary and non-contemporary professors, those who devoted their lives to the love of knowledge, science, and culture, so they carried civilization and transmitted it to us. They read the ancient sciences, translated it, categorized it and paved the way for those who came after them to build on it in a period considered one of the foundation periods of science at that time. Both al-Tawḥīdī and those who came after him built on the knowledge and contributions of those who came before them to create these sciences; they did not begin from scratch. Without a doubt, the Renaissance movement, and the translation of sciences into Arabic, which is a sequential system of change and development, broadened the possibilities for academic success and learning. What is striking is these scholars' drive to succeed despite their varied backgrounds and viewpoints. In addition to the state's enthusiasm for science and regard for academics, their dedication, attracting them, helping them overcome obstacles in their work, and providing a conductive environment to creativity and work.

We discover that this exceptional level of intellectual and cultural openness in the fourth century AH enabled Muslim scholars and philosophers to explore and study sciences, translate, organize, compare them with others, criticize authors, draw conclusions, and develop ideas

further. With that they had the biggest influence on the development and expansion of this knowledge. It is impossible to ignore the influence of intellectual freedom at the time on the dissemination and study of sciences. And similar to intellectual and cultural freedom in Europe today, a distinct cultural and intellectual freedom predominated at the time. On the other hand, it is impossible to ignore how the Islāmic civilization was able to include and assimilate the various cultures. How were the foreign philosophers and scientists able to belong to this civilization and be able to impact it or leave an influence on it. Includes the foreign scholars like al-Sīrāfī, Miskawāh, al-Fārābī, and others, who have managed to influence Islāmic civilization by becoming a part of it.

His Era, The Political, Economic, Social and Scientific Situation of the Century

In order to understand the influences that formed the phenomenon of al-Tawḥīdī as a writer, it is necessary to shed light on the general conditions of the environment and to look closely at the social, political, economic and cultural situation of the Fourth Century AH - the Tenth Century AD, which is a distinct and important historical period and a turning point that witnessed many political and religious changes, transformations and divisions of Islāmic countries in the Levant region. Here is a short review of the political, economic, and social situation that preceded the Būwayhī rule and the birth of al-Tawḥīdī.

This century bore and sustained the dependencies and accumulations of previous regimes, which left their political and economic effects on the state, the people, and the army. The emergence of the ʻŪmayā state, then the ʻAbbāsīd state, interrupted by internal small independent states, the rise and fall of many Ḫalīfās, internal ethnic partisan conflicts, as well as political conflicts and external confrontations. It was states within states, a state that is shredded

between an empowered Būwayhī ʾAmīr responsible for appointing governors in all small towns and regions and a ʻAbbāsīd Ḫalīfā in the form of an image. The fourth century AH came with great challenges on more than one level. The century began under the rule of the ʻAbbāsīd state, which extended to hundreds of years, from 132 AH / 750 AD to 922 AH / 1517 AD. The succession of the Ḫīlāfāt in the ʻAbbāsīd state is a hereditary sequence, as the state began with the first ruler around 132 AH / 750 AD in Baġdād and ended with the last ruler, Muḥammad Ibn Ya`qub, al-Mūtawakīl, in Cairo.

Four Abbāsīd Ḫalīfās rotate during al-Tawḥīdī's life:

	Ḫalīfās	AH	AD
1	ʾal-Mūstakfī Billāh ʾAbū ʾal- Qāsīm 51 المستكفي بالله أبو القاسم	334	946
2	ʾal- Mūṭīʻ Lilāh al- Mūqtadīr المطيع لله أبو القاسم الفضل المقتدر	363-334	974 -946
3	al- Ṭāʾīʻ Lilāh ʾAbū Bakr الطائع لله أبو بكر	381 -363	991 -974
4	al- Qādīr Bilāh القادر بالله أبو العباس أحمد المقتدر	422 -381	1031 -991

With the early years of al-Tawḥīdī's life, the ʻAbbāsīd state was facing the invasion of the Qarāmīṭā movement and trying to drive them back. They succeeded in invading Baġdād and Kūfā and destroyed it more than once, robbed the city people, desecrated mosques, and stropped the pilgrimage convoys from visiting Mecca. The Qarāmīṭā soldiers were characterized by ferocity, fighting and courage, and their name and reputation spread in the country with fear, panic, and terror to the extent that people are started looking to buy ships to escape to neighboring cities such as Ḫūrāsān and Wāsīṭ.

In order to depict the confusion and loss of the era in which al-Tawḥīdī was born, specifically in the early years of his first life around the year 317 AH / 929 AD, we mention here

the incident of the Qarāmīṭā attack on Mecca during the Hajj season, where the pilgrims were killed in the Grand Mosque of Mecca, the uprooting of the door of the Ka'bā and stripping it's clothing, stealing everything in it, and the uprooted the sacred Black Stone. In addition, killing thousands of people and dumbing them into the most sacred well for Muslims – the zamzam well. This was an ultimate catastrophe for the Islāmic world, and pilgrimage was interrupted and hindered for many years after.

However, the Muslims did not move and were preoccupied with internal struggles over the power, Ḫīlāfāte, and the ministry of wealth until the Qarāmīṭā took over the Arabian Peninsula. The people grumbled and demanded revenge, and the relationship between the Ḫalīfā al-Mūqtadīr and the soldiers and military leaders worsened, and the matter ended with a coup against him and beheading him. Not only that, but they also insulted his mother, robbed her of what she owned and imprisoned her until she died in her prison.

This era was distinguished by the ruling of immature ḫalīfās, ḫalīfās who are neither politically experienced nor possess wisdom, such as the Ḫalīfā al-Mūqtadīr, who took power when he was eleven years old.

It is also distinguished by the power of the Ḫalīfā's Roman mother who had authority to control affairs of the state, make decisions, received gifts and bribes, appointed those who served her and gave her female slaves the same power and role. The era of al-Mūqtadīr witnessed many revolutions and internal conflicts between leaders, ministers, and writers, at the same time, a covert measure by the soldiers, army commanders and ministers were building up, to weaken the rule of the Ḫīlāfāte and preoccupy the Ḫalīfā with spending and corruption to facilitate control of the country. Commanders and ministers were so strong to the point where they interfered in the

nomination or the selection of the Ḫalīfās, someone who would be weak and obey their agenda. There was strong state of chaos like the dismission of a Ḫalīfā and appointing another in the same day, or dismission of a Ḫalīfā and returning him after two days.

The Occupation of the Būwayhīd State to the ‘Abbāsīd State.

A state of weakness of the ‘Abbāsīd ḫalīfās prevailed before the Būyīds throughout the tenth century AH. Miskawāh mentions that the Būwayhīd state is originally affiliated with ʾAbū Šūja’ Būwayhī, who hails from the Persian kings, and Būwayhī and his sons were able to formally and legally control many cities of Persia, including ʾasfhān, Raī, Šīrāz, ʾAḥwāz, Kīmān, and finally Baġdād, which are cities that al-Tawḥīdī travelled too in search for work and knowledge (Ismā‘īl, 2017). The Būwayhīds entered with invitation from the Ḫalīfā al-Mūstakfī after he sought help of the Būwayhīd leaders, received them and honored them. The Būwayhīds gained the authority, robbed the Ḫalīfā of his power and duties, stripped him of his supremacy and responsibilities, turned him into an employee, and imprisoned him until he died. Thus, the Būwayhīds deprived the ‘Abbāsīd Ḫalīfā of legitimacy and left nothing for him except to put his name on the coins. This is a quick summary of the internal conditions of the ‘Abbāsīd state throughout the fourth century AH and the tenth century AD, while the Muslims had invasions and wars with the Romans outside the ‘Abbāsīd state and the arrival of the Romans to Aleppo (Ismā‘īl, 2017).

Deterioration of the Economic and Social Conditions

Along to the weakness of the state, this era is highlighted by the disintegration of the army, the spread of poverty, the return to a life of deserts and nomadism, robbery, raiding, and

the invasion of people against each other, even the pilgrim's convoy did not escape. In addition, the spread of theft in cities, the escape of thieves, the spread of suspicious acts, and the deterioration of the security situation, especially during the period of the death of the Ḫalīfā or the transfer of power. Confusion and corruption prevailed, the spread of bribery, the preoccupation of the ḫalīfās with women, desires and pleasures, the squandering of the country's wealth, and burdening of the state budget with large expenditures were all overriding and becoming the normal life (Ismā'īl, 2017). The overall description of life became gloomy and misery due to poverty and famine, high prices, uprisings, internal conflict, cases of discontent and riots, encouraged the public to attack mosques in Baġdād, break mosque's tribune, open prisons, and burn bridges resulting in police losing control the situation. Causing conflicts between people and police where many died. Al- Aṣfahānī and Ibn al- Jawzī narrated the death of nearly 200,000 people in the city of Aṣfahān in this famine. As Ibn Kaṯīr narrated that there was a great famine in Aṣfahān that claimed a large number of victims (Ismā'īl, 2017).

The Psychological and Religious Status

It is worth mentioning that the Būwayhīd state is a Šī'ā sect that believes that the 'Abbāsīds robbed them from their power and rule, so they don't hold any loyalty to the 'Abbāsīd state, nor were they keen to obey them. The period was characterized by the flourishing of intellectual and scientific life and the focus on strengthening the Sūnnī and resisting the Šī'ā. The Ḥajj season was interrupted several times due to sedition, the Bedouins' hostility to and theft of convoys, the continuation of confrontation and rivalry between three Islāmic sections, the Arabs, Persians and Turks, and the establishment of the Sūnnī and Šī'ā Islāmic state, which in turn had social, intellectual, and educational effects on the state (Ismā'īl, 2017).

We can also describe the period as a period of confusion, distancing, and cultural and behavioral defeat for people, where moral corruption and distortion of religion spread, so people split into parties, sects and boredom emerged, and this led to the disintegration of Islāmic unity. Some distorted the ḥadīṯ and fīqh texts for political purposes and politicized the religion, distorted ḥadīṯs and interpreted the Prophet words for their own interests. Conflicting and differing legislation emerged, such as beating drums at the time of the five daily prayers, the spread of new fatwas in what suits princes and those with power and reconsidering many of the values inherited from ancestors and previous covenants (Ismāʻīl, 2017).

Lies, cheating and tricks prevailed in the family lineage and affiliations due to the mixing of lineages, so the situation of the Arabs divided, they did not preserve the inheritance of their family - the Companions and the Quraish, nor did they preserve the economic power that was in their hands because of greed and corruption, nor did they match the non-Arabs in science, medicine, etc. (Ismāʻīl, 2017). All the above came along to bad climate, lack of rain, droughts, the intensification of cold, the spread of epidemics and the destruction of farms. Along to material manifestations and indulgence, such as gatherings/ parties, rapture, celebration of music, and the spread of alcohol and extravagance.

Relationship between Literature and Psychology

Before we go any further it is important to explore literature criticism, and the relationship between psychology and literature. Let is discover how is literature used in psychology? How literary criticism is based on psychological theories? How literature translate the psychological state of individuals and society? And what is the meaning of psychological

reading of the text? Let us compare the following terms, literature, criticism, literary criticism, psychology, and psychological criticism.

We know that **literature is** the use of language as a means of interpreting human thinking and culture and conveying experience in the environment or the era. Sartre explains that literature is the product of human thought and can be influenced by environment and culture, it is an expression of the inner soul, a mirror of the human life thus it is a response to the environment stimuli resulting in a group of psychological activities. These intellectual and psychological reflections represent life and the relationship with the world (Sartre, 2022). Sartre describes literature as the source of contemplation, debate, dialogue, and creation of ideas. He explains that literature criticism expresses the reader's point of view, and that the relationship between literature and criticism is complementary, for literature needs criticism and criticism needs literature (Sartre, 2022).

The writer points out that every nation has its own literary character, as the writer is connected to the past and the present. It is through literature that we can understand the nation's mental and psychological features. **Criticism is concerned** with what is behind the scenes, it considers the emotions of the text and the writer, the imagination, the style, and it is a mirror of the writer's genius and inner beauty (Sartre, 2022).

The author explains that the writer is the son of his environment and his time, and he is the product of the political, social, and cultural conditions. These conditions have mutual and reversed impact on the author where society influence and is influenced by the author. **Literary criticism** comes to be a method of analyzation and interpretation of the text, it relies on highlighting the most important ideas contained in the text. There are **several reasons** or goals

for criticism, and they can be summarized as follows, first forming a point of view about the writer, studying his life, achievements, ideas, and environmental influences he was exposed too. In addition, understand the main purpose of the text and analysis and division of its components. Secondly, literary criticism aims to highlight the importance of the text and the information provided, comparing the work, and linking it to modern theories and ideas if possible. Thirdly literary criticism works to identify the characters of the text, differentiate between them, determine the roles of each of them, and verify the type of communication between them. In addition, summarize the interpretation and opinion on the text, identify the strengths and weaknesses point, and call attention to the beauty presented and the documentary value.

Criticism therefore is a process of analyzing, interpreting, and evaluating literary works through the four stages which are:

- Observation- reading the text to try to understand.
- Analyzation- disassemble its parts.
- Interpretation- provide explanation of the relationship between the parts and knowing what the author wants to say.
- Evaluation and judgment on understanding and evaluation of the good and bad aspects.

Through literary criticism, we try to understand the environmental, cultural, political, and social conditions of the era to which al-Tawḥīdī. **Psychology** on the other hand is the science that looks at a person and his personality to understand human motivation, for example, why we say the things we say? Why we behave or react the way we do? And why we think the way we do?

The study of psychological literature is a psychological analysis of the author's motives and work. In addition, it attempts to understand the true meaning of the text and translate the author's intentions as Freud points out that literary texts are a manifestation of the writer's secret desires and interests, it is the external expression of the author's unconscious mind. Psychological literature relies on three matters, the author, authorship, and reader. The relationship of literature with psychology can be understood through the fact that the two deal with man, his reactions, his desires, the misery he is exposed to, and the individual and social differences. Psychology and literature focus on human behavior by employing theories of psychology and understanding human behavior, and the link between the two is very strong and ancient, dating back to the time of Aristotle. When analyzing psychology of literature scientists believe that human consists of physical and psyche elements. Psychology is the study of human's psyche; human psyche can be explained through observation of behavior patterns, while literature exhibit and portrays these patterns, how humans deal with their problems and environment (psychology, 2011).

- **Section Two**

Chapter Two

Psychological Indications in ʾal-Ṣadāqah wa al-Ṣadīq – ʾAbū Ḥayyān al-Tawḥīdī

Psychological Indications in ʾal-Ṣadāqah wa al-Ṣadīq – ʾAbū Ḥayyān al-Tawḥīdī

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Psychological Indications in *ʾal-Ṣadāqah wa al-Ṣadīq*- al-Tawḥīdī, ʾAbū Ḥayyān.

Discussion & Findings

الدلالات النفسية في كتاب الصداقة والصديق لأبي حيان التوحيدي

" إذا مات لي صديق سقط مني عضوٌ "التوحيدي

" If a friend of mine dies, I lose an organ " al-Tawḥīdī

Friendship has always been linked to the wellbeing of the human in all stages of life. Friendship was the most concept that occupied the thoughts of thinkers and philosophers along the centuries. They produced a wealth of hundreds of books, letters, poems, and scripts that attempt to explain what friendship is and why it is important. Nevertheless, it is important to note that the study of friendship is still in its infancy stages, and as a student of science and research one must proceed with caution, recognize details and refrain from generalization.

In the ancient Greek, Aristotle (384–322 BC) the Greek philosopher published tens of books in many fields and dedicated some of his most important work to the concept of friendship. Aristotle wrote the "Nicomachean Ethics" where he discussed what is friendship, the importance and influence of friendship, its relation to happiness, the different types of friendship and the characteristics of the friend (Cooper, 1977). Following the fifth century where the translation movement flourish and based on Aristotle's theories the Arabic and Islāmic literature dedicated great effort to the issue of friendship and its importance in human life. Among the Muslim thinkers who investigated the concept of friendship were Ibn al-Mūqaffa', Miskawāh, al-Ġhazalī, Ibn Ḥazm, al-Mārūdī and many others. al-Tawḥīdī comes at the head of the most important

writers who wrote on the issue of friendship in the Arabic heritage. The richness of this heritage is almost unbelievable especially the Arabic heritage that was written in the second and the third Ḥijrī century which preceded the birth of al-Tawḥīdī. It delt with friendship as a virtuous moral necessity, describing it from psychological and philosophical aspects. Throughout history scientists, philosophers and writers attempted to discover this mysterious concept, unrevealing new elements with time. It is with no surprise that in modern day King and Russell (2016) describe friendship as the vaccine against both physical and mental illness. This chapter intends to analyze the book of ʾal-Ṣadāqah wa al-Ṣadīq in relation to other psychological views on friendship, by first briefly analyze and compare the concept of friendship from different points of views starting with Aristotle, then the Islāmic literature, and finally modern psychology theories.

This chapter will address and attempt to answer the following questions:

1. What is friendship to Aristotle and to al-Tawḥīdī? What are the differences and similarity between the two views?
2. What is friendship to modern psychology theories? Compare al-Tawḥīdī's analysis to psychology theories.
3. Did this book: ʾal-Ṣadāqah wa al-Ṣadīq include psychological concepts and analysis? If so, what is it? Describe it.
4. Describe al-Tawḥīdī discuss on friendship and its impact on human mental health?

Introduction to ’al-Ṣadāqah wa al-Ṣadīq

مقدمة في الصداقة والصديق

The book of ’al-Ṣadāqah wa al-Ṣadīq is considered a rich literary encyclopedia by historians and one of the most important books written by ʾAbū Ḥayyān al-Tawḥīdī. In fact, scholars have considered this book to be a testimony, a bible of a soul that spoke the truth about the need of belonging, the need of a friend, the need for society to aid and support one another and the need for government to attend to their people.

On the other hand, the book holds a great value because it is considered as an accurate reflection of the ʾadab in tenth century. al-Tawḥīdī used original questions and ideas in addition to universal sources such as contemporary and ancient authors and philosophers discussing and explaining their theories to enrich and develop his own ideas further. Moreover, this source is considered a clear reflection of the culture and norms of that century and the centuries before. al-Tawḥīdī’s discussion revels the ideas that were discussed by scholars of that time, what they considered virtue, piety, and goodness, how did they relate to concepts such as brotherhood, relationship, friends, love of God and the love of another.

Being one of the last books written by al-Tawḥīdī, the writing of this book started as a requested authorship by Ibn Sa‘dān before he became a minister, the project extended to for many decades as he started writing around 371AH/ 981 AD, and re-reviewed later in life around 400 AH/ 1009 AD. al-Tawḥīdī mentions that at this year he found the draft that he has been working on for so long, and worked on revising and editing it. He apologizes to Ibn Sa‘dān saying I wish you admire it and accept (p, 35). " فلما كان هذا الوقت وهو رجب سنة أربع مائة للهجرة عثرت على المسودة وبيضتها على نحيلها، فإن راقتك فذاك الذي عزمت بنيتي، وحولي، واستخارتي، وإن تزحلقت عن ذلك، فللعذر".

and because al-Tawḥīdī lived almost a century, this book captured the life of that century from different angles, it provides the reader with the essence of his experience and the summary of his wisdom over thirty years. Equally, it displays an accurate description of people, society and the issues that preoccupied the elite in the ‘Abbāsīd state which quickly explain why this book took so long to develop. The ‘Abbāsīd era was characterized by intellectual and cultural development in a way that the previous Islāmic eras did not witness, in addition, this era was characterized by scientific, literary, and political activity and witnessed the emergence of an elite group of scholars and philosophers thus, this book is considered one of the rare ones in relation to idea and content.

To a more focused point this book is a treasure in terms of the collection composed by al-Tawḥīdī about the concept of the friend and friendship as he presents us with a collection from Greek civilization, Christian and Islāmic culture and cited verses from the Noble Qur’an. This book is composed of excerpts of, ideas, concepts, tales, poems, and jokes on friendship. This collection enabled us to examine the expansion of the concept of friendship from the Greek era to the ‘Abbāsīd era through the different translation from Greek and Persian culture. In it al-Tawḥīdī presented us with a wealth that resulted from years of reading and learning from around the world, and due to that al-Tawḥīdī is considered one of the most important writers who wrote about the concept of friendship in Arabic literature. With the importance of this collection presented by al-Tawḥīdī, it is surprising how he switches from referring Aristotle views on friendship to anecdote, news, poetry, or humorous friendship tales from the culture. Moreover, this book answers the questions of what friendship to previous literatures is, what is the literature of people’s retirement, and literature of loneliness. al-Tawḥīdī is not reluctant to quote different

people including prophets, philosopher, writer, poets, colleagues, friends and the wise and the fool.

The subject of friendship has been an interest to philosophers, thinkers, and ethicists in their quest of morals, virtue, happiness, and urbanization to build human life and society. Across civilizations philosophers from Plato and Aristotle of the Greek to Islāmic philosophers to our modern scientists and psychologist, the concept of friendship has been under investigation and analysis and so followed our ethical and virtuous philosopher.

Taking into consideration that al-Tawḥīdī had read the Greek translation from a young age, the reader would notice the significant similarity between al-Tawḥīdi and Cicerone- the Roman philosopher- in their interest in the topic of friends and friendship, both had no order or classification in their writing style about this subject, and the visible lack of coordination to the reader. What is visible to the reader is al-Tawḥīdī's pain, grief and sorrow that surrounds this book, in fact Zakī Mūbārak describes it saying, "This book began with a sigh and ended with a sigh" (……).

Al-Tawḥīdī considered friendship to be the highest levels of the human soul which requires a great deal of self-discipline, patience, humanity, and altruism. He believed true friendship stem from the human soul, and it is almost impossible to achieve, and he called it the unattainable virtue. With this in mind, al-Tawḥīdī left us with a masterpiece that not only serves as databank of the century but also characterized as a piece of literary art that evokes your higher sense of morality and emotions with its sophisticated use of language.

The Pros & Cons ’al-Ṣadāqah wa al-Ṣadīq

محاسن ومساوئ الكتاب

In research on ’al-Ṣadāqah wa al-Ṣadīq issued by the magazine “Da‘wat al- Ḥaq” (a magazine concerned with Islāmic studies, cultural affairs and thought) in two separate volumes the magazine states that the most distinguishing feature of this book is the fact that al-Tawḥīdī this book is considered a rare and an exotic piece of literature. al-Tawḥīdī mentions and transmitted passages about the subject of friendship, the importance of it, and the qualities of the friend in a way that was not done in previous books. It contains many news, poems, stories, and beautiful pieces of literature about friendship. He referenced philosophers, the wise, writers, poets, old Arabs, and previous nations from different religions. This book maybe the only one of its kind.

In addition, it shows the abundance of literature and knowledge of al-Tawḥīdī as he quotes philosophers such as Aristotle and Anaxagoras, religious men from the Christian and Islāmic faith and writers and politicians (Da‘wat). The second feature is presenting the topic of friendship in a complete and comprehensive way. al-Tawḥīdī documented friendship information inclusively, the reader finds information from Jāhilī century to the 10th century on features, elements, importance, benefits, and advantages of friendship, to even enmity, deception, and sacrifice in friendship. Third feature is al-Tawḥīdī style of writing. Through his literature and particularly in this book al-Tawḥīdī is distinguished by his sarcastic style, a style that is both amusing and painful at the same time. Another point that could be an advantage and a disadvantage is the use of excessive words, meanings, and expressions, this though might seem as redundance it paints an interesting image of the situation or an image of society which brings

us fourth feature depicting social and intellectual life. Al-Tawḥīdī portrays the relation between men of thought, men of power, and men of literature showcasing the literature life at that time. In addition, he describes the intellectual seminars that occurred and its importance to politicians at the time. These seminars also revealed al-Tawḥīdī's circle of friends, teachers, and colleagues from his time.

The uniqueness of this book comes from the fact that al-Tawḥīdī conveys ideas and stories throughout majority of the book and rarely presents his opinion on the matter in a clear or direct way. He hides behind the ideas and words of philosophers, poets and authors and speaks his mind through their tongue. This creates uncertainty to the reader of who is the identity of the speaker, although it creates confusion, but this can be negative and positive feature of the book. As the reader is left wondering, is this the author's opinion? Is he building discussion? Or is he transferring ideas only. Finally, our intake on the book is that the introduction does not explain the author's purpose. Yes, it indicates that he wrote this book upon the Wazīr request but, writing such a book requires an inner desire to express one's opinion of the matter.

To note the negative aspects of this fairy type of work, is the fact that the book is not organized. There is no table of content, nor there are chapters or titles that represents the topics. In addition, ideas are scattered for the reader to gather, he describes friendship and its beauty then he contradicts himself saying you must trust that there is no true friend. He starts a discussion on meaning of friendship but then retrain to attacking al-Ṣāḥīb and Ibn ʿAbbād. There is no identification of the search, no sequential ideas, and no conclusion at the end. Some scholars explain the illogical coherence of the topics and ideas to the author's age when he started writing, others explain that this was the style that was prevalent in that era.

To conclude the book of ʾal-Ṣadāqah wa al-Ṣadīq is filled with al-Tawḥīdī literature style and spirit of humor and irony. This is a pleasurable journey to read and is written using elite antique Arabic language but unfortunately cannot be considered philosophical or scientific book. It has collective of phrases, words, and style that will surlily enhance any reader's language. There is no doubt that the reader is left disordered by al-Tawḥīdī's style, asking for more but, personally I was not able to arrive to a definitive answer – can we really find a true friend? al-Tawḥīdī left me exactly how he intended when he wrote this book. Left all of us with a deep feeling of this virtuous beautiful moral. He left us wondering how to form it, where to find it and how can we preserve it. He also left us frustrated, overwhelmed knowing how hard it is to be a true friend or to find a true friend.

Aristotle & Friendship / Why Open with Aristotle?

أرسطو و الصداقة/ لماذا نبدأ بأرسطو

Before we procced further with Aristotle's philosophy on friendship one might ask why we chose to discuss Aristotle theories. How is it related to al-Tawḥīdī's views on friendship? To answer this question, it is important to mention that the translation movement from the Greek language into Syriac and then into Arabic flourished in the ninth century AD. This movement included translating most of the sciences, knowledge, philosophy, medicine, physics, mathematics, and engineering. It was even said that translators were able to translate most of what Aristotle wrote into the Arabic language, a philosopher that is considered one of the most important and influential philosophers in the manufacture of Islāmic philosophy. Here, we find that al-Tawḥīdī, his colleagues and his teachers developed in this fertile environment and were influenced by Aristotle knowledge and culture. al-Tawḥīdī was well informed of Aristotle books

through these translations that was easily available in that era and through the teaching of his teacher the Cristian philosopher Yāḥyā Ibn ʻOdī that worked on translating Aristotle books to the Arabic language himself. al-Tawḥīdī points out clearly and quote Aristotle and other philosophers, hence, we determined that it is necessary to understand and compare Aristotle philosophy on friendship in relation to al-Tawḥīdī.

Aristotle Views on Virtue in Relation to Friendship

آراء أرسطو حول الفضيلة فيما يتعلق بالصداقة

The Greek philosophers were interested in human relations such as love and friendship. Aristotle who is considered one of the most brilliant and influential Greek philosophers in the history of Greek thought dedicated two major works from his Nicomachean Ethics to the topic of philia which refers to friendship, justice, the highest form of love and being symmetry in morals (Russel, 2014). Aristotle who describes Philia as the chief of all virtue consider it to be a necessary condition of being righteous and happy and thus a necessity for thriving and leading a healthy living. In fact, Aristotle explains that Philia – the highest level of morality- contributes to reaching out higher stages of cognitive self-actualization and self-satisfaction. To have a better understanding it is important to appreciate what Aristotle meant by virtue. Aristotle explain that virtue is the balanced and moderate position, it means being able to be accept others and be accepted by others. Furthermore, to satisfy the concept of friendship the person must not be fiercely or difficult and on the other hand must not be aggregable and live only to satisfy others. It is leading a life of moderation between the axles of extreme acceptance or absolute negligence and rejection (p. 12-18). Aristotle differentiates between friendship, passion, or social acceptance. He explains that passion is a changed position while friendship is stable and steady

one (Russel, p. 18). Aristotle explains that friendship purely based on unconditional mutual love, affection, and wishful thinking without personal benefit, and although friendship starts by passion and emotion, it is based on logic, reason and is born from personal choice. Russel states that "it is by doing just acts that the just man is produced, and that friendship is not only a virtue, but it also completes other human virtues, providing a proper outlet for the virtuous man's activity" (P. 20, para, 1). Although the world philia refers to friendship, but Aristotle used it to refer to vast different types of relations between humans with mutual interest or benefit such as relationship between nurse and patient, the salesman in the supermarket, teacher and student and your colleagues at office. He then differentiates between what is a transit relation, what is stable and what is true? (p.3). Aristotle explains that true friendship surpasses benefits or interests, it fills the void of loneliness. (p. 3).

Aristotle & Conflict أرسطو والخلاف

For conflict among friends Aristotle relate any type of conflict to the type of friendship. In friendship one would not find arguments, criticism, or complaints between members if the friendship was true and virtuous. In fact, according to his views, conflict occurs mostly in the friendship that is based on benefits, this is because with pleasure friendship there is no room for a struggle, the pleasure is either satisfied or not, while in benefit relationship both sides are eager to gain from one another, wishing to gain more than to offer and this opens the door for hassles. Another reason causing conflict between friends is when one invests more energy emotionally and physically than the other, and/ or if one is more moral than the other, causing feelings of resentment and unappreciation compared to what he or she offered (Roussan p. 100).

Arriving to the end of Aristotle views on friendship, there is endless controversy views on Aristotle theory of friendship. After analyzing the reader assume that Aristotle would advise to increase oneself of friends whether it's from pleasure, benefit, or virtuous friendship but, Aristotle surprisingly advise to reduce the number of friends we surround our lives with. This is because Aristotle believes that human cannot fulfil the obligations of all these friends, and prefer to select a few from each type, and advise to choose especially very few from the true virtuous friendship as one would need to provide and offer them true and pure love and affection. Many scholars believe that Aristotle contradicted himself when he preaches that active social life is not the goal, leaving the reader confused with many question marks. Aristotle noted numerous times that friendship requires expansion of self to include the friend and his or her life, and he argues that one should seek higher principles or what he called a life that is "more than human". Aristotle invite us to explore the altruistic of friendship, to titillate our higher self, the immortal aspect of our self, and although it seems irrational, Aristotle believes that one should seek higher moral living as much as possible in the peruse of self-expansion through virtuous, morality and God. Nevertheless, one cannot deny Aristotle effort to position friendship as one of the most important aspects of human flourishing. In fact, scholars explained that the Greek concept used in his writings – Philia- surpasses the mean of our word friendship. Cooper notes an elegant definition of the word Philia saying it means "Wanting for someone what one thinks good, for his sake and not for one's own, and being inclined, as far as one can, to do such things for him" (Cooper, p. 621).

One cannot wounder but to think about Aristotle theory of virtuous friendship, does that mean no ordinary human is eligible to form friend and by ordinary, I mean the human who has

flaws and sins and who cannot bare to be virtuous all the time. Do ordinary humans experience this kind of higher moral status as he advises? If we to think virtuously like Aristotle can there be really equality in any type of friendship? Inequality must occur since we are dealing with humans, one of them would give more than he or she receives while the other might gain more pleasure than he feels. If we are encouraged to be virtuous, aren't we spouse to think highly and ignore our friend shortening?

Psychology Theories vs. al-Tawḥīdī on Friendship

مقارنة بين نظريات علم النفس والتوحيدي حول الصداقة

"I think therefore I am" René Descartes 1649.

From the dawn of documented history philosophers and thinkers have paid close interests to human thought and behavior. Ancient philosophers from Egypt, Greece, and India to name a few attempted to analyze and answer questions such as why we think the way we think? Why we feel the way we feel? What is the origin of feelings? What is motivation and how it is formed? And how are we effected by emotions? And although psychology is a recent and modern term, it is as old as humanity. In fact, Krapp (2005) explain that one of the most defined characteristics of human being is "the ability to study the behavior of others, imagine oneself in their positions and make predictions about their future behavior based on insights" (p. 14). This raises the question of what must psychology do? Before answering this question, here is a short introduction of the birth of psychology and its different types.

The study of human thought, behavior and emotions existed with human existence and was related to philosophy as the ancient civilization of Plato and Aristotle revels. The blossom

and formation of psychology is referred to the French philosopher and mathematician René Descartes in the seventeenth century. With his famous quotation "I think therefore I am" Descartes views offered substantial contributions to the field of psychology, he focused on cognition and emotions and coined the theory of dualism (p. 14). This theory allowed scientists to use science and view the human body and mind separately as two different entities that are influenced by one another. His views paved the road to further psychology theories such as behavioral psychology, this theory states that behavior occurs as a result of brain activity or mental process. Experts refer the birth of modern psychology to the laboratory experiments of the German physiologist Wilhelm Wundt towards the end of the 1800s. Wundt founded the American Journal of Psychology and invoked further ideas in other parts of the world, he established the first experimental psychology lab in the United States at Johns Hopkins University and had significate role in founding the American Psychological Association (p. 16). Followed that, significate contribution from different scientists around the world produced the science of psychology as we know it today. Psychology has different types of theories, first, developmental theories which focus on human development, learning, and growth. This theory explains what human thought, behavior, and motivation is. Some of the scientists that contributed to this theory are Erikson, and Kohlberg. Second, is Grand theories, these theories set the outline to explain and interpret human behavior and development, they include psychoanalytic theory, learning theory, cognitive theory, and behaviorism. Third, are the emerged theories, these theories are drawn from research and ideas but are not formed completely as a grand theory. An example of these emerged theories is sociocultural theory. Finally, we have the mini theories, these are small findings and expansions on different psychological topics such as self-esteem (Krapp, 2000). In general, psychological theories

attempt to analyze, thought and behavior by drawing a universal frame. So, to answer the question of what the use of psychological theories is, we add the element of prediction. Psychology theories serves multiple purposes, first, they provide explanation and a guideline about why we think or why we behave certain ways. Second, the work of scientists stimulates further research allowing for expansion of the theory. Third, majority of the theories are flexible, allowing for adaption of further information or findings. Finally, psychology theories succeed in drawing conclusion and predictions, forecasting human thought and behavior (Krapp, 2000). To compare friendship views from modern psychology theories vs. al-Tawḥīdī 's views, we shall first examine the scientific approach of psychological to friendship.

Friendship & Three Approaches: Psychological, Aristotelian, and al-Tawḥīdī

الصداقة من منظور ثلاثة مناهج: النفسي والأرسطي والتوحيدي

"Friendship is unnecessary, like philosophy, like art… It has no survival value; rather it is one of those things that give value to survival." C. S. Lewis (Hojjat & Moyer, 2017).

1- Psychology Approach المنهج النفسي

Friendship Definition to Psychology تعريف الصداقة وفق المنهج النفسي

Defying friendship is a dilemma for many scholars, this is because the term involves many overlapping emotions and values, to solve this, scholars attempted to identify characteristics and values and explain what it includes and not include. Most recent psychological studies unanimously agree that friendship exists within the socio-emotional domain. Research agrees that strong relationship influence mental health, social life, and the development of life stages. Hojjat and Moyer, (2017) presented a unique study of the psychology

of friendship offering great insight on the meaning, the characterizes, the quality, and the benefit of friendship from different periods of life. They explain that friendship didn't hold ancient importance among philosophers only but, remained one of the most important topics in modern research ranking eighth among 1000 directory terms between (1984- 2012) (p. 288). Authors explain that although scholars could not settle on a single formal description, friendship can identify as voluntary interrelationship between two people involving emotions, affection, liking, physical and emotional closeness, intimacy, and physical and mental support with the absence of sexual interests between them (p. 288). In addition, scholars define friendship according to specific factors such as life stage, culture, level of intimacy, and demographic factors (p. 84). On the other hand, Moustafa & Ammar (2015) explain that psychologist define friendship based on influenceable factors such as age, geographical factors, and gender. Based on these factors, friendship can be classified as an interrelationship between two people in relation to the life stages, childhood, adulthood, and old age (p. 2). From a different perspective Oke (2019) explains that friendship is "a type of social support" (p. 10). It is measured by its features and quality. A superior friendship would include high levels of affection, trust, intimacy, and support, while a poor friendship includes negative features such as conflict, betrayal, hostility, and jealousy (Oke, p. 8). In a neuroscience study Brent & Chang (2014) explain that friendship is unlike family ties is voluntary, evolutionary and is based on the type of interaction between two people. The study explains that for friendship to arise the elements of space and time must be present, and only through these two elements can we measure the interaction and keep track of its quality (para, 10.). In contrast, the contact theory by Gordon Allport in 1955 proposed that relationship or group contact increase happiness and mental wellbeing by increasing the secretion of endorphin hormone in the brain. Gordon adds that friendship has an essential role in

every life stage, and it arise only through certain conditions between friends such as common goals, equal status, and collaboration among the parties. In fact, Allport reports that healthy friendship not only responsible to increase happiness, morality, good communication and decision making, it also responsible to reduce negative feeling, prejudice, and racism (Pettigrew, 1998).

Green (1993) presented thesis research discussing the epic work of the American philosopher Ralph Waldo Emerson (1841) and his essay on friendship. He explains that Waldo who called himself a "worshiper of friendship" considered all type of friendship to be valuable, whether it is of high level or lower level (Green, p. 34). Emerson poetic approach to friendship believed that friendship arises only if both partners are honest, equal, and able to reveal their true self. In addition, friendship occurs only if its voluntary and if it provides a healthy atmosphere for both to form and express their own thoughts and idea. Emerson also suggested that friendship passes through stages until it reaches maturation (Green, 1993). Some argue that Emerson had an idealistic definition of the friendship leaving no space for human nature or flaw, he writes describing friendship as "The continued effort to raise himself above himself, to work a pitch above his last height" (p. 43).

Friendship Conditions according to psychology شروط الصداقة وفق المنهج النفسي

Hojjat and Moyer, (2017) explain that for friendship to occur, certain conditions must be met. Here are some conditions, friendship must be voluntary and intentional relationship, second, friendship is a relation between two people who share genuine and natural affection. Third, the relation must be based on equality, and finally, friendship must include harmony, companionship, love and affinity (Hojjat and Moyer, 2017).

Friendship Benefits according to psychology فوائد الصداقة وفق المنهج النفسي

In analyzing friendship benefits from psychology perspective, it is revealed that in the past century, scholars have studied friendship to understand how it benefits human mentally, emotionally, physically. Spiritually and morally. Psychology divides life stages to four stages, childhood, adolescents, adult, and old age. We shall examine the benefits of friendship according to each stage (Hojjat and Moyer, 2017). A true friend not only provide good example, but guide with the right decision and empower you to forward. A loving friend will offer encouragement, advice when you fail, and cheer you when you succeed. Loving friendship improve one's personality, Green (1993) believed that friendship enable and enriched one's vocabulary and social skills, this is because friendship encourage communication and expression of oneself (Green, p. 35). This enhances self-confident since the social loving relation allows expression freely, it allows creativity and imagination to flourish (Green, p. 30). He states, "our intellectual and active powers increase with our affection" (p. 30). Starting with spirituality and morality benefits Emerson beautifully describe the benefit of having a friend stating that through true friendship one is able grow spiritually presenting his or her best self. In fact, a true friendship demand only virtuous and noble behavior and thought towards the other. Emerson state "friends should expect and accept only the best of one another" (Green, p. 5). Emerson speaks of a spiritual connection between friends causing a unity, genuineness and increasing sense of belonging thus referring to this bond as honorable and virtuous. Likewise modern psychology theories have evaluated the benefits of friendship highlighting couple of points. But before we expand further in the benefits of friendship it is important to note that when we speak of a friend or friendship, we mean the true Aristotelian meaning of friendship as preceded above.

Psychologist state that true friends provide emotional support, and although the term could include, love, compassion, empathy and caring. Atoum & al- Shaboul define emotional support as "the feelings of affection, friendship, care, attention, love and confidence that others demonstrate to the individual and his sense of comfort and belonging while dealing with them" (Atoum & al Shaboul, 2018). Emotional support is "the need for help and security in stressful times, resulting in an individual sense of caring for others" (p. 7). This support include verbal, physical and emotional care. For example, a true friendship includes listening to one another, offering verbal and non-verbal comfort, it includes being empathetic to the other needs and offer encouragement. Emotional support between friends allows the person to cope with misfortunes such as trauma, illness, divorce, or death of a loved one. Moreover, receiving emotional support allows the person to express stressful emotions since he or she is provided with attention, trust, and guidance, this results in reducing stress, worry and anxiety and permit effective coping mechanisms.

Hojjat and Moyer, (2017) explain that the influence of friendship has been evaluated by many disciplinaries including psychology, anthropology, and medicine to name a few. These theories concluded that healthy friendships influence the physical and the mental health. For example, the stress-buffering model explains that human face daily stressors, these stressors can cause a decline in both social and health status of the person. This decline might include mental and physical conditions such as depression, anxiety, isolation, loneliness, heart disease, blood pressure, and poor immune system to name a few. But, when social support is provided in the form of true friendship, a buffer is created to reduce the negative results of these conditions (p. 236). In addition, direct social contact through friendship encourages the person to feel and

behave heathier and more positive, this is due to the increase of human connection and care in the form of direct contact, Hojjat and Moyer called this the Direct Effect Model, in fact, the frequency of this direct contact is vital to the success of the friendship and its benefits (p. 237). Relational Regulation Theory on the other hand explain that regulating human interaction daily results in healthy outcomes. This means that daily human interaction can work as stress prevention (p. 237). Overall, there is large literature with strong evidence explaining the positive effect of friendship on the general wellbeing mentally and physically. Furthermore, positive emotions and expressions is related to happiness and enthusiasm, this state influence the wellbeing which decreases being vulnerable to mental or physical illness. Studies show that emotional support/ human interaction protects against loneliness and isolation, for example, studies indicate that people who prefer to smoke or drink alone suffer from emotional distress and refrain from interacting with others (Oke). Benefits along the different life stages differ depending on the situation, for example, studies show that friendship is vital to the stage of childhood, this is because it significantly influence the development of social, verbal and communication skills, and finally psychological adjustment. Friendship teaches children self-awareness, negotiation skills, morals, social and appropriate standards, in this age, children are more of a receiver rather than giver, friendship is a tool that satisfy specific needs.

On the other hand, friendship offer adolescents acceptance as children starts to form their own social circle away from parents (Hojjat and Moyer, 2017. p. 4). Moreover, friendship offer a set of supporting mechanism that are vital to adolescents in this age such as identity formation, companionship, reliable alliance, nurturance, validation, emotional support, and value of self and protect against rejection (p. 5).

For middle age, friendship offers a different set of benefits. Hojjat and Moyer (2017) explain that friendship take the role of parents in relation to companionship and sexual or romantic modeling or consultation. In addition, friendship for young adults offers similarity and emotional closeness, by similarity we mean how similar are the two friends in thoughts, ideas, and behavior. In this stage young adult seek friends who are like them in personality and principles (p. 23). Another benefit for friendship in this stage of life is the exchange of support, and the ability to tolerate others. In this stage, adults demonstrate a set of values such as commitment, caring, sharing, trust and building character. Social support is the common value as a benefit of friendship in all stages of life, and especially in adult life, in fact, Trinidad, Lashley & Golden (2015) explain that that friendship represents a micro-system of rules and boundaries which resembles a greater macro-system (p.3). The authors state that friendship protects the individual against life misfortunes and changes in adulthood. Offering emotional support and intimacy, and the feeling of belonging.

For later stages of life, significant research has been done on the benefits of friendship especially in old age. Blieszner, Ogletree, & Adams (2019) report a strong link between health and wellbeing and social contact and in particular the frequency of the social contact (Blieszner, Ogletree, & Adams, 2019). On the other hand, the authors state that "Unmet social needs can lead to loneliness and social isolation in older age, which in turn can cause health decline. In contrast, older adults with strong ties to family and friends are more likely to retain independence, a sense of meaning and purpose in life, and effective physical and psychological functioning longer (Blieszner, Ogletree, & Adams, 2019). Studies indicate that lack of social support is linked to depression, the more frequent the social connection is the less probability of

depression. In addition, studies show that social contact such as marital status work as a protection against negative emotion resulting from life misfortune, loneliness, isolation and increase positivity towards self and others and promote psychological wellbeing (Blieszner, Ogletree, & Adams, 2019).

2- Aristotle Approach المنهج الأرسطي

Friendship Definition to Aristotelian Approach تعريف الصداقة وفق المنهج الأرسطي

According to Russel, Aristotle divides friendship in to three types of friendship, some are beneath human relationship level and some rise to satisfy the higher level. The first is friendship of Utility which refers to mutual benefits held by both parties, and the core foundation of this relation is a desire of some kind that can be exchanged. This relationship is frail because it is based on profit that both parties provide to each other and once the profit is no longer available the friendship vanish. This friendship doesn't offer satisfaction of self or from loneliness and therefore it is considered the shallowest of them all (p. 4). The second type is friendship of pleasure. This relationship is based on providing both parties to specific pleasure or enjoyment, it is evaluated based on what is provided and not by the value of one another. Since the desire of this relation is towards pleasure and not one another, once the enjoyment or pleasure is sized, the relationship is no longer valid (p. 5). Aristotle describes these two friendships as occasional friendship, occasional that seize to exists once the occasion is no longer available. He points out that pleasure friendship often occurs between young people and with age and maturity it develops to the stage of virtuous friendship, therefore the young are fast to create and end friendship. While benefit friendship occurs between the older people as the pleasure weakens and

they become more in need and dependent on others (Roussan, 2000). Third type of friendship as Aristotle described it "the perfect from of friendship" is friendship of character (al-Wazīr, p. 5). This friendship occurs only between people who have high sense of virtue, these people have internal and genuine desire of good towards other humans for no benefit nor desire. Aristotle writes "Those who wish for their friends' good for their friend's sake are friends in the truest sense," (Russel, p. 5).

In his quest of friendship meaning Chaḥlāne, (2018) dedicates almost eighty pages from his translation of Aristotle Ethics for Ibn Rūšd. this rare Arabic book for Ibn Rūšd was lost and later found in a Hebrew translation form. He describes the characters of true friendship, he explains that a friend has good intentions for their friend for no benefits, gain or desires, a friend share each other's happiness and sorrows, and a friend enjoys the company of their friend (p. 338). While Aristotle describes what is true friendship, he also clarifies that these characteristics reveal true self-love and self-satisfaction as one would not be able to demonstrate unconditional love for others without having self-love. Russel explains "before one can be true friend with another, one must be a friend to oneself" (p. 8). Furthermore, Aristotle considered friendship to be pure love and mutual affection that encourage both parties to interact and cooperate with no personal benefit or gain (al-Wazīr, 2018). Equally Aristotle spoke of the importance of friendship and considered it to be one of the highest social values or virtues as mentioned earlier thus Aristotle paid great deal of attention to this concept in his writings. In fact, Aristotle concluded that friendship is one of the most indispensable values in life as no one can live without friends regardless of wealth, power, or knowledge (al-Wazīr, 2018). He explained that friendship is essential in human societies, to the human and to society a part. On a personal level

it provides the person with companion support when faced with misfortunes, or when advice is needed, or in old age, and socially, friendship works as a bond that weld people together causing harmony between members of society. This harmony is what legislators and law makers seek to ensure strong and bonded country. Surprisingly, Aristotle believed that societies could dispense justice if friendship is spread. He states, "whenever love is spread, societies are in no need for justice" (al-Wazīr, p. 18). This is because friendship cause societies to be one unit with no dissonance among its members, thus having a great effect on the stability and prosper of the society or what's known as social harmony. The absence of friendship on the other hand cause injustice, discrimination, and splinter between societies' columns (p. 23). One can conclude that the dominant idea of philia is to do something good for someone out of good intentions for his own sake, an idea that spins around the mutual well-wishing and well- doing as Cooper defined it (p. 621).

Aristotle question when is the friend needed the most, is it during hardship and misery or during prosperity and happiness? Aristotle answers that the need for a friend is necessary in both cases. In case of misery, a person needs friends to provide help and support and to provide comfort from pain and agony. During happiness, humans seek people and avoid living alone look for reasons to share their happiness with other fellow humans. Humans are social by instinct, and they seek acceptance form others and avoid isolation. Though he concluded that the need for a friend is more important during prosperity (Roussan, p. 102).

For the sake of comparison, we must note the following, Aristotle who is considered one of the great early psychologists dedicated substantial work to the topic of friendship or Philia. Compared to modern psychology theories Aristotle too define friendship as a necessary

condition of being righteous and happy and thus a necessity for thriving and leading a healthy living. Aristotle defined friendship as mutual, loving, and unconditional relationship with no prior benefits. Aristotle describe friendship by describing the results on cognitive development, cognitive stability, and self-satisfaction (Russel, 2014). Similarity between Aristotle and Emerson views as Aristotle consider friendship to be the highest social values or virtues, and as an important factor in human social and emotional development and society prosperity (al-Wazīr, 2018). In comparing friendship definition both Aristotle and modern psychology views show substantial similarities. Considering friendship to be first, an interpersonal relationship between two people. Second, this relationship must be voluntary, and must show mutual sincere love, affection, and intimacy. Third, this relationship must refrain from benefits, and finally, this relation must encourage morality and becoming our best and virtuous self.

One thing that distinguish Aristotle in dealing with the topic of friendship is that he discusses friendship from philosophical and scientific perspective and does not insert his problems or agony in the discussion, while from the first couple of pages of the book ʾal-Ṣadāqah wa al-Ṣadīq al-Tawḥīdī describes his feelings, pain, problems, and misfortunes that he has been facing.

Friendship Conditions to Aristotelian Approach **شروط الصداقة وفق المنهج الأرسطي**

One can't help but to wonder how Aristotle specified true friendship to those who are virtuous and to those who are alike. Those who love themselves and others and wish peace and good for others for the sake of these noble concepts only. Hereafter Aristotle was able to differentiate between what is true friendship and what is a fleeting desire or temporary benefit.

Given the above it should not be understood that virtuous friendship devoid from pleasure or benefit, in fact, Aristotle explains that virtuous friendship is a great source of pleaser and benefit, this is because virtuous friends are always useful for their friends, and their actions resembles our actions which causes us pleasure (Roussan, 2000).

True virtuous friendship must fulfil certain conditions Aristotle explains, first, friendship must be based on equality, and by equality he means the fairness in the will to love and to wish good to others. Aristotle mentions briefly that the word equally includes social and financial equality as well, as two people from different financial level will not be able to be true friends (al-Wazīr, p. 24). Aristotle tie the second condition to the first one explaining that eligibility for friendship is vital, for a friend cannot be a true friend if he or she are not eligible for all the virtuous concept mentioned such as the inner well to wish good towards others. In addition to equality and eligibility Aristotle explain that with no trust true friendship cannot be fulfilled. Mutual trust means both friends refrain from revealing each other's secrets, both are generous with advice and support when needed, and in misfortunes both offer shelter to one another (p, 25). According to Aristotle among the conditions two vital elements and they are time and place, and here Aristotle clarify that true friendship never forms quickly and to be real and solid, friends must interact with one another for an appropriate enough time. In fact, Aristotle believes that true friendship is based on cohabitation, union, similarity and emotional participation and that friendship based on virtue and sincere love is a long lifelong friendship. To follow the conditions of friendship, Aristotle explains that friendship is naturally directed towards one person, this is because multiple relationships lack strength and are hard to establish and maintain. For the human cannot love multiple people at one time in the same way he or she will not be able

to form and sustain strong friendship (Roussan, p. 97). Aristotle continue to state that morality is the primary influencer of the virtuous friendship and the only guarantee to its survival. Another element influencing friendship is social status, as it affects the diversity of people and attracts all types of friends. The higher the social status is more diversity are the people around the person, and the more he or she can benefit from this diversity. Some will offer pleasure, and some will offer benefits. To fulfil friendship, social and wealth distance should not be great between the two friends. Aristotle explain that when social or wealth status is high, the person is more interested in those who would be useful and lenient enough to take orders and tasks. Surprisingly, Aristotle states that this doesn't include kings or men of power as they are eliminated from this equation due to their higher rank (Roussan, p. 99).

Friendship Benefits to Aristotelian Approach فوائد الصداقة وفق المنهج الأرسطي

One cannot overlook the similarities between Aristotle and modern psychology views on the benefits of friendship. Aristotle describe the benefit of having a friend is as if he or she is holding a mirror to us, being honest and revealing our true self and flaws. Through this reflection in the mirror, one can see their true self with an objective eye and make the needed enhancement. Aristotle reveals that this mirror plays the role of self-consciousness, the friend is true and act as one. Aristotle explains that a friend is a means of self-exploration and raising awareness.

Oxenberg, (2017) describe Aristotle's five marks of friendship below, and although Aristotle used different terminology than our modern one to define the benefits of friendship it shows great similarities to the meaning in modern psychology views:

"1. A friend wishes for the good of her friend for her friend's sake.

2. A friend desires the prolongation of the friend's existence.

3. A friend enjoys spending time in the company of her friend.

4. Friends share each other's desires; that is, friend's desire for each other what. Each desire for herself

5. **Friends share in each other's sorrows and joys "(p. 8).**

Psychology views relate to Aristotle description as point one refers to the friend being truthful, authentic, and reliable. Point three shows similarity as well as both psychology theories and Aristotle agree on human interaction as a factor in the success of true friendship. A friend is in contact physically and emotionally with his or her friend. Aristotle discussing the element of space and time vaguely between the lines, preceding modern theories on the importance of those elements. Human contact as preceded above hold great benefits to the overall health of the person physically and emotionally. Point five reveal that the friendship offers social and emotional support, a friend listens, and provide a safe environment for the other to express and be true without fear or rejection. But these points hide deeper meanings as Aristotle thinks that friendship should act as a mirror of self, with this the friend becomes one with the other, mutual concern, love, emotion, caring and even wishes unit.

3- Al-Tawḥīdī Approach منهج التوحيدي

Friendship Definition to al-Tawḥīdī Approach تعريف الصداقة وفق منهج التوحيدي

Reading the book of ʾal-Ṣadāqah wa al-Ṣadīq leaves the reader overwhelmed with a sense of astonishment as it is filled with deep understanding of human nature and ability to penetrate human soul. al-Tawḥīdī's wisdom and deep vision are visible and stunning as it comes as a result

of writing the book at a late age in his life. The book is filled with accurate psychological observation of human emotion, thought and behavior.

Because the book in hand is undivided and unorganized, al-Tawḥīdī defines the meaning of friendship in many locations in the book through citation, but he never expressed an honest or clear opinion regarding friendship that we can attribute to him without confusion. The first definition in the book came as the form of a question in page thirty, al-Tawḥīdī asks ʾAbū Sūlimān al-Sījīstānī – his teacher- wondering about his relationship with Ibn Sayyār al- Qāḍī saying, I recognize a psychological intertwine, a mental friendship, a natural support, and an innate favoritism between you him, how is this possible and where did it come from? al-Sījīstānī explained in general that my trust has immix with his, creating serenity that does not damage with time or defeat, though our zodiac signs conflict. We are similar in many things such as wills, choices, desires, needs, and requests, and when we meet, we he might tell me about things that he/ she encountered, and I find that it was similar to the situations I encountered as if it was split between us, or as I am him or as he is me.

" فأول ذلك أني قلت لأبي سليمان محمد بن طاهر السجستاني: إني أرى بينم وبين ابن سيار القاضي ممازجة نفسية، وصداقة عقلية، ومساعدة طبيعية، ومواتاة خلقية. فمن أين هذا؟ وكيف هو؟ فقال: يابني اختلطت ثقتي به بثقته بي، فاستفدنا طمأنينة وسكونا لا يرثان على الدهر، ولا يحولان بالقهر، ومع ذلك فبيننا بالطالع، ومواقع الكواكب مشاكل عجيبة، ومظاهر غريبة، حتى أنا نلتقي كثيرا في الإرادات، والاختيارات، والشهوات، والطلبات، وربما تزاورنا فيحدثني بأشياء جرت له بعد افتراقنا من قبل، فأجدها شبيه بأمور حدثت لي في ذلك الأوان حتى كأنها قسائم بيني وبينه، أو كأني هو فيها، أو هو أنا، وربنا حدثته برؤيا فيحدثني بأختها فنراها في ذلك الوقت أو قبله بقليل أو بعده بقليل. (al-Kīlānī, p, 32).

With this paragraph al-Tawḥīdī introduce to the reader the meaning of friendship and refers on page 111 saying, friendship is like no other relationship, this is because it is based on the honoring of the covenant, sharing money, loyality, preserving responsibility, sincerity of

affection, loyality in absence, suppressing one's anger, being patience, enduring and abandoning disagreement. In addition, giving aid, greeting him/her with open and happy face, kindness of the tongue, steadfastness in trust, patience in adversity, and sharing in misfortune. Al-Tawḥīdī adds on page 23 that true friendship is a hidden spiritual connection and a union of two identities that are not defined by time or place, it requires matching in choices, wills, desires, and requests between the two souls. Ibrahim al-Kīlānī, the editor of the book, deduces the meaning of friendship from al-Tawḥīdī's words that if friendship if provided with a fertile environment and suitable soil, it will rise above natural relations and acquire over time spiritual purity and deep harmony (p. 24). Al-Kīlānī explains that we can infer from al-Tawḥīdī's citations that he believes that friendship is a selective emotion and a human virtue that is often difficult to achieve (p. 21). To arrive to a definition, we can conclude from al-Tawḥīdī's selection and from the deep passion and sorrow he portrayed in his writing that he considers friendship as a sublime relationship, it is showing the best that the human soul can show. Just as al-Sījīstānī and Aristotle described friendship to al-Tawḥīdī is a relation between two people who hold a genuine desire for the good towards the other for no benefit or desire. It is a basic emotion in human life, like all other human emotions, and it shares a basic commonality with the rest of human virtues and behaviors.

In an eloquent and poignant description on page 41 al-Tawḥīdī transmits that Yaḥyā Ibn Zīyād al- Ḥārīṯī wrote to ʾAbdūllā bin al- Mūqafʿ asking him to form a brotherhood contract sincerity and serenity, and he had no answer. So, he wrote to him with reproaching tone. ʾAbdūllā replied saying: brotherhood is a relationship of slavery or servitude, and I hated you to own me before I test your ownership and know how good you are.

" كتب يحيى بن زياد الحارثي إلى عبد الله بن المقفع يلتمس معاقدة الإخاء، والاجتماع على المخالصة والصفاء، فلما لم يجبه كتب إليه يعتب، فكتب له عبد الله: إن الإخاء رقّ، وكرهت أن أملّكك رقي قبل أن أعرف حسن مُلكتك"

Here we find another meaning of friendship derived from this story, and that is friendship is a covenant, a bond, and a contract between brothers, not only that, but it is a relationship of slavery and bondage in which you surrender your soul and yourself to this friend.

Friendship vs. Relationship التفريق بين الصداقة والعلاقة

In differentiating between friendship and relationship al-Tawḥīdī states on page 52 that friendship is more pleasing and more attractive than the relationship, and the soul is more intimate and amiable with the friend than the lover.

قال الحسن بن وهب: طرف الصداقة أملح من طرف العلاقة، والنفس بالصديق آنس منها بالعشيق.

He continued describing friendship as a bond that surpasses psychological/ mental exchange and natural, social, and spiritual harmony as he says:

إن الصداقة تتميز عن العلاقة بأنها أعمق في مسالك العقل، وأدخل في باب المروؤة، وأنزه عن آثار الطبيعة

Speaking of the word "Friend" al ṣadīq لفظ الصديق al-Tawḥīdī also analyze the word or the concept of a friend al ṣadīq saying in page 88, I asked once the ʾNdalī saying: where did the word friend (al-Ṣadīq) come from? He answered from the word al ṣīdq الصِّدق which means truth the opposite of lying. On a different occasion he said the word ṣadīq also comes from ṣadq الصَّدْق which means toughness. In both cases the factual friend speaks the truth when speaking and his actions projects toughness and steadiness. On page 272 he points out that the friend al-Ṣadīq is called ṣadīq from his -ṣīdq- honesty towards you. On page 52 al-Tawḥīdī describe the word as a meaningless word, meaning it is so dear that it doesn't exist (p. 71). This is to explain that al-

Tawḥīdī believes in the scarcity of a friend, he indicates in page 135 that if you were able to have one friend in this life, this is a great victory but even this one friend is rare and impossible to gain saying:

وإذا صفا لك من زمانك واحد ،، فهو المراد، وأين ذاك الواحد.

And in page 136 saying: a Bedouin was asked: Do you have a friend? No, but I have a companion. The companion, the sociable friend who takes pleasure in him and in his love.

قيل لأعرابي: ألك صديق؟ قال لا، ولكن أليف.

On page 84 al-Tawḥīdī report the letter that was written by Ibn ʻAbid about friendship, and he says, there are reasons for confirming friendship and that God emphasized friendship between us by religion first, by neighboring second, by occupation third, by attractiveness fourth, by origin fifth, by usage sixth, by experience seventh, by harmony eighth, by birth ninth, and finally by regulating all the above is tenth.

كتب إبن عبيد إلى ابن الجمل قائلا: الصداقة أطال الله في مدتك- قد وكدها الله بيننا بالدين أولا، ثم بالجوار ثانيا، ثم بالصناعة ثالثا، ثم بالمحالحة رابعا، ثم بالمنشأ خامسا، ثم بالمعاقرة سادسا، ثم بالتجربة سابعا، ثم بالإلف ثامنا، ثم بالميلاد تاسعا، ثم بانتظام هذه كلها عاشرا.

On page 193 al-Tawḥīdī reference Hermès saying: kinship needs affection, while affection doesn’t need kinship.

وقال هرمس: القرابة تحتاج إلى المودة، والمودة لا تحتاج إلى القرابة.

Losing hope in Friendship فقدان الأمل في وجود الصديق الحقيقي

Over the course of one hundred years of life, al-Tawḥīdī acquired extensive experience in human affairs, his ability is to describe human souls using beautiful descriptions and phrases is surprising yet, al-Tawḥīdī clearly showed his gloomy opinion of the world and throughout the book he describes continuously a world with no hope, a world where he lost trust, support, dreams, and optimism.

In a painful and confused paragraph on page 37, al-Tawḥīdī conveys to us al- ‘Sjadī’s opinion on friendship saying, friendship is rejected, the preservation of it is non-existent, loyality is a name that has no truth, care is contingent upon effort and the spending, and generosity is dead. Only God is the one who gives life to the dead.

وكان العسجدي يقول: الصداقة مرفوضة والحفاظ معدوم والوفاء اسم لا حقيقة له والرعاية موقوفة على البذل والكرم قد مات والله يحيي الموتى

On page 37 al-Tawḥīdī tells us that friendship conversation is a cure to the heart, it reduces distress and harm, expel anger, it cools the burning flame in your soul, gives a reason to understanding, and it is a joy to talk about it even if the purpose is not understood and even if one cannot achieve it nor own it.

إسترسال الكلام في هذا النمط شفاء للصدر، وتخفيف من البرحاء، وإنجياب للحرقة، وإطراد للغيظ، وبرد للغليل، وتعليل للنفس، ولا بأس بإمرار كل ما لاءمه، ودخل في حوزته، وإن كان آخره لا يدرك، ووغايته لا تمتلك.

On page 47 al-Tawḥīdī quotes Ibrāhīm ibn ʾDhām saying, I have been searching for twenty years for a brother, if he gets angry, he only says the truth, but could not find him

وقال ابراهيم ابن أدهم: إنا منذ عشرين سنة في طلب أخ إذا غضب لم يقل إلا الحق فما أجده

On page 66 al-Tawḥīdī speaks about friendship saying if you want the truth, you will know that friendship, affinity, brotherhood, affection care & consideration have been renounced & omitted, rejected, trampled underfoot and desires have turned away from it.

وإذا أردت الحق علمت أن الصداقة، والألفة، والأخوة، والمودة، والرعاية، والمحافظة قد نبذت نبذا، ورفضت رفضاً، ووطئت بالأقدام، ولويت دونها الشفاه، وصرفت عنها الرغبات.

On page 68 he explains that a philosopher was asked who is the longest traveler? He replied, he who seek the friend. وقيل لفيلسوف: من أطول الناس سفراً؟ قال: من سافر في طلب صديق

On page 87 al-Tawḥīdī states that Rūīm was asked: what kept you from seeking a friend? He relied: my despair from his presence.

قيل لرويم: ما الذي اقعدك عن طلب الصديق؟ قال: يأسي من وجدانه.

A Bedouin was asked: Do you have a friend? He relied: a friend! No but half a friend. He asked again: How do you benefit from him? He relied: Like the naked man benefiting from the worn-out dress.

قيل لأعرابي: ألك صديق؟ قال: أما صديق فلا، ولكن نصف صديق. قيل فكيف انتفاعك به؟ قال: انتفاع العريان بالثوب البالي.

On page 93 al-Tawḥīdī says a Bedouin was asked how is your harmony with your friend? He replied: where is this friend? In fact, where is the resemble? Not only that, where the resemble? قيل لأعرابي: كيف أنسك بالصديق؟ قال وأين الصديق، بل أين الشبيه به، بل أين الشبيه بالشبيه (به).

On a different occasion and on page 60 al-Tawḥīdī transfer the following: people have been mutant and disfigured to pigs, and if you find a dog, hold on to it!

إنَّ النَّاس قد مُسخوا خنازير، فإذا وجدتَ كلبًا فَتَمسَّك بِـهِ

Al-Tawḥīdī reference Jāmīl bin Mūrā on page 36 who quite sitting with people, the public and the privet, and when he was blamed for that, he said: I have friended people for 40 years and have not seen them forgive me a single sin, or shield any flaw or fault, they didn't maintain my absence, nor they helped me when I stumbled, they didn't show mercy to my

sorrow, nor they accepted my plea, they didn't free me from captivity, not they heal my fracture, they didn't offer help or aid, and I concluded that obsessing with people is nothing but wasting of life and distancing from God (p, 36).

قال جميل بن مرة وقد لزم قعر البيت ورفض المجالس واعتزل الخاصة والعامة، وعوتب في ذلك فقال "صحبت الناس أربعين سنة فما رأيتهم غفروا لي ذنبا، ولا ستروا لي عيبا، ولا حفظوا لي غيبا، ولا أقالوا لي عثرة، ولا رحموا لي عبرة، ولا قبلوا مني عذرة، ولا فكوني من أسرة، ولا جبروا مني كسرة، ولا بذلوا لي نصرة، ورأيت الشغل بهم تضييع للحياة، وتباعدا عن الله تعالى.

On page 137 al Tawḥīdī reports the poetry of ʾAbdūllā bin Mūʾāwīyā:

You are my brother as long as I don't have a need, and if I do, I am certain that I shall have none.

فأنت أخي ما لم يكن لي حاجة فإن عرضت أيقنت أن لا أخا ليا

On page 40 al-Tawḥīdī reference poetry that explains the reality of the absence of true friendship and that all that is left is acquaintance saying: for all people are acquaintances, there are none left, except description of one another and flattery, caressing one another (p, 40).

ذهب التواصل والتعارف فالناس كلهم معارف

لم يبق منهم بينهم إلا التملق والتواصف

وعناق بعضهم لبعض في التساير والتواقف

On page 53 al-Tawḥīdī reference al Šūʿibī saying: People coexisted under the umbrella of religion for a time until religion was gone, then they coexisted under the umbrella of chivalry until chivalry was gone, then they coexisted under modesty until modesty is gone, then they coexist with desire and fear, and they will coexist under ignorance for a long time.

قال الشعبي: تعايش الناس بالدين زمانا حتى ذهب الدين، ثم تعايشوا بالمروءة حتى ذهبت المروءة، ثم تعايشوا بالحياء حتى ذهب الحياء، ثم تعايشوا بالرغبة والرهبة، وسيتعايشون بالجهالة زمنا طويلا.

On page 55 al-Tawḥīdī says al- Zūhārī was asked which are the best friends? He relied: I found the wall to be the best friend, for if I spit in his face, he won't be angry, and if I told him my secret, he wouldn't reveal it (p, 55).

قيل للزهري أي الندماء أحب إليك؟ قال: لم أجد نديما كالحائط، إن بصقت في وجهه لم يغضب علي، وإن أسررت إليه شيئا لم يفشه عني.

On page 111 al-Tawḥīdī explain how al- Ṯawrī lost hope in finding the friend when he was asked by al- Qūrbānī who said: I am going to travel to Šām advise me! He replied: If you can deny/ renounce everyone you know, do it. And if you can, try to collect 100 brothers, and once you feel they are close to you, drop 99 from them. And you are left with the one, still be doubtful of this one (p, 111).

قال القرباني: قلت للثوري: إني أريد الشام فأوصني قال: إن قدرت أن تنكر كل من تعرف فافعل، وإن استطعت أن تستفيد مائة أخ، حتى إذا خلصوا لك تسقط منهم تسعة وتسعين، وتكون في الواحد شاكا فافعل.

On page 186 al Tawḥīdī reports that al- 'Tābī asked a Bedouin I want to find a friend, help me find him, he said: don't look for him, you won't find him! He replied: look anyway, even if I won't find him, I would like to know and wish to meet him. He said: he is the one that sees with your eyes, hears with your ears, touches with your hands, walks with your feet, he loves only you, and doesn't see anyone but you! If he speaks, he speaks your thoughts. If he is silent, he dreams of your imagination. If he is startled, he seeks your refuge. If you in need, he is more than enough. If you are absent, he invites you. He hides his need and poverty from you, so you won't be bothered, he displays cheerful and pleasure, so you won't turn a way (p, 186).

وقال العتابي: قلت لأعرابي قح: إني أريد أن أتخذ صديقا فابعثه لي حتى أطلبه، قال: لا تبعث فإنك لا تجده، قلت: فابعثه كيفما كان حتى أتمناه وإن كنت لا ألقاه، قال: اتخذ من ينظر بعينيك، ويسمع بأذنك، ويبطش بيدك، ويمشي بقدمك، ويحط من هواك، ولا يراه سواك، اتخذ من إن نطق فعن فكرك يستملي، وإن هجع فبخيالك يحلم، وإن إنتبه فبك يلوذ، وان احتجت إليه كفاك، وإن غبت عنه ابتداك، يستر فقره عنك لئلا تهتم له، ويبدي يساره لئلا تنقبض عنه.

On page 202 al-Tawḥīdī recites poetry saying: I have lived among people long time, among the youth and the old. I experienced their conditions in hardship, found loads of evil, and slight goodness (p, 202).

عمرت مع الناس دهرا طويلا وعاشرت شبانهم والكهولا

وجربت أحوالهم في الخطوب فشرا كثيرا وخيرا كثيرا

On page 306 al-Tawḥīdī continue to describe his loss of hope in people saying ʾAbdūllā bin ʻRwā was asked when he was a preacher: you left the city, and if you get back you will meet the people. And he relied: And where are these people? For people are two kinds, spiteful for your disaster, or envious for your fortune.

وقيل لعبد الله بن عروة وكان خطيبا: تركت المدينة ولو رجعت إليها للقيت الناس فقال: وأين الناس؟ إنما الناس رجلان: شامت بنكبة، وحاسد لنعمة.

Al-Tawḥīdī continue on page 288 saying: Sūfyān bin ʻĪīnā said: I have lived among people for fifty years, no one concealed my fault or a sin, no anyone have pardon me or honored my absence, no one connected with me when I disconnect, and my closest friends would disagree with me over a piece of fruit (p, 288).

قال سفيان بن عيينة: صحبت الناس خمسين سنة ما ستر لي أحد عورة، ولا رد عني عيبة، ولا عفا لي عن مظلمة، ولا قطعته فوصلني، وأخص إخواني لو خالفته في رمانة فقلت: هي حامضة، وقال هي حلوة لسعى بي حتى يشيط دمي.

Friend's Trait to al-Tawḥīdī Approach صفات الصديق وفق منهج التوحيدي

Regarding the characteristics of the friend, al-Tawḥīdī dwells throughout the book, conveying novels, stories, poetry, proverbs and in this section, we will cover some definitions of the Friend's Traits. For example, the first clear description of the friend appears in page 44 when al- ʻTabī tells his friend saying: oh, how much we need the generous brother, who is full of chivalry, when you are absent, he succeeds you, when you are present, he cares for you, shading

you, saving you and shrouding you. If you stay away, he shows you kindness and when you get close, he rewards you. When you see him, you cheer up, and when you express yourself, you are relieved.

قال العتابي لصاحب له: ما أحوجك إلى أخ كريم الأخوة، كامل المروءة، إذا غبت خلفك، وإذا حضرت كنفك، وإذا نكرت عرفك، وإذا جفوت لاطفك، وإذا بررت كافأك، وإذا لقي صديقك استزاده لك، وإذا لقي عدوك كف عنك غربة العادية، وإذا رأيته ابتهجت، وإذا باثثته استرحت.

On page 50 al-Tawḥīdī describe the friend using poetry of al- Ḍībānī that reads, the brother of the battle or the time of disaster is he who pursues with you, he who harms himself to benefit you, and when you face a misfortune, he disseminates his unity to gather you.

إن أخا الهيجاء من يسعى معك ومن يضر نفسه لينفعك

ومن إذا صرف الزمان صدعك بدد شمل نفسه ليجمعك

On page 69 al-Tawḥīdī describe Aristotle words of the friend when he was asked who is the friend? He answered saying: he is you, but he is a different person.

قيل لأرسطوطاليس من الصديق؟ قال: إنسان هو أنت، إلا أنه بالشخص غيرك!

Al-Tawḥīdī continues describing the friend on page 130 saying that the friend is the one who enslaves people with his morals and ethics. فما الفتى كلُّ الفتى غير من يستعبد الناس بأخلاقه And that a friend will care for you if you face misfortune as he cares with for his eyes, the friend is one who is neither treacherous, nor a traitor, nor is he a liar. On page 136 al-Tawḥīdī asks the al- Banawī saying who would you like to be your friend? He answered, he is the who picks you up if you fall, repair me if I erred, guide me if I go astray. He is patient if I fidget and bored, I depend on him with what I know and what I don’t know.

وقلت للبنويّ من تحب أن يكون صديقك؟ قال: من يقيلني إذا عثرت، ويقومني إذا ازوررت، ويهديني إذا ضللت، ويصبر علي إذا مللت، ويكفيني ما لا أعلم وما علمت.

On another occasion, al-Tawḥīdī tells us on page 158 that al-ʾAwāmī asked ʾAli bin Īssā the minister about the reason for his closeness to Ibn Mūjāhīd, and he said: I found him humble in his knowledge, secretive, preserving chivalry, kind to others, well-spoken, and gentle in silence. He continued on page 183 referring to the one philosopher who said: The best of companions is he who covers your sin and does not shame you and aid you unconditionally.

وقال فيلسوف: خير الأصحاب من ستر ذنبك فلم يقرعك ومعروفة عندك فلم يمنن عليك

On page 185 he quotes Plato saying: One should not follow people's fault and leave their virtues, as flies follow the sick and the corrupt areas of the body.

وقال أفلاطون: الأشرار من يتتبعون مساوئ الناس، ويتركون محاسنهم كما يتتبع الذباب المواضع الفاسدة من الجسد ويترك الصحيح.

And another asking who is your friend? He answered he is the one that when you come to him in need, you will find him faster than you in fulfill this need.

من صديقك؟ قال هو الذي إذا صرت إليه في حاجة وجدته أشد مساعة إلى قضائها مني إلى طلبها.

In a wonderful expression about the definition of the friend, al-Tawḥīdī askes al-ʾAbbādānī who is the friend? He answered he is the one that you can see the truth in his eyes, his eyes testify with loyality and friendship on what he holds inside his heart and conscience, as the eye speaks more than the tongue, and is hotter than fire.

وقلت للعباداني من الصديق؟ قال من شهد طرفه لك عن ضميره بالوفاء والود، فإن العين أنطق من اللسان وأوقد من النيران.

On page 196 al-Tawḥīdī quotes poetry on the characteristics of the rare friend saying: the most loving brothers are the one who stay close and in touch, the ones who turns a blind eye to my stumbles. He comes to my aid in all I desire, and he preserve me, care for me and protect me alive or died. How can I find this person? I wish I can, and if I do, I will share with him my money and my good deeds.

أحب من الأخوان كل مؤات وكل غضيض الطرف عن عثراتي

يساعدني في كل أمر أحبه ويحفظني حيا وبعد مماتي

فمن لي بهذا، ليت أني وجدته فقاسمته مالي من الحسنات

In a description that seems to be a description of the angels, al-Tawḥīdī tells us on page 229 that al-Ḥarrānī was asked about the friend, and he said: He is goodness, with a balanced knowledge, and a generous ability to be kind, patient and tolerant. If he talks, he does not lie, and if he jokes, he does not get angry. Like the rain, wherever it falls, it benefits, like the sun where it fulfilled revived, like the earth, what you load on it, it carries, like water purifies everyone that touches it, and quenches every thirst, like the air from which we breathe life, like fire that protects us from the cold, and finally, like the sky that has been adorned with all kinds of light.

وقيل للحراني بينك وبين سهل بن هارون صداقة فانعته لنا كي نعرف فقال: هو كالخير، وازن العلم، واسع الحلم، إن فوخر لم يكذب، وإن موزح لم يغضب، كالغيث أينما وقع نفع، وكالشمس حيث أوفت أحييت، وكالأرض ما حملتها حملت، وكالماء طهور لملتمسه، ونافع لغله من احتر إليه، وكالهواء الذي نقطف منه الحياة بالتنسم، وكالنار التي يعيش بها المقرور، وكالسماء التي قد حسنت بأصناف النور.

On page 231 al-Tawḥīdī mentions several descriptions saying the friend is he who clear your gloomy & distress mood with his serenity and doesn’t cloud your mood with his trouble.

قال هو من يصفو كدرك بصفائه، ولا يكدر صافيك بكدره

On page 231 he was asked who I should take as a companion, he said: he who if you did well, he says, “Praise be to God who granted you this” and when you offend, he says “Praise be to God who did not make it worse”.

قيل من أعاشر؟ قال: من إذا أحسنت قال الحمد لله الذي وفق هذا لما أرى، وإذا أسأت قال: الحمد لله الذي لم يبله بأشد مما أرى.

On page 244 al-Tawḥīdī tells us that a Bedouin was asked how a friend should be? He said, “Like the soul to its body, he revives him by breathing, makes him enjoy life, shows him of the world its freshness, and delivers its bliss and pleasure to him.”

قيل لأعرابي: كيف ينبغي أن يكون الصديق؟ فقال: مثل الروح لصاحبه، يحييه بالتنفس، ويمتعه بالحياة، ويريه من الدنيا نضارتها، ويوصل إليه نعيمعها ولذتها.

On page 245 there is another description as al-Tawḥīdī asks al- ʾAbhārī who is the friend? He answers saying he is the one who entrusted you with his secret, decorate his appearance with you, he gives his hand when you need it, and refrain from your hand when he is in need. He sees you fair even when you are a tyrant and prefers you even when you resist him. His satisfaction is related to yours, if your lost, he guides you, and if you are thirsty, he quenches your thirst and if you are unable, he leads and produces. He differs from you in body and shape, but he shares with your morals and habits.

وقلت للأبهري من الصديق؟ قال من سلم سره لك، وزين ظاهره بك، وبذل ذات يده عند حاجتك، وعف عن ذات يدك عند حاجته، يراك منصفا وإن كنا جائرا، ومفضلا وإن كنت ممانعا، رضاه منوط برضاك، وهواه محوط بهواك، إن ضللت هداك، وإن ظمئت أرواك، وإن عجزت أداك، يختلف عنك بالجسم والرسم، ويشاركك في القسم والوسم.

On page 256 al-Tawḥīdī conveys to us what the ancestors said regarding the best of the brothers saying: the best of the brothers is he who exhort you with his actions before he exhorts you with his words.

قال بعض السلف الصالح: خير إخوانك من وعظك برؤيته قبل أن يعظك بكلامه

And on page 261 al-Tawḥīdī quotes a Bedouin on the meaning of the friend saying: the friend is your back support, your gear for eternity, he is the beauty of the day, and tomorrow's money.

وقال أعرابي: الصديق للظهر سناد، وللدهر عتاد، ولليوم جمال، وللغد مال

On page 277 al-Tawḥīdī explain that Ḫalaf ʾal-ʾAḥmar described his friend saying: through life he acted as if he was indispensable to me even if I was in more need of him. If I sin,

he forgives my sin as if he was the sinner. And If I offended him, he becomes reverent as if he was the offender.

وقال خلف الأحمر: وصف لي رجلا أخا له فقال: كنت لا تراه الدهر إلا وكأنه لا غنى به عنك، وإن كنت إليه أحوج الناس، وإن أذنبت غفر ذنبك، وكأنه المذنب، وإن أسأت إليه أحسن وكأنه المسيء.

On page 281 a Bedouin told his friend :I sharpen my mind by meeting you and by conversing with you. I seek patient throughout my days by remembering your virtues, you are the most generous of those who keep the vows, and the best who keeps the intimacy and affability.

قال أعرابي لصاحب له: إني لأصقل بلقائك عقلي، وأشحذ بمحادثتك ذهني، وأطوي بذكر محاسنك أيامي، وأرجع من طويتك أكرم موثوق به لرعاية عهد، وأفضل متكل عليه لمحافظة ود.

And another on the same page saying: I know that you are a secret keeper, and that in assistance you are brighter than the flames of fire, you are pleasant to converse with, delightful to communicate with, you bring satisfaction to fellowship, your apparent is acceptable, and your inner is hale and fair.

وقال آخر لصاحب له: ما زلت أعلم أنك للسر ملء الصدر، وأنك في المساعدة أذكى من الجمر، وأرق من عتيق الخمر، ظريف المخاطبة، عذب المواصلة، لذيذ المجالسة، هنيء العشرة، مقبول الظاهر، وسليم الباطن.

Al-Tawḥīdī refer to a man on page 270 saying: the man without friends is like the left arm without the right. الإنسانُ بِلا أصدِقاءٍ كالشِّمال بِلا يَمِينٍ

Our final description of the traits of the friend comes from page 288 where al-Tawḥīdī explain that a Bedouin said describing his friend as: when he speaks, he is the most eloquent of all people, and when we speak, he is the best listener of all people. If there is a dispute, he

refrains from conflict. He increases to his friend and doesn't ask for the minimum. His spirited doesn't accept the shame and seeks nobility.

وقال أعرابي في صاحب له: أفصح خلق الله كلاما إذا حدث، وأحسنهم استماعا إذا حُدث، وأكفهم عن الملاحاة إذا خولف، يعطي صديقه النافلة، ولا يسأله الفريضة، له نفس عن العوراء محصورة، وعلى المعالي مقصورة.. إلخ

Finally, we end our description of the characteristics of the friend describing the friend on page 300: "Oh, there might be a brother who was not carried by your mother".

" رب أخ لك لم تلده أمك".

Friendship Conditions to al-Tawḥīdī Approach شروط الصداقة وفق منهج التوحيدي

Conditions of friendship in this book are scattered and unmarked. Here we highlight some conditions غض الطرف، وتقليل العتاب، والتماس العذر، والمقابلة بالمثل والمسايرة، والمعاشرة والبقاء على العهد، والمعاشرة بالحسنى، بالمعروف،

Al-Tawḥīdī states on page 102 saying that friendship thrive on conditions that must be protected such as **غض الطرف** or **turning away from the friend's shortening**, brushing aside his flaws as he describes in poetry saying, If you only accompany those who are up to your morals, you won't find anyone on the same level. So, turn a blind eye, look away and cover up what you see from them. For the Musk can be mixed with less quality perfume.

كنت لا تصحب إلاّ فتى مثلك لم تقرن بأمثالكما

فاغض عينيك على ما ترى فالمسك قد يستصحب الرامكا

Another condition is **تقليل العتاب** or **reducing blame and disapproval** as al-Tawḥīdī recite another poetry when Abū ʾal-'Abbās wrote to his friend blaming he replied, reduce your blame as time is short and fate is just at times and others it deviate. I haven't cried from the time of misfortune, I cry upon it when it leaves… until he said, the purist love is shown to be brothers

with cheerfulness and acceptance. Perhaps life's days are short, why then we increase and prolonged blame?

أقلل عتابك فالزمان قليل والدهر يعدل مرة ويميل

لم أبك من زمن ذممت صروفه إلا بكيت عليه حين يزول

إلى أن قال..

ود بدا لذوي الإخاء صفاؤه وبدت عليه بهجة وقبول

ولعل أيام الحياة قصيرة فعلام يكثر عتبنا ويطول؟

On page 103 al-Tawḥīdī tells us about condition number three **التماس العذر finding excuses**. He explains that finding an excuse always to your loved ones in essential for friendship as he recites poetry that says, if you see a slip or a slight mistake, be the swindler or the tricker that finds a justification for his flaw. إذا ما أتت من صاحبك زلة فكن أنت محتالا لزلته عذرا

Al-Tawḥīdī continues with the friendship conditions to number four is **المقابلة بالمثل treating him equally or likewise** saying, I shall never indulge in presence or force my friend to be with me. I will not ask him to maintain the right path while I am astray. But I am an obedient slave to him, I agree, and I look away from his flaws.

ولست متكلفا أبدأ صديقا معاشرتي على خلق ممض

ولا أن يستقيم على اعوجاجي ويغفر بعض أحوال لبعض

ولكني له عبد مطيع على علاته أرضى وأغضي

Condition number five is **المسايرة والمداراة conformity**. Al-Tawḥīdī recites poetry about a man who is describing his friend saying, he agrees with me when I speak, and when I stop he sees conversation, quick to agree and accept. He is aggregable, beautiful, generous and has no resemble.

أيام أن قلت قال في سرع وإن كرهنا بدا تأبيه

مساعد، مونق، أخو كرم لبس شبه له يدانيه

Condition number six is **المعاشرة بالمعروف cohabitation with courtesy & kindness**. Al-Tawḥīdī explains that Muḥammad bin ʾal- Ḥānāfīyā heard bad news about ʾAbdūllā bin Zūbair, so his friends suggested a punishment to prohibit boldness from his side. He replied saying, you are not wise if you don't use courtesy and kindness with the ones you are forced to be around. Until God finds you relief and a way out and God might prevent the possibility of great harm by enduring a small one.

كان يبلغ محمد بن الحنفية عن عبد الله بن الزبير ما يكره فقال له أصحابه: إن إمساكك عنه يجرئه عليك، فقال: ليس بحكيم من لم يعاشر من لا يجد بدا من معاشرته بالمعروف حتى يجعل الله له منه فرجا ومخرجا، وقد يدفع الله باحتمال المكروه مكروها أعظم.

Condition number seven is **البقاء على العهد keeping the promise**, al-Tawḥīdī recites poetry saying, if you leave us, you don't harm us, and you return you will find us on the same pledge as you know. فإن تنأ عنا لا تضرنا، وإن تعد تجدنا على العهد الذي كنت تعلم

Condition number eight is **المعاشرة بالحسنى cohabitation with amicably**, a Bedouin once said, live among your brother with goodness and harmoniously. وقال أعرابي: عاشر أخال بالحسنى

Condition nine on page 220 is **لين المعاملة والتودد إلى الناس soft treatment & courting people**. Al-Tawḥīdī recites poetry saying, I mellow to my loved ones repeatedly. And on page 223 Prophet Muḥammad peace be upon him, said: The head of reason after belief in God is affection for people.

ألين لذوي القربي مرارا وتلتوي

بأعناق أعدائي حبالي فتمرث

وقال النبي صلى الله عليه وسلم: رأس العقل بعد الإيمان بالله التودد إلى الناس.

There are many conditions scattered as mentions but we will mention the tenth and final condition here which is on page 290 **الصداقة الثابتة The sold friendship,** where ʾAbū Ṯawābā wrote

to his friend saying: I never dissociate from your love, nor have I dropped from your oath. كتب أبن ثوابة إلى صديق له: ما انفككت عن ودك، ولا انفركت عن عهدك

Before we come to the end of the friendship conditions it is important to refer to al-Kīlānī's conclusion, which is used above but, it concludes to us on al-Tawḥīdī's opinion on the matter and that is:

"Friendship requires a psychological fusion, mental amity, natural support, innate preference. Once these elements unit, peace, serenity is born" (p, 23).

" إن الصداقة تتطلب ممازجة نفسية، وصداقة عقلية، ومساعدة طبيعية، ومواتاة خلقية، حتى إذا ما اتحدت هذه العناصر الأربعة أجدت الثقة المتبادلة التي تخلق بدورها طمأنينة وسكونا ثابتين لا يضعفان ولا يحولان مدى الدهر".

Friendship Benefits to al-Tawḥīdī Approach فوائد الصداقة وفق منهج التوحيدي

Friendship has great importance and place in human life, as it plays a significant role in changing life for the better. With the study and analysis of this book, we are assured that friendship is a true treasure that must be preserved. Friendship can have great benefits in human life and impact on health and wellness and in this section, we will cover the benefits of friendship from al-Tawḥīdī's perspective. There are many benefits for friendship at the personal and societal level but again, we are faced with same retheme and method of the writing of al-Tawḥīdī who describes the benefits in a scattered and disordered way, I prefer to organize them under specific sections as the following:

- Spiritual Enrichment. الإثراء الديني
- Mental Enrichment. الإثراء العقلي
- Emotional, Social & Physical Support. الدعم النفسي والمادي

- Promoting Mental, Emotional, Social, & Physical health. تعزيز الصحة العقلية والنفسية
- Increase Sense of Belonging. تعزيز حس الانتماء
- Development of Social Bonds & Social Communication.
- Developing a Spirit of Brotherhood & Cooperation & Its Impact on Improving the Behavior of Individuals and the General Impact on Society.
- تنمية روح الإخاء والتعاون وتحسين سلوكيات الأفراد وأثرها في المجتمع وربطها بنظرية أرسطو للمدينة الفاضلة تعزيز الروابط الاجتماعية والتواصل

- **Spiritual Enrichment الإثراء الديني**

After reviewing the meanings of true friendship and the characteristics of the friend, we can begin to learn about the many benefits of friendship in life. These benefits are spiritual, emotional, and material benefits, in this section we will cover the spiritual or religious benefits that were mentioned by al-Tawḥīdī.

On page 48 al-Tawḥīdī recites a verse from the holy Qūrān that reads:

(فَمَا لَنَا مِنْ شَافِعِينَ ، وَلا صَدِيقٍ حَمِيمٍ)

{So that (now) we have none of the intercessors, 'Nor a single friend to feel} (al- Šū'rā', ch 26, verse 100). The verse indicates the importance of the friend as people states that they have no one today to mediate with God, we have no angels and no friends. Thus, the friend, if he is righteous, he would help to intercede and plea with God for our safety. This is a benefit in the hereafter.

On page 67 al-Tawḥīdī reference Lūqmān who said: Whoever accompanies the brother of righteousness he is rescued, and whoever accompanies the brother of evilness is not rescued.

قال لقمان: من يصحب صاحب الصلاح يسلم، ومن يصحب صاحب السوء لا يسلم.

On page 99 al-Tawḥīdī reference Bilāl bin Sā‘ad saying: to have a brother of yours, every time you meet him, he reminds you of your Lord, is better than a brother whenever you meet see he puts a dinar- money- in your palm (p, 99).

قال بلال بن سعد: أخ لك كلما لقيك ذكرك برؤيته ربك، خير لك من أخ كلما لقيك وضع في كفك دينار.

A philosopher said: the best brothers are those who conceal your sin with no blame or criticism (p, 183). وقال فيلسوف: خير الأصحاب من ستر ذنبك فلم يقرعك

On page 223 al-Tawḥīdī reference Prophet Muḥammad, may God bless him and grant him peace, said: “The head of reason after belief in God is to be courteous to people.” (p, 223).

وقال النبي صلى الله عليه وسلم: " رأس العقل بعد الإيمان بالله التودد إلى الناس"

Another on page 228 describing the true brother and his influence on prohibiting his friend from committing sins as he says the true friend welcomes all virtuous acts and doesn’t accept the indecent or shameful act (p, 228). رحيب الذراع بالذي لا يشينه وإن كانت الفحشاء ضاق بها ذرعا

On page 248 al-Tawḥīdī reference Ḥadīṯ for Profit Muḥammad indicating the importance of choosing the virtuous friends saying in the meaning that the friend is like the owner of perfume, if you don’t gain from his perfume, at least you would smell pleasant. And for the bad friend, he is like the blacksmith, he either burns you or harm you with the smoke (p, 248). وقال

النبي صلى الله عليه وسلم: مثل الجليس الصالح كمثل الداري، إن لا يجدك من عطره، يعلقك من ريحه، ومثل الجليس السوء كمثل القين، إن لا يحرقك بشره، يؤذك بدخانه.

On page 255 al-Tawḥīdī warns us from befriending five types, here will cover two of them, number one is don't befriend the immoral and the lustful, and the second don't befriend whoever separates from of kinship bonds as I found him cursed in three chapters of the Book of God, in Sūrat al-Baqārah, al-Rā'd, and Sūrat Muḥammad (p, 255, para. 2).

قال: ولا تصحب فاسقا فإنه بائعك بأكلة فما دونها، ولا تصحب قاطع رحم، فإني وجدته ملعونا في ثلاث مواضع من كتاب الله: في سورة البقرة، وفي سورة الرعد، وفي سورة اللذين كفروا.

Al-Tawḥīdī mentions here and urges us to attend the meetings of the brothers of religion saying: Ibn 'A'išā said: sitting with the people of religion removes the sin's rust from the hearts, sitting with the courage one enriches the noble morals, and sitting with scholars purifies the souls (p, 293).

وقال ابن عائشة: مجالسة أهل الدين تجلو عن القلوب صدأ الذنوب، ومجالسة أهل المروءات تدل على مكارم الأخلاق، ومجالسة العلماء تزكي النفوس.

- **Mental enrichment. الإثراء العقلي**

On page 95 al-Tawḥīdī reference Mū'amār Ṣāḥīb referring to the joy of conversing with friends saying: what is left of the pleasure of the world except for a conversation with the brothers, eating cured meat, scratching your itch, and mocking the unpleasant (p, 95). قال معمر

صاحب عبد الرزاق: ما بقي من لذات الدنيا إلا محادثة الإخوان، وأكل القديد، وحك الجرب، والوقيعة في الثقلاء.

On page 95 al-Tawḥīdī referencing al- 'Atbī explaining the importance of consulting your friend and taking his advice saying: if the servant asked his Lord, and consulted his friend, and strived hard for his opinion, then he has fulfilled his duty towards himself, and God will decide his affair as he pleases.

قال العتبي: قال أعرابي: إذا استخار العبد ربه، واستشار صديقه، واجتهد رأيه، فقد قضى ما عليه لنفسه، ويقضي الله في أمره ما أحب.

Another story told by al-Tawḥīdī on page 97 about the mysterious man who used to visit al- Mʾamūn yearly. al- Mʾamūn describes this man's visit to him in a poetic and beautiful language, saying: he was my friend from Ḫūrāsān, I used to rest and nestle to him as the grieved would nestle and rest, I am filled with joy to see him as if I am seeing my beloved children, I used to draw his opinion to repair the kingdom distortion, and arrive to God's blessing in ruling the people etc (p, 97).

قال: كان صديقي بخراسان، وكنت أستريح إليه استراحة المكروب، وأجد به ما يوجد بالولد السار المحبوب، ولقد كنت أستمد منه رأيا أقوم به أود المملكة، وأصل به إلى رضا الله في سياسة الرعية ألخ.

On the merits of advice and counsel al-Tawḥīdī says on page 105 the following: a blow from your mentor is better for you than a greet from the one who hates you (p, 105).

قال بعض السلف: ضربة الناصح خير لك من تحية الشانئ.

ʻAbdūllā bin Abi Bakrā was asked: what are the most pleasurable things: he said: to joke with your loved ones, to converse with a friend, and to use these hopes to spend the days (p, 114). قيل لعبد الله بن بكرة: أي شيء أمتع؟ قال ممازحة محب، ومحادثة صديق، وأماني تقطع بها أيامك

Bedouin said: half your mind is with your brother, so meet him and consult him (p, 119).

قال أعرابي: نصف عقلك مع أخيك فالقاه واستشيره

To continue with mental enrichment al-Tawḥīdī mentions a sentence small in size but holds a great meaning to the influence of friendship on mental enrichment, he said: an ʻArābī said: advise from a friend is "taʾdīb" discipline, and advise from the enemy is criticism (p, 254). The word "taʾdīb" in Arabic means the good influence, disciplinary, education, edification, giving knowledge, and enlighten. وقال أعرابي: نصح الصديق تأديب، ونصح العدو تأنيب

- **Emotional/ Social & Physical Support.**

  Promoting Mental, Emotional, Social & Physical health.

In this section I am going to analyze what al-Tawḥīdī wrote in relation to emotional and physical support when we consider friendship benefits in human life. But before I do that it is important to define what is emotional and social support so that we can define it clearly and understand the underline meaning in al-Tawḥīdī's writings.

Although there is a large scale of academic material that defines emotional and social support, but scientists did not agree on one definition. Weber, Johnson & Corrigan (2004) **define emotional support** as an expression of multiple feelings and reactions such as concern, compassion, sympathy, affection, acceptance, trust, empathy, care, and love for another person (p, 317). In addition, emotional support include encouragement, reflection, reassurance, active listening, and all can be projected in a verbal and nonverbal manner.

ʻAtoum & al- Ṣoboul on the other define emotional support as the following: "the need for help and security in stressful times, resulting in an individual sense of caring for others. The authors expressed that emotional support is the emergence of susceptibility to the other direction to seek comfort and safety during times of stress, and to direct the person to feel the attention of others" (p, 7). In addition, ʻAtoum & al- Ṣoboul tells us that emotional support means to allow the other to express emotions freely and safely, to feel valued, to vent without judgment, and it offers communication attention and moral guidance (p, 8). Furthermore, ʻAtoum & al- Ṣoboul tells us that emotional support is recognized to be an influencer of people's life in making them happier and healthier. In addition, it aids individuals with copping system and tools to deal with negativity, stress, and anxiety which help enhance the physical and psychological effects on the

person's health. 'Atoum & al- Ṣoboul continue to explain that "emotional support helps individuals to cope with problems, anxiety, and disappointments of hope and pain in their lives, but if left unchecked or treated, it will have serious negative effects that can affect the physical, psychological, and emotional health of the individual" (p, 8).

On the other hand, **social support** which is been proven to play a significant role in people's health is **defined as** – to provide assistance/ to aid others in different methods, to help them cope with any mental or physical stressors and help protect the overall wellbeing biologically and psychologically. These methods may include network of individuals such as family, friends, neighbor, religious men among others. In addition, social support includes advice, guidance, emotional support, feedback, information, affection, empathy, and reassurance (Reblin & Uchino, 2008).

Now that we have uncovered the meaning of emotional and social support let us take a look to see how al-Tawḥīdī used it. The emotional/ social and physical support is repeated in many locations in the book, but al-Tawḥīdī recites poetry when al maʾmūn said: the true brother is the one who pursues in your benefit, the one that would harm himself to benefit you, the one that helps in distress when its weighing on our shoulder, the one that he would do the impossible to bring you together. This implies both emotional and physical aid (p, 50).

إن أخا الهيجاء من يسعى معك ومن يضر نفسه لينفعك

ومن إذا صرف الزمان صدعك بدد شمل نفسه ليجمعك

Al-Tawḥīdī reference Ibn 'A'išā saying: when your friend faces misfortune, show anxiety, and worry as it is better than patience in this state. On the other hand, when you face a misfortune, your patience is better than anxiety (p, 51).

قال ابن عائشة: جزعك في مصيبة صديقك أحسن من صبرك، وصبرك في مصيبتك أحسن من جزعك.

This implies that the importance of showing your friend the worry about his state, the friend is true to the point that he shows anxiety regarding one's distress. The fact that this mentions that showing and projecting anxiety and worry is better than patience because this implies to your friend that you share his pain and his grief.

On page 56 al-Tawḥīdī reference Šabīb bin Šaībā saying: your brothers are the best of worldly gains. They are enhancement in prosperity, and your gear in misfortune (p, 56).

قال شبيب بن شيبة: إخوان الصديق خير مكاسب الدنيا، هم زينة في الرخاء، وعدة في البلاء.

The word enrichment implies the role of the friend during prosperity, as he is an added benefit emotionally and physically. And the word gear implies the equipment and the tools that you would prepare yourself with during distress.

On page 68 al-Tawḥīdī mentions that Ibn 'Aṭā' head a man saying: I have been searching for a friend for more than thirty years and I haven't found him. He said: maybe because you search for the friend to take something from him. But if you searched for a friend who you would give something to him you would have found someone. ʾAbū Sūlimān relied: this is unfair, we don't search for a friend to take something from him or to give him something. But we search for the friend because you nestle to him, he is the shelter, because you depend, rely on him, because harmony and pleasantness brings your together, he is the benefit, the consultant, and he one that pursues what is important you (p, 68).

سمع ابن عطاء رجلا يقول: أنا في طلب صديق منذ ثلاثين سنة فلا أجد، فقال له: لعلك في طلب صديق تأخذ منه شيئا، ولو طلبت صديقا تعطيه شيئا لوجدت! قال أبو سليمان: هذا كلام ظالم، الصديق لا يراد ليؤخذ منه شيء، أو ليعطى شيئا، ولكن ليسكن إليه، ويعتمد عليه، ويستأنس به، ويستفاد منه، ويستشار في الملم، وينهض في المهم، إلخ.

This paragraph holds vivid picture to the meaning of emotional and physical support as the author describes that we don't seek friendship to take or give only, for friendship and the friend is wider than that. He includes the emotional such as the shelter, the nestle, and the harmony and include the actual physical aid such as the benefit and the pursue. In addition to the mental enrichment when he said that the friend is the consultant.

On page 71 al-Tawḥīdī reference Pythagoras the philosopher when he was asked who is your friend? He replied: he is the one that if I seek him in need, I find him quicker to solve it than me (p, 71). قيل لثيفانوس الفيلسوف: من صديقك؟ قال: الي إذا صرت إليه في حاجة وجدته أشد مسارعة إلى قضائها مني إلى طلبها منه.

This demonstrate the benefits of friendship is presence of the actual physical aid when needed.

On page 81 al-Tawḥīdī states that some ancestors said: A companion is like a patch in a garment, if it is similar in color and shape, it will not be visible to the naked eye, and if it is not, it will be revealed everything (p, 81).

وقال بعض السلف: الصاحب كالرقعة في الثوب، فإن كان مشاكلا لم ينب عنه الطرف، وإن كان غير مشاكل كان الفضوح.

And here we find an implicit meaning for the emotional and physical benefit of the friend who is similar to you in all his descriptions, he is the cover, shelter and protection.

On page 92 al-Tawḥīdī mentions that al- Ḥarrānī divided people into categories, some of them are like food that you must have because it is the power of life, and the pleasure of your time. Others like the medicine, you take it when needed and in limited amount. Others are like the poison that you should not approach, for it is the cause of your destruction (p, 93).

وقال الحراني في تصنيف الناس: منهم من هو كالغذاء الذي يمسك رمقك ولا بد لك منه على كل حال، لأنه قوام حياتك وزينة دهرك، ومنهم من هو كالدواء يُحتاج إليه في الحين بعد الحين على مقدار محدود، ومنهم من هو كالسم الذي لا ينبغي لك أن تقربه فإنه سبب هلاكك.

In terms of emotional and social support Al-Tawḥīdī explains that people are divided in the role that they play in our lives, how they can enhance life quality to be elevated to the level of food, the one that you can't live without, and some have minimum roles, and some are dangerous and hold no value or support to you.

Regarding physical and financial aid al-Tawḥīdī recite a story about Abū al- 'Rīb al-Maṣrī when he asked: If a man loves his friend and prevents him from his money, is he really a friend of him? He said: he is sincere in his love and neglecting to his right (p, 99, para, 3).

وقيل لأبي العريب المصري: إذا كان الرجل يحب صاحبه، ويمنعه ماله، أيكون صادقا؟ قال: يكون صادقا في حبه، مقصرا في حقه.

Al-Tawḥīdī continues in the same page saying al- ʾAḥnāf said: the best brothers are those who if they feel your satisfaction, he won't increase his affection to you, and if you need him, he will not fall short (para, 5).

قال الأحنف: خير الإخوان من إذا استغنيت لم يزدك في المودة، وإذا احتجت إليه لم ينقصك.

Here is another reference from al-Tawḥīdī that include a comprehensive description of the benefit of friendship regarding emotional. Social and physical aid saying: Abū ʾAsāʾb al-Qāḍī said: Oh, how much we are in need to of a brother who is generous with his brotherhood, who holds the qualities of knights, he protects your absence and presence, you are filled with joy when you see him, and relieved when you talk to him. He relied: settle down for this is not the first lost wish (p, 104).

وحدثنا أبو السائب عتبة بن عبيد الله القاضي قال: كتب إلي أبو الشهم الحرمي أيام الشبيبة في خلافة المعتمد، والزمان موآت، والعيش رفيق، والأمل قوي، وطائر السعد مرنق، وغدير الأنس مغدودق: ما أحوجك أيها الفتى المقتبل، والصاحب المؤمل، إلى أخ كريم الأخوة، كامل المروءة، إذا غبت خلفك، وإذا

حضرت كنفك، وإن لقي صديقك استزاده لك من المودة، وإن لقي عدوك كف عنك غرب العادية، وإن رأيته ابتهجت، وإذا باثثته استرحت. قال: فأجبته: هون عليك فليس هذا بأول متمنى فائت والسلام.

Here is another eloquent about friendship but the reader would clearly see the emotional/ social support that is in this friendship description. He says: friendship is about honoring your pledge, generosity with money, honoring loyality, devotion in affection, protecting your absence, restraining anger, being patience and enduring, to oppose conflict, and tolerate all, offering support, providing, greeting with happy face, using soft language, keeping steady, and finally to be patient through trust, and participate through hardship (p, 111).

واعلم أن الصداقة على كرم العهد وبذل المال، وتقديم الوفاء، وحفظ الذمام، وإخلاص المودة، ورعاية الغيب، وتوقر الشهادة، ورفض الموجدة، وكظم الغيظ، واستعمال الحلم، ومجانبة الخلاف، واحتمال الكل، وبذل المعونة، وحمل المؤونة، وطلاقة الوجه، ولطف اللسان، وحسن الاستنابة، والثبات على الثقة، والصبر على الضراء، والمشاركة في البأساء.

Al-Tawḥīdī mentions that a Bedouin was asked: are you cheered up by the friend or by the lover? He replied: the friend is for very thing, for serious and humor, for the little and the plenty, he faces no critic, and no blame, he is the essence of mind and the rivulet of the spirit (p, 119). قيل لأعرابي: أبالصديق أنت آنس أم بالعشيق؟ فقال: يا هذا الصديق لكل شيء، للجد وللهزل، وللقليل والكثير، ولا عاذل له، ولا قادح فيه، وهو روضة العقل، وغدير الروح.

To continue with emotional and physical support al-Tawḥīdī recites poetry saying on page 127 saying: your true brother is the one you use when you are faced with distress or misfortune, indicating that the friend as a weapon in the face of the battle (p, 127). إنما مولاك من ترمي به من ترامي حين يشتد الوهل

To describe the emotional and social support that one might gain from his or her friend al-Tawḥīdī recites describing the perfect friend saying: don’t talk to me about kinship, races, or money, for the true friend is the one who enslaves people with his morals. Your friend is who if

you are afraid of an incident, he houses you in his eyes. Indicating the level of care, one would receive from his true friend (p, 130).

دعني من المرء وأعراقه ومالہ الجم وأوراقه

فما الفتى كل الفتى غير من يستعبد الناس بأخلاقه

أخوك من إن خفت من حادث حللت منه بين آماقه

On page 135 he mentions that he asked al- Haʾīm bin ʻAlī who would you like to be your friend? He said: he will be feed me when I am hungry, clothe me when naked, carry me if I am exhausted, forgive me when I sin. He answered him saying you want a guardian not a friend (p, 136).

قلت للهائم أبي علي: من تحب أن يكون صديقك؟ قال من يطعمني إذا جعت، ويكسوني إذا عريت، ويحملني إذا كللت، ويغفر لي إذا زللت، فقال له: أنت إنما تريد إنسانا يكفيك مؤونتك ويكفلك في حالك كأنما تمنيت وكيلا فسميته صديقا، فما أحار جوابا.

On page 143 he recites poetry saying: the friend used to visit the friend for drinking and singing, now, the friend visits his friend to express sorrow and complain about time (p, 142).

وكان الصديق يزور الصديق لشرب المدام وعزف القيان – فصار الصديق يزور الصديق لبث الهموم وشكوى الزمان

In a letter sent by al- ʻAbbās to al- Mūhālābī he says: I found you to be magnanimous in what is assigned to you, reliable and useful in what is asked of you, secretive to the secret you entrusted, in addition to your reason, consultation, motif, and direct opinion (p, 155).

قال: فوجدتك ذو شهامة فيما يناط بك، حسن الكفاية فيما يوكل إليك، كتوما للسر إذا استحفظته، حسن المساعدة فيما يجمل بك الوفاق عليه.. إلى أن قال: وغالب ظني أنك تعينني على ذلك بميمون نقيبتك ومأمون ضريبتك.. إلخ

In emotional sharing al-Tawḥīdī recites poetry saying: my friend is trusted; he’s filled with joy with my status even though we share no kinship. What delights me delights him, and what saddens me saddens him. I prefer him over 2000 of my close good relatives (p, 162).

أخو ثقة يسر بحسن حالي وإن لم يدنه مني قرابة

يسر بما أسر به ويشجى إذا ما أزمة نزلت رحابة

أحب إلي من ألفي قريب بنات صدورهم لي مسترابة

And another on page 167 saying: he is the loving brother, the friendly, the mentor, the companion, he is satisfying in silence and in speaking (p, 167).

وأخ كان لي ودودا محبا ناصحا، ومقا، رفيقا، شفيقا

كان أحلى من الجنى بصيب المزن يرضيك صامتا ونطوقا

On page 179 al-Tawḥīdī said Ibn al- Mūqafʿ was asked how do we know the brother? He answered: he is the one with the delightful face, the friendly tongue, and the cheerful heart. His presence is endearing, and he is keen not to part from you (p, 179).

قيل لابن المقفع: بأي شيء يعرف الأخ؟ قال: أن ترى وجهه منبسطا، ولسانه بمودته ناطقا، وقلبه ببشره ضاحكا، ولقربه في المجلس محببا، وعلى مجاورته في الدار حريصا، وله فيما بين ذلك مكرما.

Al-Tawḥīdī said that a Bedouin said: happiness is magic, the gift is magic, and the help is magic (p, 181). Referring to the importance of greeting others with delighted face, spreading the culture of gift and aid as it has a magical influence on people.

قال أعرابي: البِشر سحر، والهدية سحر، والمساعدة سحر.

In the importance of emotional and physical aid al-Tawḥīdī reference Thefanon when he was asked who is your friend? He said: he is the one that when I am in need, he is faster to fulfil my need than me (p, 185). وقيل لثيفانون: من صديقك؟ قال الذي إذا صرت إليه في حاجة وجدته أشد مسارعة إلى قضائها مني إلى طلبها.

Al-Tawḥīdī refereeing to ʻAbdūllā bin Jaʻfar advising his friend saying: befriended the one who will enrich you, who will defend your absence, who will be there when you need him, when he sees a flaw, he repairs it, when he sees the righteous deed, he brings it forward, and when he promises, he doesn’t lie etc. (p, 191).

قال عبد الله بن جعفر لصديق له: إذا لم تجد من صحبة الرجال بدا فعليك بصحبة من إذا صحبته زانك، وإن خففت له صانك، وإن احتجت إليه مانك، وإن رأى منك خلة سدها، أو حسنة عدها، وإن وعدك لم يخرصك، وإن كبرت عليه لم يرفضك، وإن سألته أعطاك، وإن أمسكت عليه ابتداك.

Al-Tawḥīdī continues with the emotional and social benefit gained from friendship and here he tells us what Kaṯīr said regarding this: I don't accept a small victory from my friend nor I am satisfied for a small victory to him, my friend is not weary, nor does he trade me when I am absence, but my friend is one who persist on my brotherhood and keep my secret from other (p, 192).

وقال كثير:

ولست براض من خليل بنائل قليل ولا راض له بقليل

وليس خليلي بالملول ولا الذي إذا غبت عنه باعني بخليل

ولكن خليلي من يدوم وصاله ويحفظ سري عند كل دخيل

On page 232 al-Tawḥīdī tells us that Būrhān al- Ṣūfī was asked who is the friend? His answers describe the emotional, social and physical support that one might gain from friendship such as the following: the friend is an example of good morals, he is satisfying, he has no hate, he wards off evil, he ingulf you with affection and love, he gives his opinion when consulted, he is constant and steadfast on your brotherhood vow, and finally the true friend is the one that cares about all your affairs (p, 232).

وقيل لبرهان الصوفي: من الصديق؟ قال: ياهذا من بضع نصفه معدوم عليك فاطلب من يسعك بخلقه، ويؤنسك بنفسه، ويواسيك من قليله، إن رضي عنك لم يغلظك، وإن سخط عليك لم يمقتك، يبدي لك خيره لتقتدي به، ويواري عنك شره لئلا تستوحش منه، إلى أن قال: ولا يغلظ القول بلفظه ولا يتغير في غيبه، ولا يحول عما عهدته في شهادته، يعانق مصلحتك باهتمام ويثبت قدمك عند الإقدام إلخ..

On the importance of providing emotional support, love, and affection to your friend, al-Tawḥīdī recites a Ḥadīṯ for Profit Muḥammad about the best of friends saying: when two people love each other, the better of the two is the one with the strongest love for his companion (p, 256).

قال أنس: قال رسول الله صلى الله عليه وسلم: " ما تحاب رجلان إلا كان أفضلمها أشدهما حبا لصاحبه.

Al-Tawḥīdī says: The friend of the back is a support, your backbone, for the time, he is your gear, for today he is the beauty, and he is tomorrow's wealth (p, 161).

وقال أعرابي: الصديق للظهر سناد، وللدهر عتاد ولليوم جمال، وللغد مال.

In promoting happiness and psychological wellbeing, al-Tawḥīdī says: ʾAkṯam bin Ṣīfī said: happy living in seven things: the obedient and righteous son, the virtuous wife, the supporting brother, the wise servant, wellness, sufficient food, and the overall security (p, 267).

قال أكثم بن صيفي: العيش في سبعة أشياء: الولد البار، والزوجة الصالحة، والأخ المساعد، والخادم العاقل، والعافية السابغة، والقوت الكافي، والأمن الشامل.

On page 272 he states that the pleasure of life is found through aiding, helping, and supporting brothers to each other, and benefiting one another in every domain, otherwise, friendship is destructed (p, 272). Here again he connects the pleasure of lifetime to having the emotional, social, and mental care of your brothers.

وقال آخر: إنما تطيب الدنيا بمساعفة الإخوان ونفع بعضهم بعضا في كل باب، وإلا فعلى الصداقة الدمار.

On page 285 al-Tawḥīdī mentions a word to Ḥātm al- ʾAṣm that included emotional, social, physical, mental, and spiritual support saying: four erase the grudges between brothers, physical/ body support, fondness in with tongue and language, comforting with money, praying for him, and wishing good in his absence (p, 285).

قال حاتم الأصم: أربعة تذهب الحقد بين الإخوان: المعاونة بالبدن، واللطف باللسان، والمواساة بالمال، والدعاء في الغيب

On page 301 al-Tawḥīdī says: al- Ḥasan said: the faithful is a division from the faithful, his brother's sadness saddens him, his brother's cheer, fills him with cheerfulness, he is his

brother's mirror, if he sees the flaw, he repairs him, direct him, etc thus chose your brothers and meetings (p, 301).

وقال الحسن: إن المؤمن شعبة من المؤمن، يحزن لحزنه، ويفرح لفرحه، وهو مرآة أخيه، إن رأى منه مالا يعجبه قومه وسدده، ووجهه وحاطه في السر والعلانية، إلى أن قال: فاختاروا الإخوان والأصحاب والمجالس.

- **Increase sense of Belonging & Safety**

On page 64 al-Tawḥīdī reference Bazrjmhr that the brothers are like weapons, some should be like the spear, you use him to stab from afar, and some of them should be like the arrow, your throw it and it won't come back to you, and some should be like the sword that should never leave your side (p, 64).

وقال بزرجمهر: الإخوان كالسلاح: فمنهم من يجب أن يكون كالرمح، يطعن به من بعيد، ومنهم كالسهم يرمى به ولا يعود، ومنهم كالسيف الذي لا ينبغي أن يفارقك.

This implies that your brothers can be different tools and weapons that you can use to face life circumstances but in addition, it implies that one should differentiate between the types of people according to their abilities.

To continue the issue of fanaticism, the sense of brotherhood and belonging al-Tawḥīdī recites poetry on page 218 about aiding saying: your brother is the one that when you call for him, he answers, and when you reach out for the sword, he reaches (p, 218).

أخوك الذي إن تدعه للمة يجيبك وإن تغضب إلى السيف يغضب

On page 298 al-Tawḥīdī recites poetry describing the importance of providing safe environment and loyality to the friend, he says: I give you safety in my heart, so protect your place in heart with your love, be the help that I seek from the life that changes the brothers (p, 289).

خذ لقلبي من التجني أمانا واكفني أن أذم فيك الزمان
أنت صيرت في فؤادي مكانا لك فاحفظ بالود ذلك المكانا
كن لودي على إخائك عونا من زمان لا يغير الإخوانا

Conclusion & Analysis

Al-Tawḥīdī expressed throughout the book that friendship is a human relationship based on natural harmony, similarity of qualities and virtues. It is a loving relationship based on a set of foundations such as honesty, cooperation, sincerity, understanding, trust, and love of one another for no reason or benefit. It is what Aristotle called the Friendship of Virtue, the higher forms of friendship. On the other hand, there is similarities between al-Tawḥīdī's underlying meaning and modern psychology as well as psychology defines friendship as voluntary interrelationship between two people involving emotions, affection, liking, physical and emotional closeness, intimacy, and physical and mental support with the absence of benefits or sexual desire.

*In this **tripartite definition**, the three models share similarities in the meaning of friendship across different cultures that are separated by thousands of years. To answer the initial question at the beginning of this chapter whether this book used psychological concepts or analyzes, we can conclude that al-Tawḥīdī used psychological analyzes and concepts with or without intention, but he proceeded to transmit, narrate, analyze, and compare friendship from a psychological perspective. Perhaps one of the reasons that makes this study tiring and exhausting is that al-Tawḥīdī does not acknowledge anything clearly even the definition of the concept of friendship, but we can, through his words, citations, references, and hints, derive the definition of friendship as a human relationship based on the highest levels of reason, morals,*

and emotion. Still with all the challenges and with al-Tawḥīdī 's pessimistic nature he managed to write the most delicate piece of literature on the matter of friendship in a perfect frame. Using as always, most softness words and eloquent despite his loneness, his depression, his sorrow, and his resentment towards society.

I am not exaggerating when I say that studying this book in hand was an inspiring and great experience that affected my life personally, this is because we live under the illusion that friendship is a form of luxury, but in fact it is one of the most important basic societal foundations after the family, which is the nucleus of human life. This became clear to us after identifying the views of the tripartite axis – psychological, Aristotelian, and al-Tawḥīdī regarding the concept of friendship and its role in human life. Although there is no specific or clear definition of the concept of friendship which has been underestimated, we can conclude that it is a necessary relationship that surpasses any romantic relationship, it is a unique bond that is formulated on the foundation mutual equality, respect, and care, free of interests and ambitions. Similarity in the triple definition between Aristotle, psychology and al-Tawḥīdī is clear to the naked eye, even though separated by thousands of years, information, and culture. We find that the three-way have revolved around one circler in an attempt to highlight the limits and the echo of friendship. For example, friendship to ***Aristotle*** *is a set of mutual feelings between several individuals in a society, those people have internal and genuine desire for the good of others for no benefit of their own. He also believes that friendship inherits several important things in human life, such as generosity, self-denial, and unconditional love. On the other hand, friendship to* ***psychology*** *is a voluntary interrelationship between two people involving emotions, affection, liking, physical and emotional closeness, intimacy, and physical*

and mental support with the absence of sexual interests between them. While friendship to ***al-Tawḥīdī*** *is a psychological intertwine, a mental relation, a natural support, and an innate favoritism towards the other. It is a relation between two people who hold a genuine desire for the good towards the other for no benefit or desire.*

This triple definition shows us that the three approaches converge in the definition in more than one axis. First, friendship is an essential human relationship based on mutual respect and equality. Second, it is a voluntary emotional, mental, and physical relationship between two people that are abide by generosity, unconditional live and self-denial. And third, friendship holds the internal and genuine desire for the good of others for no benefit nor desire. In addition, the triple definition shows similarities in considering friendship to be a self-contained voluntary relationship, separate from the romantic relationship or family kinship relationship as he explains on page 111 that the lover and the beloved are not like the friend to the friend, even though they are similar in some manners and meet in some circumstances. The triple definitions also agreed to consider friendship as a relationship that defies and transcends the elements of time and place despite the fact that the element of time and place are essential to forming a friendship. Al-Kīlānī states that for true friendship to occur, it must abide by these conditions: similarities in wills, choices, desires, and wishes. This analogy is the fruit of a hidden spiritual connection that is not defined by time or place (p, 23).

In addition, we can find similarities between Aristotle and al-Tawḥīdī in the core elements of friendship which is wishing good for the other. Cooper notes to the elegant definition of the word Philia saying it means "Wanting for someone what one thinks good, for his sake and not for one's own, and being inclined, as far as one can, to so such things for him" (Cooper, p.

621). This illustrates the common moral tendency between al-Tawḥīdī and Aristotle, this tendency is based on psychological and behavioral virtues. Because Aristotle advice to seek the higher self, higher morals, to pursue self-expansion and to renounce human desires to achieve the state of friend. This state that Aristotle is asking for is almost inhuman, meaning it will be a difficult state for the ordinary human thus reducing the chances of him having a true friend. Just like al-Tawḥīdī, Aristotle advice to take less friends because humans will not be able to fulfill the duties of the friend, this is similar to al-Tawḥīdī 's advice to choose less friends because they are indeed rare and because fulfilling the duties and the obligation of keeping the relationship takes a toll on the person's energy. Al-Tawḥīdī takes a step further saying, there is no hope in finding the true friend as they don't exist.

Here we cannot but mention that although al-Tawḥīdī transmits, analyzes, and describes the friend, the traits of the friend, his personality and behavior, despite his sincere and clear belief, he mentions that there is no friend as if this requirement is very difficult and impossible to achieve, declaring the scarcity or even the impossibility of having a friend with these qualities. His pessimistic outlook is plainly reflected revealing his disbelief in finding a true friend saying:

"وقبل كل شيء ينبغي أن تثق بأنه لا صديق ولا من يشبه الصديق"

"And before anything, you must trust that there is no true friend nor a resemble (al-Kīlānī, 1989). On page 266 he points to his despair from the presence of a friend or the honored man, and that all is left are bitter people saying:

لم يبق في الناس حرٌ ولا صديق يسرٌ / وكل من ترتضيه عند المذاقة مرٌ

Although one might argue that al-Tawḥīdī did not expand enough in dealing with these terms, but we can conclude that al-Tawḥīdī presented true ideas and theories that delt with the psychological wellbeing. Presented real theories in studying friendship, the influence of friendship on human life and how it contributes to psychological, mental development, and well-being, and he presented this through an outstanding literary show. Not only that but he intended to prove that friendship can occur between people who are different mentally, professionally, and even in origin, explaining that these occupational, or mental difference don't matter as long as they hold similar virtues, morality and psychological traits.

In addition, we have listed and explained above the benefits of friendship, but it is important to recap as it is vital to understand the impact of friendship on the overall wellbeing.

Friendship and Mental Health

Today, friendship has become associated with sciences such as psychology, sociology, behavior science, anthropology, and psychiatry. Hojjat and Moyer (2017) have presented a volume on the benefits of friendship through life span, in their research, they offer evidence to how friendship influence life through growing, building personality, self-esteem, confidence at a young age, to having the emotional support during middle life, and to having the companion in old age. We have mentioned earlier the triple definition approach of psychology, and here we consider triple analysis of the friendship effect from Aristotle, psychology, and al-Tawḥīdī perspective. King and Russell (2016) explain that people who had access to friends through their lifetime span were found to have better adjustment techniques than others. These individuals experience less depression symptoms, and less anxiety (p, 3). In addition, people who had access to friends, experience better life quality, closer intimate relationships, had emotional support

and led a positive enjoyment life. In fact, King and Russell state that "close best friends, predict higher general interpersonal happiness" (p, 3) The research indicates that adults who experienced inequality, conflict, and resentment displayed higher rates of psychiatric symptoms than others (p. 251). For the youth, the research revealed that early rejection is linked to lower academic performance, low vocational ability, social activity decline, and criminality. The research found that friendship qualities is linked to personality disorders such as passive aggressive, schizotypal, borderline, self-defeating personality and sadistic among others (p, 252, para 1).

We mentioned earlier on page 88 what is emotional and social support and how friendship provide emotional support by providing love, affection, empathy, care, and understating and in return emotional support endorses psychological and mental health and ensures psychological well-being. This provides stress buffer as the model explains here: in our daily life humans face daily stressors. Monroe & Slavich (2016) define psychological stressors as "social and physical environmental circumstances that challenge the adaptive capabilities and resources of an organism. These circumstances represent an extremely wide and varied array of different situations that possess both common and specific psychological and physical attributes" (p, 110). These stressors vary and may include family affairs, death, financial difficulties, conflict, disasters, health problems and diseases, but the most common characteristic of stressors is the inability to adapt to it. Research indicates that stressors trigger psychological and physical reaction in our body including raising cortisol levels. Research indicate that life stressors can lead to both mental and physical disorders, they are linked to high blood pressure, heart disease, depression disease, inflammation, diabetes, gastrointestinal problems, and obesity

(Monroe & Slavich, 2016). In addition, Norwood (2018) stated that The Department of Health and Human Services explain that stressors can include different symptoms such as:

***Emotional symptoms**: including depression, frustration, agitation, mood swings, overwhelmed, low self-esteem, feeling worthless, avoiding others and loneness (p, 2).*

***Psychical symptoms**: including rapid heartbeat, chest pain, tens muscles, headaches, insomnia, digestive problems – diarrhea/ constipation, frequent cold infection, low sexual desire, nervousness & shaking, and grinding teeth (p, 2).*

***Cognitive symptoms**: including racing thoughts, inability to focus, poor judgment, forgetfulness and being pessimistic (p, 2).*

***Behavioral symptoms**: including procrastinating, avoiding responsibilities, increase use of alcohol and drugs, nail biting and fidgeting (p, 2)*

After reading this I cannot help but rethink about al-Tawḥīdī 's description of friendship, I could not decide whether it is a simple or complicated as similarity is visible when he said: that friendship conversation is a cure to the heart, it reduces distress and harm, expel anger, it cools the burning flame in your soul, gives a reason to understanding, and it is a joy to talk about (p, 37). And if we had defined emotional support as the need for help and security in stressful times, and after stating the impact of stressors causing health, and social decline, then al-Tawḥīdī succeeded in emphasizing the important of friendship in reducing the consequence on people's lives and creating the buffer zone.

Through the al-Tawḥīdī's journey in friendship and its impact on the elevation of the soul, morals, and behavior Maslow's hierarchy of needs theory comes to mind, in which we will examine below and discover how is this motivational theory connected to friendship.

When we refer to examine the text further from a different angle, Bahuwa (2018) reminds us that "Literature is a piece of writing which expresses and communicates through feeling and human attitude in literary work" (p, 110). This piece of literature which works as a mirror of the author is communicated to us through al-Tawḥīdī's emotions and attitudes. Al-Tawḥīdī is conveying lessons of life, experience, ideas, knowledge, along to his psychological experience (p, 110). This piece of literature as Bahuwa describes is a "reflection of real life in truth" (p, 111). Having said that, the following question in relation to Maslow's theory is what kind of needs are fulfilled by the friendship in al-Tawḥīdī's writings? To have a better understanding let us find out what are Maslow's needs. In 1943 the American psychologist Abraham Maslow wrote an academic paper on theories of human motivation. In his paper, he theocratized that people have basic needs, these needs are arranged in a sequential order, and that the basic needs must be satisfied in order to move up to the higher ones. These needs are arranged in what is known to be the Maslow's pyramid. From the bottom upwards these five needs are as Bahuwa (2018) explained:

- ***psychological need**: Survival requirements such as air, water, food, clothing, shelter, sleep, and warmth. If these biological needs are not fulfilled the human body is unable to function.*

- ***safety need****: if biological needs are met, then the need for safety becomes a must. People need to live in safe environment under law where they have emotional and physical safety and protection from danger.*
- ***love and belongingness need****: this need refers to human emotions, the need to be loved, connected, and accepted. This includes friendship, family relations, affiliation, religious groups, and intimacy.*
- ***esteem need****: this refers to respect, and it include respect and esteem from oneself by being independent, and successful, and respect and esteem from others by achieving prestige.*
- ***self-actualization:*** *this refers to the process of growing, to become your better self. Being on the highest level of the pyramid, this may include, personal growth, becoming ideal parent, or an ideal husband or a friend.*

  (p,113).

Maslow describes that to fulfill the highest need which is self-actualization, people have an inner desire, and a motivation to fulfil the preceded ones. Maslow explained that these needs are extremely important and are the core of human motivation. Maslow explained that the final need doesn't rise from deficiency needs as the previous four dose, but rather rises from growth need, the need for virtues, idealism, enlightenment, and achievement (Bahuwa ,2018)

If we attempt to define every sentence al-Tawḥīdī wrote in relation to Maslow's theory of needs this will mean rewriting this chapter again, but we will give couple of examples to connect between the two. For example, al-Tawḥīdī told stories, poetry and news that

encourage for Maslow's higher need self- actualization, to be ideal, to achieve, and to be the best form of human one can be.

The first two needs that are visible in the text are the need of safety and love and belongingness need. Here al-Tawḥīdī repeats on in different occasions that the true friend is he who provide you with safe environment, providing emotional safety, the one who accepts you, and express emotion and affection to you. Al-Tawḥīdī repeats continuously throughout the book emphasizing the importance of these two needs in his life personally and in establishing the bond of friendship as seen from the different phrases below in which were mentioned above – pages 76 & 97.

On page 301 al-Tawḥīdī says: al-Ḥassan said: the faithful is a division from the faithful, his brother's sadness saddens him, his brother's cheer, fills him with cheerfulness, he is his brother's mirror, if he sees the flaw, he repairs him, direct him, etc thus chose your brothers and meetings (p, 301).

وقال الحسن: إن المؤمن شعبة من المؤمن، يحزن لحزنه، ويفرح لفرحه، وهو مرآة أخيه، إن رأى منه مالا يعجبه قومه وسدده، ووجهه وحاطه في السر والعلانية، إلى أن قال: فاختاروا الإخوان والأصحاب والمجالس.

And another asking who is your friend? He answered he is the one that when you come to him in need, you will find him faster than you in fulfill this need.

من صديقك؟ قال هو الذي إذا صرت إليه في حاجة وجدته أشد مساعة إلى قضائها مني إلى طلبها.

In addition, on page 34 al-Tawḥīdī express his agony in a painful eloquent language describing his loneness, the fact that he could not find acceptance in his society or by the people he worked for. His words reveal his pain since he had no family, he had no friends, and felt unsecure because he felt he was not accepted by the Wazīr.

In addition to that the esteem need is visible in al-Tawḥīdī continuously as he describes that his knowledge and skills were not valued, and he didn't earn the respect he deserved as he described:

" ..... وذاك لعلمك بحالي/ واطلاعك على دخلتي، واستمراري على هذا الأنفاض والعوز اللذين نقضا قوتي، ونكثا مرتي، وأفسدا حياتي، وقرناني بالأسى، وحجباني عن الأسى، لأني فقدت كل مؤنس، وصاحب، ومرفق، ومشفق، والله لربنا صليت في الجامع فلا أرى جنبي من يصلي معي... إلى أن قال فقد أمسيت غريب الحال، غريب اللفظ، غريب النحلة، غريب الخلق، مستأنسا بالوحشة، قانعا بالوحدة، معتادا الصمت، مجتفا على الحيرة، محتملا الأذى يائسا من جميع ما ترى، متوقعا لما لا بد من حلوله، فشمس العمر على شفا، وماء الحياة إلى نضوب، ونجم العيش إلى أفول، وظل التلبث إلى قلوص".

This section intends to highlight

- *Development of Social Bonds & Social Communication.*
- *Developing a Spirit of Brotherhood & Cooperation & Its Impact on Improving the Behavior of Individuals and the General Impact on Society.*

تنمية روح الإخاء والتعاون وتحسين سلوكيات الأفراد وأثرها في المجتمع وربطها بنظرية أرسطو للمدينة الفاضلة

تعزيز الروابط الاجتماعية والتواصل

We come to point out an interesting ***societal hierarchy of friendship*** *as explained by al-Tawḥīdī, and I have intentionally left this pyramid to the end because it holds detailed psychological classifications of friendship ranks. On page 32 al-Tawḥīdī reference 'Abū Sūlimān who described the classifications as: 1- friendship of kings, and that friendship rules and regulations cannot be applied to this relationship because of their higher status, and because of power, oppression, and the fact that their desires are met naturally. He then eliminates the owner of farms from these ranks, then the third is the friendship of merchants, those people are occupied with earing and this blinded and isolated them from every sense of honor. Fourth as for the people of religion and virtue, perhaps they have succeeded in friendship because they build it on virtue, and its foundation on the provisions of religion and the desire for safety in the hereafter. Fifth, the friendship of writers and the people of knowledge, if they leave envy,*

competition, and conspiracy perhaps they will succeed in friendship, and they will show some loyalty although it is a rare thing from this group. Finally, al-Tawḥīdī describes the lower class of society such as the mobs, and the bastards, and he explains that this class has no virtues or qualities to mention nor shameful acts to spread (p, 32)

Section Three

Chapter Three

Psychological Indications in al-ʾImtāʿ wa al-Muʾānasah ʾAbū Ḥayyān al-Tawḥīdī

Psychological Indications in al-ʾImtāʿ wa al-Muʾānasah

ʾAbū Ḥayyān al-Tawḥīdī

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Psychological Indications in al-ʾImtāʿ wa al-Muʾānasah al-Tawḥīdī, ʾAbū Ḥayyān.

Discussion & Findings

"Every text that is read with pleasure has been written with pleasure"

Roland Barthes.

Purpose & Questions of the Chapter

In this chapter I attempt to analyze the book of al-ʾImtāʿ wa al-Muʾānasah and examine the social, psychological, political state that al-Tawḥīdī lived in. In this chapter, I attempt to discover psychological concept used by al-Tawḥīdī, in addition, I am attempting to discover the psychology of al-Tawḥīdī personality, was it revealed through his text? I intend to discuss and answer the following questions: What psychological tools did al-Tawḥīdī use? Analyzing the text and comparing it with psychological theories. What are the psychological components of the personality of al-Tawḥīdī? Did al-Tawḥīdī's psychology appear in literature? Does this book include psychological dimensions? Prove the existence of a link between literature and psychology, as the two deal with man, his reactions, and desires, understanding human behavior, individual and social differences, and a description of the situation in which man lives? How did al-Tawḥīdī employ literature as a means of interpreting human thinking and culture and conveying what he lives in from the environment and surroundings? In addition, we will also discuss the reasons that made al-Tawḥīdī write this book, and find what were the circumstances that influenced the writing of this book? What are the shocks, situations and conflicts that affected him? Did al-Tawḥīdī use psychological defense mechanisms to protect himself from

anxiety and pressures, which affected the distortion of reality? How did al-Tawḥīdī view psychological activity? Did he analyze human behavior? Can we compare this analysis with modern psychological theories or is there a convergence? Did al-Tawḥīdī use concepts of social psychology?

Introduction

The Phenomena of the Literature Saloons/ Majlīs

This book portrays the phenomena of the literature saloons/ meetings or majlīs in the ʻAbbāsīd palaces and the different types of science and arts discussed by scholars. It also reveals to us the sophisticated level of knowledge of the scholars, writers and the Būwayhī princes alike in that time, in terms of wide culture, great knowledge of various sciences, and how the ʻAbbāsīd prince allocated a daily meeting to which scholars flocked to study literature and various arts and to sit with them daily to discuss theses arts. These meetings succeeded in the contribution of formulating several social, cultural, and literary phenomena, it formed a civilized mechanism to enhance the circulation of cultural material, create recreational spaces, enhance the societal literary spirit, and relate literature to government men and king's palaces in Arab culture where each scholar had his own majlīs according to his specialization.

Mūsṭafā al-Bašīr explains that the art of conversing/ confabulation is characterized as a branched art that combines sciences, poetry, religions, debates, and recreation. It is an ancient art in which al-Jāḥiẓ excelled before his student ʾAbū Ḥayyān. al-Samar and al-Mūsāmarāt, in language, means talking at night, and the place where people gather to talk about literature, poetry and news, to provide knowledge and to ward off boredom. This Samar left us with

beautiful literary material that provided insight in understanding and tracking the literature, politics, and history of that period (al-Bašīr, 2009).

Al-Tawḥīdī has several books that can be classified as books of literary majlīs or Samar, such as al-ʾImtāʿ wa al-Mūʾānasah, al-Baṣāʾr wa al- Ḏaḫīr, and al-Hawāmīl, and al-Šawāmīl. These majlīses are described as scientific, and based on high moral meaning, it aims to inculcate virtue and loyalty. ʿAbbāsīd s where keen on the safety and mastery of the Arabic language, avoiding melody in it and holding the wrongdoer accountable to preserve what was transmitted. To the point where one of the ʿAbbāsīd Ḫalīfās dismissed his minister because of his ignorance in Arabic linguistics terms. ʿAbbāsīd Ḫalīfās were especially the earliest ones were famous for their expertise in knowledge, law, fīqh, origins of language, poetry, literature, ethics, ḥadīṯ narration, politics, and interest in the arts (al-Bašīr, 2009).

Just as al Jāḥīz mentions that he who seek honorable meaning should seek honorable voicing, the Ḫalīfās and society elites were not only interested in attending these majlīses, but also in participating in science, discussion, clarification, interpretation, and conclusion, and they revealed a high level of knowledge and culture. The literary majlīses continued to preserve the Arabic language, its strength, and its integrity, with the keenness from these Ḫalīfās and their scholars, their interest in it, and their service to it. This interest is clear in several forms, such as appointing sheikhs and scholars to teach their children, honoring those who know the sciences of grammar and language, and inviting people of poetry.

Many of these scholars were able to be permanent councilor for the Ḫalīfā, and some of them were able to obtain political positions because of their mastery of language and closeness to the Ḫalīfā. The importance and prestige of linguists and writers among the Ḫalīfās reached the

point where they allocated a place or majlīse for them in their palaces, and some of them even made luxurious gilded majlīses, with gold-plated doors and walls, and doors were decorated with jewels and gold nails. The ground was furnished with a rich red carpet, engraved, and embroidered with jewels and gold threads, and various food and fruits were placed.

We find literature and history books full of news on these meetings and majlīses. The beauty of these literary majlīses is that reality may mix with the imagination of the writer, and this constitutes a wonderful literary journey and pleasure for the reader (al-Bašīr, 2009). We can describe the of al-ʾImtā‘ wa al-Mūʾānasah as a book of literature saloon, which is a literature based on the presence of narrative material that is told or narrated. The literature majlīs has elements and conditions, for example, the prince or the Ḫalīfā majlīs is different from the majlīs of the local or the scholars. On the other hand, the scientific majlīs is different from the comedian majlīs. Here it is necessary to mention that this majlīs is considered an outgrowth of the ‘Abbāsīd Ḫalīfās, which is based on knowledge, historical and literary facts in several fields, and taking the theme of cultural knowledge dialogue from start to end.

Dr. Mūsṭafā ‘Aṭā in his book literary majlīses in the Ūmā era and their impact on literary Criticism, mentions in the interpretation of the word meeting or majlīs that it means the honorable place that was held for consultation and sitting for scholars to talk and learn which dates to pre-Islāmic times. The writer narrates many ḥadīṯ about the presence of the Prophet, his companions, and the Ḫalīfās after them to many of these meetings. These meetings moved in the Ūmā era from mosques, markets, and clubs to the palaces of Ḫalīfās, masters, scholars, and the aristocratic class. The writer mentions that the most prominent characteristic of the Ūmā era is the frequent assembling of the literary meetings and their close association with scholars and

statesmen and their impact on the development of the literary, political, social, cultural, civilizational, and economic aspects (ʻAṭā, 2003).

The idea of literary saloons/majlīs in the Arabic custom, refers to the delicate and psychological literary spirit that celebrates literature in which you find splendor and pleasure. Literary saloons go back to the time of Prophet Companions who reported that they attended more than one hundred meetings with the Prophet, may God's prayers and peace be upon him. Historical books display that this phenomenon is ancient in the Arab and Islāmic culture and in the life of the companions' society. These saloons discuss religious, political, literary, linguistic, and scientific matters, and sometimes they are prepared in advance and organized according to the specialization of scholars and according to the political policy of those present as well.

Attention followed from the ʻAbbāsīd Ḫalīfās who came to reinforce and develop this phenomenon. The phenomenon of literary and scientific saloons was very present in the ʻAbbāsīd era, including the random ones or the scheduled daily ones with fixed program. In the Arab and Islāmic culture, the saloons of knowledge took the pattern of gathering through these meetings, and they became an indispensable necessity, as they are for science, literature, poetry, recreation, entertainment, and social visitation. It became its own system, with clear time and pattern. It is clear to us from reading al-Tawḥīdī that these meetings also open the door and opportunity for scholars to provide praises, comments and allow the circulation of ideas and debate. The meetings in the Arab and Islāmic culture began simple with the aim of entertainment and humor, then it gradually developed and moved away from the general public and became exclusively for the Ḫalīfās, princes and dignitaries of the state. In addition, it contributed to the production of literary monetary measures of preference and judgment that critics and scholars

used later on (‘Aṭā, 2003). Because of the spread of freedom in the ‘Abbāsīd era, debates and majlīses spread in various fields and sciences, and these majlīses played a great role in the spreading and development of science and knowledge. We understand from the foregoing the importance of these majlīses and the linguistic, grammatical, and literary role it played in the emergence of Arabic language sciences, as well as the emergence of many famous linguists, who had it not been for these majlīses, they would not have found an opportunity to appear and become famous like Sībawāh.

Description & Content of the Book

It is no surprise that the book of al-ʾImtāʿ wa al-Muʾānasah is considered one of the most important literary and philosophical masterpieces as it conveys deep knowledge, great wisdom, and understanding and considered one of the mother books in the Arabic heritage. The book written in the year 374 AH is considered one of the most important and wonderful literary and philosophical masterpieces. It is divided in to three chapters, chapter one is composed of sixteen nights from night number one to night number 16. Chapter two is composed of twelve nights, from night number seventeen to night number twenty-eight. And finally, chapter three is composed of twelve nights as well from night twenty-nine to night number forty.

It is considered the most expressive of al-Tawḥīdī ’s knowledge and intellectual abilities, his erudition, and linguistic capabilities. It is divided into several nights, each night beginning with a question or suggestion put forward by the Minister Ibn Sa‘dān, then al-Tawḥīdī provides answers, news, details, description and conveys everything he knows about the subject. Then they move to another question, and so on from one topic to another until the night is finished. Ibn Sa‘dān, which is often the questioner, would ask directly about certain issues, and sometimes he

asks al-Tawḥīdī to prepare a paper about a specific topic to be presented in the meeting. On different occasions he gives him written questions and asked him to think about it and to communicate with other colleagues for consultation and opinions.

The book is built on the method of dialogue, which makes it's an enjoyable masterpiece, as the reader is drawn to the minister's question and awaits al-Tawḥīdī's answer. With this structure the book showed al-Tawḥīdī 's ability to argue and debate, the book is arranged by nights, not chapters, making it unique and rare, in which al-Tawḥīdī visited and conversed with the minister on different topics. Topics were raised spontaneously in some nights and in others they were preceded by an inquiry or a question. The topic was often chosen to either explain an incident that occurred in the country, to explain an issue or problem, or simply to seek general knowledge and enlightenment. The book describes the social and intellectual life under politics, a description of the princes and ministers and what was going on in their councils, he spoke and described the scholars, analyzed their personalities, and spoke about complex issues such as philosophy and emotional phenomena.

The Nights contain attractive titles and topics in Greek grammar and logic, comparison between nations, and the position of Arabs among nations. Al-Tawḥīdī took defensive position towards the Arabs and the Arabic language. Other nights were about a comparison between arithmetic and writing, and which is stronger and more important for the state. Other nights were highly specialized in philosophy and the distinction between religion and philosophy.

The book included a document about ʾĪḫwān al-Ṣafā or Brothers of al-Ṣafā, this group tried to integrate religion with philosophy, al-Tawḥīdī describes them, describes their doctrine, presents their biography and intellectual biography, and mentions that he saw some of their letters that they wrote. al-Tawḥīdī tried to reveal their secrets and goals, deeply criticizing their

messages, and how they want to undermine and shake the foundations of the Islāmic faith. This is important to the value of this book because this group was not mentioned by anyone before al-Tawḥīdī.

And had it not been for this book, we would not have obtained the dangerous debate that took place in Baġdād in 326 AH/ 937 AD between the Sīrāfī the grammarian and the logical scholar Matthew Ibn Yūnīs on the subject of the comparison between Arabic grammar and Greek logic. The document stated that the scholars were ignorant of the Greek language and were acquainted with the culture of Greece through what was translated into the Syrīac language only.

The book is unique and distinct because if it was read in a practical style, the reader will find a vivid picture of the cultural meetings and the social reality of political conflicts. On the other hand, if it is read in an artistic style, and we would find texts of great beauty, and delicate human situations.

And if we read the book in a narrative style, we will find sarcastic and satirical text. In addition, there are neutral texts that have nothing to do with the dialogues between al-Tawḥīdī and the minister, such as texts that preceded their dialogues and texts that mediate their dialogues. There is a reference to the title al-ʾImtāʿ wa al-Muʾānasah in the text twice using this exact phrase.

The night of the conversation is ended with a farewell note or what is called (Mulḥat ʾl wadāʿ) this could be a joke, a rare phenomenal or a delicate poetry declaring the end of the night using a pleasing and attractive note. The conversation often continued until everyone was overwhelmed by sleep. The book can be described from its name as sociable from the title sociability, because it is pleasureful for the mind in which the reader moves between the different

parts of knowledge as the bee moves between flowers. Unfortunately, the book has not been properly investigated and reviewed and deserved more attention from researchers and scholars.

Reason of Writing

ʾAbū ʾal-Wafā introduced al-Tawḥīdī to the Minister Ibn Saʿdān, and after al-Tawḥīdī sat with the minister, ʾabū ʾal-Wafā felt jealous and asked al-Tawḥīdī to document the discussions that took place between him and the minister. He threatened and shamed al-Tawḥīdī saying that he was the one who introduced him to the minister and that without him he would not have been able to reach or convers with the minister. Under this threat, al-Tawḥīdī wrote down and documented the meetings and nights that brought him together with the minister, these meetings brought out for us a series of topics with no order or classifications. At the beginning of the book, al-Tawḥīdī mentions that he wrote the book as a gratitude and appreciation to ʾabū ʾal-Wafā, because he introduced him to the minister. He would write down a part and send it ʾabū ʾal-Wafā, then he works on the second part and so on.

There are two versions of the reason for writing this book. The first is that al-Tawḥīdī wrote this book as a repay for his friend ʾabū ʾal-Wafā, who introduced him to the minister, and due to his desire to hear and know what went on in these meetings. Al-Tawḥīdī explains in the biggening of the book saying how can I blaspheme ʾabū ʾal-Wafā when he was the one who helped me reach the minister?

Second the more interesting version is that ʾabū ʾal-Wafā was severe and harsh on al-Tawḥīdī, ordering him to document everything between him and the minister. ʾAbū ʾal-Wafā instructed al-Tawḥīdī as if he was conducting a police investigation of what went on in these meetings, what ideas and opinions were exchanged and who attended in the meetings.

Here, the direct authority of ʾabū ʾal-Wafā over al-Tawḥīdī becomes visible, and this becomes clear to us at the beginning of the book, when al-Tawḥīdī describes ʾabū ʾal-Wafā's desire to know the content of these meetings, a desire and intimidation at the same time.

It is worth noting that some scholars also said that perhaps the main objective of the book was to address ʾabū ʾal-Wafā only, and al-Tawḥīdī did not intend for the book come out in this literary form. It also shows al-Tawḥīdī's concern from the authority, tyranny, and conspiracy of ʾabū ʾal-Wafā against him as he threatened him with scandal and slander. In addition, ʾabū ʾal-Wafā instructed and advised al-Tawḥīdī to be careful in the documentation of what went on in the meetings, and to be fair and truthful in transmission in the narration.

He tries to use a method in which he is gentle, clever, and punning, and at the same time boldness, frankness, and rhetoric, as he addresses the minister, government people, the friend, and the future reader. He was also able, with his intelligence and sharp insight, to show the motives of power and the prevailing political situation.

Here al-Tawḥīdī 's writings become more than a documentation of what happened between him and the minister, as it has become a knowledge station through which al-Tawḥīdī broadcasts his anxiety, fear, concerns, and complaints, which had psychological and social connotations.

The Characters

It is important to present the characters of the book before anything else to provide a clear picture and understanding of why the book was written, how it was written, and the reason for its structure. Here we present the main characters and learn swiftly about the relation between them. Of course, the main character and the narrator is al-Tawḥīdī who played different roles in the book.

The minister Ibn Sa‘dān ابن سعدان / ابن العارض

ʾ**Abū ‘bdullā al- ‘Ārīd or Ibn sa‘dān or Ibn al- ‘Ārīd** worked as the minister for the Būwayhīd State in 373 AH/ 983 AD and was killed in the same year. Ibn sa‘dān was well-versed in the branches of science such as literature, philosophy, nature, and morals. He had a forum or saloon where scholars and writers gathered. In addition, he had a special assembly to discuss philosophy, literature, and poetry, and another assembly for drinking and the arts. He was proud of his council and bragged of it over the assemblies of the contemporary princes, such as al-Muhalabī, Ibn al-ʾAmīd and al-Ṣāḥīb Ibn ʿAbbād (Mūbārak, 2021).

The second important character is ʾ**Abū** ʾ**al-Wafā** ʾ**al- Mūhandīsī 328-387 AH/ 939- 997 AD** أبو الوفاء المهندسي a mutual friend between al-Tawḥīdī and the vizier Ibn sa‘dān. ʾabū ʾal-Wafā introduced al-Tawḥīdī to Ibn sa‘dān and made him one of close and trusted ones. ʾAbū ʾal-Wafā asked al-Tawḥīdī to tell him everything that goes on between him and the minister, and accordingly al-Tawḥīdī wrote this letter (Mūbārak, 2021).

The third character and the start of al-ʾImtāʿ wa al-Muʾānasah ʾ**Abū Sūlimān al-Manṭīqī**. أبو سليمان المنطقي al- Manṭīqī is one of the book's most illustrious stars. Al-Tawḥīdī is often referred to and conveys many of his opinions, describing him, compared to his friends, as the most accurate of them in views. He has the deepest abilities to dive in to the purest of thought, and the most brilliant of them with knowledge.

He has the courage to interpret the symbol, the strong idea, and he depends on the strength of his mind more than he depends on transmission from the literature. He is confident in the truth of his opinion more than he trusts what others say. He is strong in character; his opinion is wise in everything that is presented. With what is preceded he is stingy with his knowledge; he

only shares it with specific people or shares it with the elite if the reasons call for it (Mūbārak, 2021).

ʾAbu al-Faḍl Ibn al- ʻAmīd ابن العميد

The fourth character is ʾAbu al-Faḍl Ibn al- ʻAmīd Muḥammad bin al-Ḥassan, died around 359 AH/ 970 AD in Hamadān, was known as the master of writers in the ʻAbbāsīd century and the second Jāḥīz for his creativity and mastery in writing.

Political and Ministry life

Politician and minister - he took the ministry in the Buyid state around the year 328 AH / 939 AD and worked for Rūkn al-Dawla Ibn Būwayhī. He was known to be brave in battles, opiniated, steadfast, and knowledgeable in politics of the military and armies, and was experienced in commanding and management of the armies. Nevertheless, the ministry did not distract him from attending the meetings/ majlīses of scholars and benefit from them (Mūbārak, 2021).

Education and Knowledge life

It is said that he and the minister, al-Ṣāḥīb bin ʻAbbād, and al-Mūhalabī formed a triangle of science and knowledge. Ibn al- ʻAmīd excelled in literature, science, writing, at a young age, and learned philosophy, astrology, and writing poetry.

He wrote a book about building cities, in which he explained urban planning and building methods, and it is said that there is an original copy located in Istanbul. Ibn al- ʻAmīd was described as an expert and knowledgeable in language, legislation, mental and literal science, geometry, psychology, theology, and philosophy. Ibn al- ʻAmīd, had an excellent memory and was skilled in writing, grammar, pre-Islāmic poetry and language, he mentioned by many of history books including Miskawāh, al-Tawḥīdī and al- Mūtanabī. In addition, he shined in the

memorization and interpreting the Qur'an and ancient books. Ibn al- ʻAmīd was a kind, humble and respectful towards scholars, he spoke when he was spoken too, and when scholar visits him, he gives respect, and attention until the he was done (Mūbārak, 2021).

Al-Ṣāḥīb Ibn ʻAbbād الصاحب ابن عباد

Al-Ṣāḥīb Ibn ʻAbbād is Ismaīl bin **ʻAbbād** bin al-ʻAbbās, he was born in the city of al-Ṭālīqān in Qazvīn, and this city was known for its knowledge and interest in the arts of literature. He grew up in house of knowledge and his father was famous in the sciences of language and religion (Mūbārak, 2021).

Political life

He was appointed the ministry for eighteen years under the Mūʾīd al-Dawla Ibn Rūkn Ibn Būwayhī and his brother Faḫt al-Dawla . He was the first among the ministers who was called al-Ṣāḥīb because he accompanied and befriended Mūʾīd al-Dawla from his childhood. He was also close to Faḫt al-Dawla.

Education and Knowledge life

Al-Ṣāḥīb Ibn ʻAbbād studied literature from Ibn al- ʻAmīd. He studied and taught principles of dictation. He was accurate in understanding, eloquent, and well-informed. It is said that he studied with writers and poets for more than twenty years. He was described as intelligent, prophetic, generous, charitable, and his house was not without hundreds of those who broke the fast during the month of Ramadan. He had a library that needed four hundred camels to carry it. History books confirms that he was an important and prominent figure, and people were divided about him, so they were either an enemy or a lover just as historians were divided and differed about him and his virtues and morals. For example, al-Tawḥīdī disparaged him, while others honored him such as al- Ṯaʻlabī. Al-Tawḥīdī mentioned that he was generous and

fascinated by himself, fond of praise and doesn't recognize the merits of others. He loved pride, and to attributed virtues to himself. Al-Ḥamawī described him as weak-minded and bad-mannered, yet we cannot overlook the fact that al-Tawḥīdī's words are shaded with jealousy and anger towards Ibn al- ʿAmīd because he cares about him, and we cannot deny that he was one of the most powerful personalities of the fourth century (Mūbārak, 2021).

Other sub-characters of the book are the scholars attending the literature meetings such as ʾIbn Zarʿā, Miskawāh, al- Ahwāzī, Ibn Šāhwīh, and others.

Al-Tawḥīdī's Resources in writing al-ʾImtāʿ wa al-Muʾānasah

The resources of al-ʾImtāʿ wa al-Muʾānasah varied and Wādī (2016) explain that Tawhidi's style differs from other writers of that era, such as Mīskawā and al-Ṭabarī, as they adopted a clear and reliable systematic method for writing in arranging and indexing topics. While this was not Tawhidi's style, the political, literary, and social topics of the book mixed with each other to the extent that in a single ḥadīṯ, al-Tawḥīdī moves between literary images, information, and ḥadīṯ, and the text never settles or from a structure. Al-Tawḥīdī used multiple resources in writing al-ʾImtāʿ wa al-Muʾānasah, in which he referenced a significant number of historians, writers, heard or seen narratives, written narratives, pre-Islāmic narratives, narratives about the prophets, narratives about the Holy Prophet Muḥammad, peace be upon them all, and narratives about Islāmic eras such as al-Rašīdī, the Umayyad era and the ʿAbbāsid era, in addition al-Tawḥīdī referenced from the Holy Qur'an, the ḥadīṯ of the Prophet, poetry, wisdom, sermons, ḥadīṯ of Sufism and asceticism (Wādī, 2016). We start with al-Tawḥīdī transfer of the noble verses from the Holy Qur'an, as he spreads them on all pages of his book for the purpose of citing, influencing, finding evidence and argument, and linking the incident, information, or person historically, and here we cite some of them. The first thing he cites is the Holy Qur'an on

the sixth night on page 82 when al-Tawḥīdī talks about the transformation of the condition of the Arabs after the prophethood of Muḥammad and the change of their condition from ignorance Jāhilīā to an elite status, and how God empowered them. he said Allah said:

﴿ قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلۡمُلۡكِ تُؤۡتِي ٱلۡمُلۡكَ مَن تَشَآءُ وَتَنزِعُ ٱلۡمُلۡكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُۖ بِيَدِكَ ٱلۡخَيۡرُۖ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴾

[آل عمران: 26]

Say (O Muḥammad SAW): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things (al- ʻŪmrān, 26).

Then, on page 92, he describes how God removed power and kingdom from the Persians because of their imbalance instinct and their abandonment of God's wisdom and word. On page 103, when al-Tawḥīdī wanted to say that this speech does not deserve to be answered and that it is obligatory to protect the soul and the tongue from delving into it, He said, the Almighty said,

﴿ وَعِبَادُ ٱلرَّحۡمَٰنِ ٱلَّذِينَ يَمۡشُونَ عَلَى ٱلۡأَرۡضِ هَوۡنٗا وَإِذَا خَاطَبَهُمُ ٱلۡجَٰهِلُونَ قَالُواْ سَلَٰمٗا ﴾

[الفرقان: 63]

And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness (al- Fūrqān, 63).

And on the topic that God linked knowledge to reason, and reason to knowledge, and that man reaches perfection through them, on page 20 of the second part, he cited the following verses:

﴿ وَتِلۡكَ ٱلۡأَمۡثَٰلُ نَضۡرِبُهَا لِلنَّاسِۖ وَمَا يَعۡقِلُهَآ إِلَّا ٱلۡعَٰلِمُونَ ﴾

[العنكبوت: 43]

"And these similitudes We put forward for mankind, but none will understand them except those who have knowledge" (al- 'Ankabūt, 43).

﴿يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ ۚ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

[البقرة: 269]

He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding (al baqarā, 269). And

﴿ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ﴾

[الحشر: 2]

"So take warning, O people of vision" (al- Ḥašīr, 2).

And

﴿ أَفَلَا يَتَدَبَّرُونَ ٱلۡقُرۡءَانَۚ وَلَوۡ كَانَ مِنۡ عِندِ غَيۡرِ ٱللَّهِ لَوَجَدُواْ فِيهِ ٱخۡتِلَٰفٗا كَثِيرٗا ﴾

[النساء: 82]

Do they not then consider the Quran carefully? Had it been from other than Allah, they would surely have found therein much contradictions (al- Nīsā', 82).

And

﴿إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

[ق: 37]

Indeed, in that is a reminder for whoever has a heart or who listens while he is present [in mind] (Qāf, 37).

On page 33 of the second part, al-Tawḥīdī narrates that religion and kingship are brother or undividable, so there is no basis for either of them without the other, and he indicates that the

one who rules and is in charge of people's affairs must be based on the rulings of religion and Šarīʿah because Šarīʿah is the policy of God in people, and power is the policy of people in people. And that God sends prophets and kings to people, so the minister asked him, saying, "We knew the prophets, but we did not know the kings." al-Tawḥīdī replied,

﴿ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًۚ قَالُوٓاْ أَنَّىٰ يَكُونُ لَهُ ٱلْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةٗ مِّنَ ٱلْمَالِۚ قَالَ إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُۥ بَسْطَةٗ فِي ٱلْعِلْمِ وَٱلْجِسْمِۖ وَٱللَّهُ يُؤْتِي مُلْكَهُۥ مَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٞ ﴾

[البقرة: 247]

And their Prophet (Samuel) said to them, "Indeed Allah has appointed Talut (Saul) as a king over you." (al- Baqarā, 247).

On page 79 of the second part, al-Tawḥīdī describes that he was describing to the minister the state of Islām and Muslims and that Islām will return as stranger as it began as stranger, so the minister asked him what is the meaning of stranger, and al-Tawḥīdī said that the person will flee from city to city and from land to sea in search of safety, but he will not find it. the minister cried as he was soft hearted and close to God. al-Tawḥīdī said, God said,

﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴾

[الكهف: 30]

Verily! As for those who believe and do righteous deeds, certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner (al- Kahf, 30).

Al-Tawḥīdī speaks on the topic of patience - ṣabr- in the face of calamities and misfortunes, and that a person always turns to his Lord for support. He cites the verses and says the Almighty said:

﴿ وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴾
[البقرة: 155]

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to al-ṣābīrīn (al- Baqarā, 155).

﴿قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا فِي هَٰذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ اللَّهِ وَاسِعَةٌ ۗ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾
[الزمر: 10]

Say, "O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allah is spacious. Indeed, the patient will be given their reward without account." (al- Zūmr, 10). At the end of the first part of the book, al-Tawḥīdī discusses with the minister on page 190 God's saying

﴿ هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾
[الحديد: 3]

He is the First (nothing is before Him) and the Last (nothing is after Him), the Highest (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thin (al- Ḥadīd, 3).

Al-Tawḥīdī answers and says that the first is a reference to what God Almighty initiating the universe of creativity and representation, and the other is the outcome and the destination to it until the end of the dialogue. In the third part, page five, al-Tawḥīdī describes a man's love for his brother as he loves for himself, and altruism between brothers and he cited this aya:

وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾
[الحشر :9]

They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation (al- Ḥašr, 9).

Prophet Mohammad Speech

Al-Tawḥīdī uses the ḥadīṯ of the Prophet in the same way that he uses the Qur'anic verses, so that they are supportive of the point he is trying to prove and to reinforce the idea. The writer points out that al-Tawḥīdī rarely mentions the chain of transmission of the ḥadīṯ, and al-Tawḥīdī refers to the ḥadīṯ as follows: The Messenger of God, may God bless him and grant him peace, said, or Prophet Muḥammad said. Al-Tawḥīdī mentioned prophetic ḥadīṯ in many areas, including the virtue of charity, the virtue of fearing God, the ruler's relationship with people, and regulations among people. Al-Tawḥīdī devoted the twenty-third night to the ḥadīṯ of the Messenger, may God bless him and grant him peace. Al-Tawḥīdī mentioned that this was because the minister had written some of the ḥadīṯ of the Messenger on a piece of paper. Al-Tawḥīdī mentioned these ḥadīṯ here:

Al-Tawḥīdī mentioned on this night nearly fifty ḥadīṯ of the Messenger or his recommendations, but we will not touch on the chain of command or the authenticity of the ḥadīṯ or the sanad. These verses include the prayers of the Messenger for himself, his companions, and the believers that God guides their affairs, gathers them, reconciles them, and that He gives them gratification and blessing with their wives, bodies, and children (Wādī, 2016).

Another is what the ḥadīṯ describes as the most beloved of deeds is doing justice to people, consoling people, and thanking God Almighty in all situations. Other ḥadīṯ speaks of

guidelines for kindness and mercy in slaughtering a sheep for eating, and that the best actions or deeds are generosity in hardship and forgiveness when one is able.

Another ḥadīṯ describes Paradise – Janna- and that the door of Janna is as wide as a hundred years' journey. Another is about the proper treatment of a person who is coming to town or the new neighbor. He said regarding the neighbor who comes to the city, our homes do not narrow on our neighbor, and he is not oppressed our house (Wādī, 2016).

On a different note, he described the etiquette of talking to the father, he said do not walk in front of your father, and do not sit before him, nor you call him by his name and do not insult anyone, so you bring insults to him. Among them and the most well-known of them where prophet speaks about the being responsible in all circumstances and he said "you are all shepherds and each of you is responsible for his subjects.

Another ḥadīṯ is about not asking or seeking for position of power and leadership. This has a great meaning because he who is keen on taking the lead is after power, money and life, while the person who is nominated for it is not after power or money and therefore deserves it more. Another ḥadīṯ is about anger and the danger of it as it makes you lose control of your life affairs (Wādī, p54). The Messenger urged to give charity, especially for the relative and the kin, and he said charity for the poor is charity, but for the relative it is two charity, and upholding ties of kinship. And other ḥadīṯ that urge charity and investment in members of society and help them. The Messenger said that the sun and the moon do not eclipse for the death of anyone or for his life. Other ḥadīṯ were about selling and in checking the fruits and their goodness before selling them. The night of the twenty-third night ended, and the minister described his admiration saying, "How good is this meeting (Wādī, 2016).

Among the important resources that al-Tawḥīdī used in the book of al-ʾImtāʿ wa al-Muʾānasah are the events that he witnessed himself, that he saw himself or heard from writers and authors. In addition, among the resources are written and documented narrations that had a very strong presence in this book, including narrations from the prophets such as his transmission of the ḥadīṯ of the Messenger Peace be upon him, as we mentioned many of them previously, and pre-Islāmic narrations such as the story of the departure of al-ʿAbbās bin al-Mīrdās al-Salāmī from Mecca, and how he the relationship between the Arabs and their camels, how keen they are in caring for them, for their lives, honoring them and their young, and building houses for them. Add to that among the resources are the narrations of the different eras that followed the noble Prophet's era, such as the narrations of the Umayyad and ʿAbbāsīd eras, and others.

Finally, one of the importance resources that was used in writing this book is poetry as al-Tawḥīdī apply poetry to strengthen his idea and he used poetry in most of his nights and conversations with the minister. He mentions poets and their poems with the multiplicity of the poems' themes. Among the resources that al-Tawḥīdī used were supplications and prayers, mixing appeals with wisdom, convictions, ḥadīṯ of Sufisim (Wādī, 2016).

Topics & Style of the Book

The book contains diverse, humorous, and interesting topics, the topics are not organized or arranged under any tabulation or classification but, came spontaneously to what was discussed at the time.

The book is characterized by its fluidity and spontaneity of the topics raised, as the topics varied in a rich and abundant variety and covered many areas of knowledge and extended to

regions of the world and eras. The subjects vary and contain topics from every science, art, literature, philosophy, ethics, rhetoric, interpretation, ḥadīṯ, language, politics, character analysis, depiction of customs, and description of animals and nature. These discussions were deep and detailed, and sometimes were just a quick reference. Some narrators reported that the book contained thirty-seven nights, and some reported that the book contained forty nights. This copy of al-ʾImtāʿ wa al-Muʾānasah by ahmad ameen contains forty nights and followed by two letters with no numbering.

The book touched on many topics that are almost astonishing for their expansion, for example:

The world of animals and nature, al-Tawḥīdī discussed and mentioned in three successive nights a huge amount of information about various and diverse animals, including the existing ones, the extinct ones, the familiar ones, the unfamiliar ones, the real ones, and the mythical ones. He described them, described their nature, and compared them to humans. In another example of the diversity of topics, al-Tawḥīdī wrote about the language in all its sections, from morphology, grammar, and rhetoric, clarifying the linguistic differences, the meanings of strange words and the locations of their use. He mentioned verbs and letters and what distinguishes the Arabic language from other languages. In addition, al-Tawḥīdī also wrote about humans, nations, peoples and their conditions, morals, traits, characters, the definition of man and what man consists of, and the quality of the nations. He wrote about the Arabs and their news, their characteristics, morals and their definition, and an explanation of the best morals of people, the resemblance of man to animals, and the distinction of man with reason. He described that every nation has advantages and disadvantages, and it changes according to time, strength, and weakness. Al-Tawḥīdī also touched on literature in all its sections, including speeches, letters,

sayings, and poems. In addition, he cites speeches of former scholars and mentions strange stories and incidents that occurred in different eras. Moreover, al-Tawḥīdī wrote about beliefs, theologies, ancient beliefs such as the Indian, Greek, Persian and Zoroastrian beliefs. He also spoke of logic, Sufism, spirituality, the positions of the scholars of that era on these matters, and the political issues of that era, the government, the ministers, scholars, poets, and writers, the topics conveyed clear picture of the state of the government and the relationship with the people in that century.

Al-Tawḥīdī used a wonderful narrative style when addressing his friend ʾabū ʾal-Wafā, he used short sentences and cast rhymes. Al-Tawḥīdī as always used perfection in description and exaggeration. His style of writing as it appears in all his books is direct, honest, and clear, he praises those who deserve praise and insults those who deserve to be offended without hesitance. al-Tawḥīdī used integrity and remained true, he referred every piece of information or saying to its owner, presenting the topics comprehensively with different views and angles. Finally, al-Tawḥīdī is famous for using rational argument when responding to his opponents.

Bū ʻzā (2011), wrote an amazing analysis of al-ʾImtāʿ wa al-Muʾānasah through psycholinguistics al-Tawḥīdī used vocabulary and verbs that influenced the text and had connotations that we can deduce. For example, she says that al-Tawḥīdī used verbs that indicate the presence of the mind, attentiveness, following-up, responding, and listening to what is told and narrated, such as the verb of hearing, the verb of asking, attending, and returning, which are verbs that indicate movement and answering the call. For example, the writer mentions a group of verbs used by al-Tawḥīdī, which refers to the minister's goal of learning and knowledge. For example, the minister used words such as tell me, describe to me, and narrate to us which all indicates dialogue, and pleasure in conversing (ḥafīzā Bū ʻzā, 2011). Among the verbs used is

laughter, or the act of laughing, which reveals joy, comfort, pleasure, and intimacy. He also uses prayer after the verb laugh, and he says (May God make his tongue laugh) until he spreads his face so that his teeth appear. The writer indicates that the act of laughter was repeated on the fourth night sixty-one times. What indicates the abundance of dialogue and narration, which is told by repeating the verb he said, and it was repeated a lot, especially on the first night, as we counted the verb, he said 49 times. One of the verbs that are also repeated is the verb to yearn, which is an act that indicates longing and desire (ḥafīzā Bū ʻzā, 2011).

Bū ʻzā, also mentioned that al-Tawḥīdī used a set of verbs such as (Water me, give me water, assert...) which are actions that indicate that al-Tawḥīdī carries out the orders of the minister or the interlocutor to him who is higher in rank than him. The author mentioned a group of actions that were repeated and that have different connotations, such as the relief of the listener's condition, the disappearance of anguish and worry, the presence of peace of mind, the healing and comfort of the soul, but most of them come together as subtle and graceful that brings people, pleasure, and amazement, and sends vitality into the soul, activity, joy, and a departure from boredom, longing and reminiscence. In addition, it brings forward laughter and relaxation. Among the attributes of the verbs used by al-Tawḥīdī is that they change like the themes of the nights, as he uses the beautiful, the delicate and the uplifting of words and actions just as if he were moving between a garden of flowers, and below is the verb and its connotations:

Verb	Indication	الدلالة	الفعل
Laughed	Sociability and Joy	الانبساط والفرح	ضحك
Yearn – desire	Longing - desirous	الحنين والاشتياق	تاق

Said	Narration – to tell	السرد والحكي	قال
To tell	To transfer	النقل والإيصال	حكى
Grant	Offering – generosity	العطاء والسخاء	منح
Outstretch	Extended – awarded	أوصل وأعطى	مدّ
Inspired	Intuition	الحدس والتبليغ	أوحى
Kindness	Tenderness – ductility	الرقة والليونة	لطف
Cover	Veil	أخفى وغطى	ستر
Desired	Pleasure	التلذذ بالشيء	اشتهى
The act of being delicate	Softness – delicateness	النعومة	رقّ

Voices of the Book

Through this dialogue, we can ascertain the nature of speech, the speakers, their opinions, tendencies, beliefs, attitudes, and their vision of the world. Al-Tawḥīdī uses different narration styles, the direct one, the spoken, the transmitted, the indirect discourse, and the dialogue style. Al-Tawḥīdī combines styles by giving the characters the freedom of speech and expression or uses the direct scientific style. We find the personalities overlap such as the writer, the speaker and the implied speaker, the author and the implied author, the narrator and the implied narrator, and the direct reader or the implied one (‘Aṭā, 2003).

Here we can say that al-Tawḥīdī lived more than one character in the writing of this book, moving between direct narration, dialogue and indirect. He is the real writer or author, appearing to us as a realistic author outside the text, and he is also the implied writer who lives

inside the text and tells us the events and represents a link between the rest of the characters. Yet the reader wonders, who narrates the text? Is it an oral narration or a written narration? Sometimes he is the direct writer, and sometimes he is the writer behind the scenes and the conveyor of the dialogue, and sometimes he is one of the characters, and sometimes he is the mediator between the characters, sometimes he conveys a realistic dialogue, and sometimes he transmits information and sometimes he transmits poetry from memory, and sometimes he responds to the minister and sometimes he asks him a question, and so he moves all these styles freely.

In this book, al-Tawḥīdī appears to us in the role of the scholar, the expert who holds the reins of everything, sits firmly in the presence of the minister, ready for his questions, and provides answers that combine knowledge, memory, experience, and culture in various sciences. Although the minister was often the author of inquiries and questions, al-Tawḥīdī had a beautiful style of showing his lack of authority or control over the dialogue, so he appeared in the role of only the respondent, the witness, the observer, or the transmitter.

Although the reader cannot determine the source of the information, al-Tawḥīdī was able to take more than one job, one time he narrates, another time he manages, and another time he reasons. He was also able to control speech and guide it to where he is trying to prove. He succeeded in being a main character in the text, a secondary character, and an absent character as well. At the same time, al-Tawḥīdī was not just a transmitter of information, a narrator, or a participant in the dialogue, but rather he was able to transcend that to scientific discussion or debate, to persuasion and drawing conclusions (ʻAṭā, 2003).

Dr. Mūrsīl ʾal-ʻAjmī, a specialist and researcher in the book al-ʾImtāʿ wa al-Muʾānasah , who read the book from a neutral point of view, attempted to investigate the book from literary perspective searching for the meaning that the text gives out. He mentions that there are three dialogues in the book: A dialogue between al-Tawḥīdī and the minister, a dialogue between al-Tawḥīdī and ʾAbū ʾal-Wafā ʾal- Mūhandīsī and a dialogue between Al-Tawḥīdī and the potential reader. Through the neutral and interpretive reading, we find that: ʾAbū ʾal-Wafā ʾal-Mūhandīsī's voice formed the structure of the book, the minister's voice shaped the themes of the book, the voice of al-Tawḥīdī shaped speech in the book. The voice of the minister represents the voice of the intellectual who possesses a high culture, as he is the one who asks deep and serious questions and proposes topics, and it seems that the conversation begins with the minister, as he is the executor here, and asks al-Tawḥīdī to present it, discuss it, and debate the scholars about it, such as what is the soul and what is the spirit? The voice of al-Tawḥīdī includes the voice of the direct author begging, the storyteller and the voice of the implicit author, the advisor, the expert, and the trustworthy scholar who tries to testify to us about everything that happens and the one that is asking the reader to bear witness on this history. Al-Tawḥīdī moves between the different voices, at one time he relies on the scientific voice focusing on the information and the question, explaining it, commenting on it, researching its and comparing it with other sciences, and at another time he reveals to us his disappointment in this surrounding society and his misery in living within it.

" الأدب هو الأخذ من كل شيء بطرف" ابن خلدون

Mirror of the Century

The documentary value of the book is that it was written in Baġdād, the capital of the Islāmic state, where all different spiritual movements and sects collide under the Būwayhīd state. And the formation of an expressive picture of the conditions of life politically, intellectually, and socially.

The book talked about the affairs of the state under the influence of the Šī'a Būwayhīd in Iraq and the issues raised. Al-Tawḥīdī describes the book also described the financial system, economic life, and industrial activity, and described how the financial system was characterized by the large number of taxes imposed on people, the harm of small merchants and farmers, and their resort to the powerful from the big merchants. This was known as the al- ʾĪlğāʾ system. In addition, al-Tawḥīdī described the confiscation of people's money and property when the authority needs it, therefore the custom of burying and concealing funds was common (Jazīnī, 2012).

He also described the activity of trade and how Baġdād was the most important commercial center in Muslim countries, and how it controlled markets and prices. The book provided a description of the activity of industry, the development of the silk industry, the production of luxury clothes and curtains, and how these industries were in response to the state of extreme luxury.

Al-Tawḥīdī showed in his description the political tension and corruption that prevailed among the people and the external insecurity. He mentioned external revolutions such as the Roman revolution and their attack on the country in the year 362 AH/ 972 AD, and internal revolutions such as the people's revolution against the Ḫalīfā al- Mūṭ' līlā as mentioned by

Adam Matz and the consequences of it. The chaos in the country, destruction in mosques, destruction of pulpits, uprooting the windows of the Ḫalīfā, and frequent killings and families. al-Tawḥīdī also described the injustice of the people in power and the political conflicts between them, and how Prince Mūʻzz al-Dīn was confiscating people's money and wealth to build a new home for himself, he was not interested in people's rights. In addition to the increase of insults, abuse and random killing, and the Bohemians insult on the Ḫalīfā (Jazīnī, 2012).

The book is considered a mirror of Mesopotamia in the fourth century AH/ tenth AD, where politics reached its lowest point, with the presence of rival political entities while the cultural life reached its climax. It contains a description of the life of the princes at that time and the councils of debate, discussion, rivalry, thought, science, humor, drinking and others. The writer takes us to the world of Baġdād in the fourth century AH, to the Ḫalīfā's palace, the councils of scholars, mosques, copyists, and even the markets.

The book presents the Mūsāmarāt – meetings- of al-Tawḥīdī with Minister Ibn saʻdān, in which he deals with the most important topics of the time and responds to the issues and questions that were popular at the time. The book is considered a mirror of its time because through it al-Tawḥīdī briefed us on the intellectual and cultural conflicts of his time, as it is one of the most important influence left by al-Tawḥīdī where he expressed his opinion on many critical and controversial issues, on politicians, scientists, philosophers, and writers.

Discussion on ʾĪḫwān al-Ṣafā wa Ḫīlān al-Wafā

إخوان الصفا وخلان الوفا

Pure/ Sincere Brethren

Brotherhood of al Ṣafā

Mentioned in al-ʾImtāʿ wa al-Muʾānasah in night # 17

"This is a book that is not affiliated with any party, yet each party is affiliated with it"

(al-Ḥayūn, 2019)

The book of the ʾĪḫwān al-Ṣafā wa Ḫīlān al-Wafā written by a group of philosophers influenced by Greek philosophy. The book consists of fifty-two letters, contains multiple chapters, and was published in four volumes, with a final, comprehensive, and large letter. One of its characteristics is that no one can be certain of the exact date of writing the letters, nor who wrote them, nor the place where they were written. In general, this group made significant contributions to Islāmic philosophy and Arab thought. People differed on their origin or affiliation, as they worked in secrecy and did not assume a political or religious position. These letters resemble academic articles or research papers, and they are not addressed to a specific person as the name "letters" would apply. This secrecy worked as double-edged sword, it gave the group a mysterious attraction, but at the same time exposed the group to rumors, gossip, and accusations. There is many publications and annotations about the letters of ʾĪḫwān al-Ṣafā but the most important of them is Dār Hīndāwī edition, which was printed in four volumes and presented by Ṯāhā Hūssaīn.

Writing or studying these letters didn't cease since 1812, the first printed version appeared, and until present day, this is due to the exciting cultural, scientific, and social ideas it contained and its general impact. Al-Tawḥīdī confirmed the existence of these letters in the year 371 AH/ 981 AD, around Baghdad the capital of the ʻAbbāsīd Ḫīlāfāte and a destination for science, arts and literature, and active contact between East and West in diplomatic relations. Al-Tawḥīdī confirmed its existence in al-ʾImtāʿ wa al-Muʾānasah in the seventeen nights on page three from part two from Milano copy, which is the oldest source known to mention ʾĪḫwān al-Ṣafā. These letters no doubt is considered one of the important books of the Fourth Hijrah, as it gave a clear picture of the intellectual progress of that time. They are a product of its time, where Muslim's philosophers were born with surprising bold and new ideas. Despite that the letters are a collection of many skeptical messages about everything, even about power and the justice of power. The word "we" appear in the text, and it is repeated throughout, this is to prove that these letters are written by a group of scholars with different specialties and styles, the topics as so diverse that it is impossible to be written by one man. Overall, the reader is left with the sense that ʾĪḫwān al-Ṣafā wrote these letters to put together a summary of their knowledge, the knowledge that is being dishonored by changes to pass it on to the younger generation.ʾ īḫwān al Ṣafā state clearly in their letters that they composed these letters to the public reader and worked to simplify knowledge for everyone and provide information on every subject and make it available for everyone similar to the concept of modern encyclopedias (al-Ḥayūn, 2019)

The letters deal with various sciences, arts, and ideas. The author explain that the letters began in matters of mathematics, number, geometry, and the philosophy of number, that were influenced heavily by the ideas of Greece. The letters include a large letter on music, which is

said to terminate hate and cure diseases, disasters, and war. The letters dealt with the creation and the graduation of creatures in nature. It discussed living, none living, plants and animals and finally the intelligent human being. In addition, it deals with how nature develops and matures on its own using God's laws.

Our only evidence of the presence of these letters is what al-Tawḥīdī mentioned in al-ʾImtāʿ wa al-Muʾānasah, when the minister asked him about a person name Zīad bīn Rīfʿā. Al-Tawḥīdī confirms to the minister in the biggening of the night seventeen that he saw the letters, read them, and discussed them with others and that Zaīd bīn Rīfāʿa is one of the real authors of the letters. Some scholars consider the letters that were written in the ʿAbbāsīd era to be the largest encyclopedia of knowledge in the ancient Arab heritage, this is because it collected the most beautiful from everything. It dealt with great depth many issues, including life, philosophy, interpretation, ḥadīṯ, tafsir, magic, talismans, Sufisim, and all fields of knowledge of their era. Overall, we can conclude that although al-Tawḥīdī's views are very clear towards ʾĪḫwān al-Ṣafā he tried to mention, describe, and present them without being offensive and while maintaining and open mind. Moreover, ʾĪḫwān al-Ṣafā belief that man arises from animals, and thus they precede Darwin by centuries, and precede doctors such as ʾIbn Sīnā in discovering the blood circulation, but the reader is later surprised by discussion on astrology and its influence (al-Ḥayūn, 2019).

In addition, the author explains that the letters put forward the idea of the state, the justice state, as if it were a living organism passing through the stage of growth, emergence, youth, and then old age. The spread of these letters came as no surprise as this century witnessed a vigorous energy in debate, and authoring, along to the political upheavals and the presence of influential

intellectual groups such as the Mu'tazilah. The letters began in the first collection on the topic of mathematics, then theology, then legitimacy and other topics. These letters were broadcasted and published between copyists, bookstores, this proves that the letter existed among the people (al-Ḥayūn, 2019)

Al-Ḥayūn, 2019 explains that ʾĪḫwān al-Ṣafā did not disclose their names or identities, it was said that they intentionally remained anonymous, out of fear of the authority. On the other hand, when the authors were hidden, the text becomes bright, visible, and strengthened, and it has value and status, as if they wanted to liberate the text or the ideas from the person and from the religious, political, and social parties. The letters appeared in the tenth century AD, the fourth Hijri. This was an era rich in intellectual and ideological controversy, in which groups appeared, opinions and intellectuals multiplied, the century witnessed increase in the libraires and knowledge organizations who focused on valuable manuscripts, along to increase of poets, authors, and literates. The fourth century AH/ tenth AD is a century of cultural, intellectual, and ideological prosperity, because Greek books and literature were translated by the state and its intellectual successors. In addition, Ḫalīfās and princes were interested in knowledge and spent large wealth on translations, sciences, and knowledge (al-Ḥayūn, 2019)

This era marked the cultural movement and was characterized by the flourishing of scientific and cultural life, named the golden age of science and knowledge. After the presence of great conquests and the convergence of cultures, there was an active movement of different cultural currents that met and debated with each other. Greek, Indian, Syriac and Persian cultures mixed with Islāmic culture, and the Persians and Indians citizens were educated in Arabic. Al-Tawḥīdī mentions that Basra was considered the starter point and the meeting place for men of

the East from various intellectual and cultural schools. In this century giant names appeared such as al-Tawḥīdī, abū ʿAli al- Maʿarī in the year 370 AH, Ibn Sīnā and al-Farābī, Ibn ʿAbbād who carried many great ideas not only in Baghdad but around the Islāmic ḫalīfā. abū al-Ḥassan al-Mas'ūdī – an amazing historian and geographer and traveler 346 AH/ 957 AD. Another is abū al-Ḥassan al-Aš'arī 324 AH and al- Aṣfahānī among others. In addition, the emergence of many sects such the Yazidi, the Šī'ā, the Būwayhīd state with Mu'tazila origins who believe in reason and openness, this opened the way for scientific debates and in the debates all parties attend such as the Šafi'ī, the Šī'ā, and the Jewish. This age witnessed the emergence of the science of theology, Sūnnī theology, and Sunni principles, and Ḥadīṯ books appeared among the Šī'ās (al-Ḥayūn, 2019).

Al-Ḥayūn, 2019 explains that initially the name of ʾĪḫwān al-Ṣafā which has a romantic appeal was first mentioned in Kalīkā wa Dūmnā in the dialogues of Ibn al-Mūqafʿ 146 AH and was mentioned in some pre-Islāmic poetry. The meaning of Ikhwan is brotherhood or serenity between brothers, in addition, they called themselves the people of justice, and unity, and the people of Šarī'ā. But the thing that defeated the brotherhood is seeking the just state, where all members are one group and under brotherhood bond. Here, the members suffer from no problems or exploitation, and this need is very clear in the political letters as their aim and ultimate fancy is the ideal state. Many great scholars attributed the letters of ʾĪḫwān al-Ṣafā to the extremist Šī'ās and the Rafidah party. While ʾĪḫwān al-Ṣafā themselves criticized the Ismā'īlī party and this proves that they don't belong to them. in addition, there was rumors that ʾĪḫwān al-Ṣafā were Ismā'īlī, if so, one would wonder why they did not join the Ismaili ruler in Egypt which was going to provide safety and progress for them? When reading the letters, the reader

will assume that the doctrine of these people is Šī‘ās, on the account that they believe in the special relationship between ‘Alī and Muḥammad, may God’s prayers and peace be upon him, but on the other hand they do not believe in the expected the mahdī nor they support the grief of ‘Ašūrā because they believe it fuels revenge between Muslims. Therefore, ʾĪḫwān al-Ṣafā can’t be Šī‘ā and reject the idea and the practice of grieving ‘Ašūrā (al-Ḥayūn, 2019)

In al-ʾImtāʿ wa al-Muʾānasah al-Tawḥīdī mentioned their names despite their attempt to conceal their identity. During his conversation with the Minister al-Tawḥīdī mentions five names of the authors of the letters and they are Zīad bīn Rīf‘ā, Abū Sūleimān al-Maqdīsī – Islāmic philosophers, abū al-Ḥassan Alī al-Zanjānī, Abū Aḥmad al -Mahrājī, and al-Awqī.

At the same time, al-Tawḥīdī mentions that one cannot be certain of the names of the authors of these letters, and the choice to hide their names was part of their new strategy that seeks to focus on human and knowledge outside of traditional classifications.

For the sake of research and science, it is important to state what we know about these letters as we find them to be and from our reading we find that these letters include various scientific, philosophical, and social topics as preceded and it is clear that the book was written by a group of intellectuals who believe in the ability of culture and science to develop society, and although many attributed the ʾĪḫwān al-Ṣafā to different parties, such as the Mu’tazila or the al-Bāṭīnīyā, but the ʾīḫwān did not show or state their support to any group or party, therefore it is an illusion to attribute them to a political or fīqh group. This is because they did not side or affiliate with anyone and sided only with the human.

Therefore, it seems like the ʾĪḫwān al-Ṣafā were right when they concealed their identity and their names from the public, because these types of ideas should be introduced gradually to the public to prevent shocks. The declaration of such beliefs will create a huge problem socially, religiously, and politically. ʾĪḫwān al-Ṣafā were no supporters or defenders or any political movement and preferred to focus on the cultural transformation of people. For example, the letters raise the idea of mixing Šarīʿah and philosophy. ʾĪḫwān al-Ṣafā believe that the Šarīʿah was desecrated by ignorance and the addition of legal experts, so it must be purified by philosophy because philosophy contains doctrinal wisdom (al-Ḥayūn, 2019).

Many of the topics discussed in these letters are very sensitive as they for example compare philosophers to profits and mixing between what was proposed as divine and what was proposed as human. Despite that, they did not explicitly deviate from the line of Islām, but they raised many doubts. It is clear that out of fear from religious authority they did not openly express their beliefs, just as al-Tawḥīdī would not talk about this group to the minister expect because he asked too. To be fare the researcher would not find many positive reactions or opinions about the letters, except what al-Tawḥīdī mentioned in al-ʾImtāʿ wa al-Muʾānasah in the night number seventeen (al-Ḥayūn, 2019).

The writers of ʾĪḫwān al-Ṣafā despite all that was said about them, did not consider themselves to be part of any party, and perhaps their lack of affiliation with any group contributes to alleviating the sectarian fever and the conflict of groups in which we live. The author explains that the seriousness of these messages lies in the absence of the author and the presence of the text is a presence that enhances the authority and presence of the text, as it is strong and effective, and these messages derive their strength from their ideas and not from their

writers. Through religious dominance it is not strange of the culture at that time and in our time that the book of the of al Safa was faced with a flood of accusations of takfir/ infidelity. For example, great scholars have evaluated it such as Abu Hamid al-Ġazalī almost less than 100 years after the publishing of ʾĪḫwān al-Ṣafā. Al-Ġazalī criticized and praised them, criticized that they mixed the ḥadīṯ of the Prophet and Sufi words and described as "luring of the ineffective and the unfruitful", al-Ġazalī considered them heretics along with the rest of the philosophers. Ibn Taīmīyā on the hand was not as acceptance of them, he considers their words to be blasphemy and slander and that they combined profanity with ḥanafī, and this is atheism and arrogance at the same time. One could say that all ideas of ʾĪḫwān al-Ṣafā are Greek influenced, especially that they considered their philosophers to be prophets as al-Ġazalī stated but can't conclude that all the ideas belong to Greek (al-Ḥayūn, 2019).

The author explains that many orientalists were influenced by these letters as they are considered one of the historical and heritage foundations on which Arab and Islāmic culture was based in various fields. The letters of the ʾĪḫwān al-Ṣafā left an impact on many of what we have received from the results of the great thinkers and writers, especially al-Maʿarī who was influenced by the letters and wrote the book of Lūzūm mā la Yalzam or al- Lūzumīyāt as a result which is considered one of the most important books of thought, along to ideas on criticism of religion, legal philosophy, and social class. ʾĪḫwān al-Ṣafā letters also impacted Ibn Ḫaldūn after 500 years of its publication. The influence is visible in its introduction in particular, and issues such as the concept or definition of state and the graduation of creation in nature (al-Ḥayūn, 2019).

From our readings we find that this letter exposes the truth and remove the doubt about al-Tawḥīdī belonging to ʾĪḫwān al-Ṣafā, in fact in this letter al-Tawḥīdī proves time after time that he did not agree with their opinions about rejecting Šarīʿah which to him is the word of God given to us by his messenger. On page six of part two of al-ʾImtāʿ wa al-Muʾānasah, al-Tawḥīdī writes describing the letters of ʾĪḫwān al-Ṣafā saying"

" فقال: هل رأيت الرسائل؟ قلت: قد رأيت جملة منها، وهي مبثوثة في كل فن نتفا بلا إشباع ولا كفاية، وفيها خرافات وكنايات وتلفيقات، وقد غرق الصواب فيها لغلبة الخطأ عليها"

(p, 5, para 3).

"He said: Have you seen the letters? I said: I have seen a number of them, and they are disseminated in every art in fragments without satisfaction or sufficiency, and they contain myths, metaphors and fabrications, and the correctness drowned in them due to the predominance of error in them" (al-ʾImtāʿ wa al-Muʾānasah, p. 5, para 3).

On different pages al-Tawḥīdī uses the word alleged, claimed, and the word stuffed describing the beliefs of ʾĪḫwān al-Ṣafā saying:

" وزعموا أنه متى انتظمت الفلسفة اليونانية والشريعة العربية فقد حصل الكمال"

" وأدعوا أنهم ما فعلوا ذلك إلا ابتغاء وجه الله عز وجل"

" وحشوا هذه الرسائل بالكلم الدينية والأمثال الشرعية والحروف المحتملة والطرق والموهمة"

By now we know how strong al-Tawḥīdī 's argument or reason when he believes deeply in something, he does not use words such as the above. The fact that al-Tawḥīdī used descriptions as the mentioned indicates that he does not believe in it, otherwise, he would use the

unlimited supply of words and description he has to proof or legitimize the letters of ʾĪḫwān al-Ṣafā. In addition, he supports his argument with the opinion of his friend al-Sījīstānī which also refers to the doubt and accusation towards this letter and the lack of approval of what came in it. Al-Sījīstānī said describing the actions of ʾĪḫwān al-Ṣafā and their effort to create such a letter saying:

" تعبوا وما أغنوا،ونصبوا وما أجدوا، وحاموا وما وردوا، وغنوا وما أطربوا، ونسجوا فهلهلوا، ومشطوا ففلفلوا، ظنوا ما لا يكون ولا يمكن ولا يستطاع، ظنوا أنه يمكنهم أن يدسوا الفلسفة – التي هي علم النجوم والأفلاك والمجسطي والمقادير وأثار الطبيعة، والموسيقى التي هي معرفة النغم والإيقاعات والنقرات والأوزان، والمنطق الذي هو اعتبار الأقوال بالإضافات والكميات والكيفيات – في الشريعة وأن يضموا الشريعة للفلسفة".

(p. 6, para 1).

Al-Tawḥīdī, references his friend al-Sījīstānī's opinion on the impossibility of combining Šarīʿah law and philosophy and how the effort of ʾĪḫwān al-Ṣafā was insufficient saying:

" they thought that what was not possible and could not be possible, they thought that they could infiltrate philosophy - which is the science of the stars and the cosmos, the almagest, the magnitudes and the effects of nature, and the music that is the knowledge of melody, rhythms, clicks, and weights, and the logic that is to consideration of speech with additions, quantities, and qualities - in to Šarīʿah, and to include Šarīʿah to philosophy (p, 6, para 1).

Al-Tawḥīdī then states clearly that Šarīʿah have descended to us from God through his ambassador (the mediator between him and his creations).

"قال: إن الشريعة مأخوذة عن الله – عز وجل- بواسطة السفير بينه وبين الخلق من طريق الوحي"

(p, 6, para, 3).

And look here at al-Tawḥīdī 's denunciation of linking philosophy with religion, and that God perfected his religion and law and did not need to support Šarīʿah with the views of philosophy or other views of his creation and he said:

"لأن الله تمم الدين بنبيه صلى الله عليه وسلم، ولم يحوجه بعد البيان الوارد بالوحي إلى موضوع بالرأي".

(p. 9, para 1).

In addition, on page ten he explains that:

"The prophet is above the philosopher, and the philosopher is below the prophet, and the philosopher must follow the prophet, but the prophet does not have to follow the philosopher, because the prophet is "envoy" sent from God and the philosopher is not" (p, 10, para 1).

" قال: وبالجملة، النبي فوق الفيلسوف، والفيلسوف دون النبي، وعلى الفيلسوف أن يتبع النبي، وليس على النبي أن يتبع الفيلسوف، لأن النبي مبعوث والفيلسوف مبعوث إليه".

On page 18 he states that we haven't found any religion people from any religion say that philosophy can be tied to religion, he explains saying "look at the prophets Mūsā, Īssā, Ibrāhīm, Dāwūd, Sūlīām, Zakariyā, Yaḥyā, and Muḥammad, we didn't find any one them or any of their followers who would support the combination between Šarīʿah and philosophy and attribute these ideas to them.

" على أنا ما وجدنا الديانين من المتألهين من جميع الأديان يذكرون أن أصحاب شرائعهم قد دعوا إلى الفلسفة وأمروا بطلبها واقتباسها من اليونانيين، هذا موسى وعيسى وإبراهيم وداوود وسليمان وزكريا زيحيى إلى محمد صلى الله عليه وسلم – لم نحق من يعزوا إليهم شيئا من هذا الباب ويعلق عليهم هذا الحديث". (p. 18, para, 1).

Al-Tawḥīdī moves to documenting al- Māntīqī's opinion on ʾĪḫwān al-Ṣafā which also held the same beliefs of treating philosophy as human creation or matter and cannot be combined or matched to Šarī'ah saying:

" إن أبا سليمان يقول: إن الفلسفة حق لكنها ليست من الشريعة في شيء، والشريعة حق لكنها ليست من الفلسفة في شيء، وصاحب الشريعة مبعوث، وصاحب الفلسفة مبعوث إليه، وإحداهما مخصوص بالوحي، والآخر مخصوص ببحثه، والأول مكفي، والثاني كادح، هذا يقول نور العقل أهتدي به، وهذا يقول: معي نور خالق الخلق أمشي بضيائه ...."

" ʾAbū Sūlimān says: Philosophy is true, but it is not part of the Šarī'ah in anything, and the Šarī'ah is true, but it is not part of philosophy in anything, and the messenger of Šarī'ah is descended, and the creator of philosophy is not, one of them is receives revelation or word from God, and the other gain his knowledge from research, one is supported by higher power, and the other is hardworking, one is guided by the light of reason, and this one is guided by the light of the Creator of creation, and I walk with His light " (p. 18, para, 2).

Al-Tawḥīdī then uses couple of Quran verses to confirm that God Almighty connected knowledge with the mind, and that philosophy is taken from the mind, which is a limited entity, and Quran verses to support his approval of the revealed book of God, that it encompasses and gathers everything, and that we must obey this book even if our mind does not comprehend all its parts, and that Šarī'ah is divine perfection and philosophy is human perfection saying:

﴿ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴾. (العنكبوت: 43). (p, 19, para, 3).

﴿ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴾. (البقرة: 269). (p, 20, para 1).

﴿ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ ﴾. (الحشر: 2) (p, 20)

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴾. (النساء: 82). (p, 20)

Look at this last Quran verse that we will use how it explains al-Tawḥīdī ’s views on how human try to reason life using the capability of the mind (philosophy) but overlooking the afterlife.

﴿يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ﴾ . (الروم: 7). (p, 20)

Conclusion

ʾĪḫwān al-Ṣafā chose the literary message type for documenting their ideas. This is considered the mother of literature because it can include all other literature types such as poetry, storytelling, and narration. Their choice to conceals their names and cutting off any opportunity or evidence linking them to any group is intended brilliantly and part of the structure of the messages. ʾĪḫwān al-Ṣafā cannot be linked to the Ismailis party because the letters have criticized the Ismailis themselves. In fact, they criticized most of the existing sects, including Sunnis, Šīʿās, Mu'tazila and others, on the other hand, they believe that there is truth in every religion and every party, and that each human carries part of this faith in his/her heart. They painted this peaceful picture amid a time where each party is lurking the other one. They employed truth and logic as the main pillars of life and managed to erase all evidence that ties them to anyone as they belong to one group, they belong to all groups and all groups belong to them.

Fārūq, 2018 a professor of Arabic literature at University of Milan believes that **t**hrough these letters ʾĪḫwān al-Ṣafā wanted to find a text that would bring them together again, a text that would help heal the body of the Islāmic Ummah that was colonized, divided, and destroyed. Accordingly, through these letters they established a neighborly relationship between Islām and the rest of the religions. Thus, they were the first people to talk about the other, not only from the

perspective of tolerance, but from the perspective of necessity as Fārūq, 2018 explains. They preceded all schools of thought in that, they put forward what is beyond tolerance (which is making an effort to accept the other, which is uncomfortable for me). Fārūq, 2018 explains that this is an established fact in the existing texts is that they did not deal with the other from the perspective of tolerance but rather understood the meaning of the other existing. They put forward the idea that a person should defend the other's right to exist because existence is necessary for me to continue to exist. With that they surpassed those who preceded with human rights idea. What was mentioned in the letters can be built upon, and this is more in harmony with the Islāmic heritage, as we cannot know in the absence of the other, because there is no knowledge without difference, and the multiplicity of colors is what allows us to be creative, to create and produce knowledge, which is from Quran verse "and we made you into peoples and tribes so that you can get to know each other" which goes beyond the idea of tolerance as well. Because it is an acknowledgment of the truth and reality, which is acquaintance and coexistence, and acquaintance here does not mean getting to know the other person, but rather the continuation of the search in oneself and the other in order to produce knowledge and continuity in this (Fārūq, 2018).

After analyzing the night of the 17th in al-ʾImtāʿ wa-l-muʾānasa, we conclude that al-Tawḥīdī was able to deal with the ʾĪḫwān al-Ṣafā with s sophisticated scientific manner, as he focused on the knowledge they transmitted and the lofty goal which they preached and that is the elevation of man and his development in society, the rejection of hatred and the urging of brotherhood and justice. This indicates the benevolence of al-Tawḥīdī and the purity of his heart, which is something that appears constantly in his writings. The second point is that he was able

to ignore the sectarianism or affiliation of this group whether they were Šī'ā, Rāfiḍā, or Mu'tazila which is unlikely, or if they were philosophers referencing Greek then he treated them exactly as scholars deal with each other in our present time, such as accepting some ideas that he agreed with and refusing others that don't agree with. For example, scientists agree with Darwin in parts of his theories about the evolution of organisms and plants, while disagreeing on other parts, all in relation to their Christian, Jewish or Muslim beliefs.

We find that scientists from different background accept scientific theories from European, Christian, Jews, or atheists and apply them in universities and academic institutions. It is most likely that the culture and society at the time of writing the letters of ʾĪḫwān al-Ṣafā in that century could not make this separation, that is, people could not take the good from knowledge and leave what was not good or what they disagreed with. Nevertheless, we commend al-Tawḥīdī 's method in mentioning the ʾĪḫwān al-Ṣafā and mentioning the opinion of al-Sījīstānī and al-Maqdīsī in them, while leaving them the respect and the right to practice thinking and learning while not affecting his religion or his background.

Here I see a scholar who was able to transcend the boundaries of his culture and society, for ʾĪḫwān al-Ṣafā were ignored or left alone due to the sensitivity of what they wrote. However, one can't confirm whether this is an advantage in al-Tawḥīdī, except that he was able to employ the mind, accept the other and open the way for the argument while preserving the reference to religion. This proves that the higher a person is in knowledge, the stronger he is in accepting different opinions and responding to them without influencing him.

We can admit that the ʾĪḫwān al-Ṣafā formed a positive conviction against the sectarianism that spread in their time and is spreading in our time. They ignited hope for the rise

of Arab and Islāmic thought, nevertheless their letters contained truth and falsehood, as is the case with the rest of history and heritage books. Yet they were distinguished from others in their open mind and raising scientific, realistic, rational, natural, and social issues, at the same time, surprisingly, they raise issues about fortune-telling and magic and criticized debate and dialects, which contradicts with mental openness and love of philosophy

ʾIḫwān al-Ṣafā presented great philosophical ideas and opinions, ideas that are surprising to come from Muslim people who lived in an Arab and Islāmic environment and culture, ideas that can develop and grow and build up on, but we cannot say that they presented a methodology or theories, and this is because theories need research and scientific testing which happens by experience, repetition, and observation. ʾIḫwān al-Ṣafā likened the multiple religions to multiple medicines, and just as there are many medicines that can cure human illness without contradiction, so they belief different religions can cure without contradicting one another. These letters attempted to merge between the different parties and tried to impose the idea that the true religion is the religion that accepts all religions, and that the virtuous or perfect human is that human who does not bear hatred in his heart towards anyone, and that Islām is a religion of association and acceptance of the other, and accordingly they preached for the multiplicity of religions that claim to treat patients and their multiple diseases.

The Phenomenon of Psychological Alienation in al-Tawḥīdī's Writing

When analyzing al-Tawḥīdī's literature closely one would touch his desperate attempts to reach psychological balance, comfort, and happiness considering the painful reality that surrounded his life, including the loss of parents and an unhappy childhood characterized by misery and poverty. Despite that he struggled against this agony and sadness and delved into different cultures learning from everything that is beautiful and distinctive. This created a unique writer and philosopher with an interesting and graceful style that is unlike anyone else.

However, all attempts by al-Tawḥīdī to harmonize and integrate with his environment failed. He could not unify with a family member, a brother, a child, a wife, a companion, a friend, or even own a good childhood memory, even his employers casted him out and did not accept him. This increased the gap between al-Tawḥīdī, the people and the environment resulting in a life filled with painful psychological alienation and this was evident in all of his writings. In fact, there is hardly any text of al-Tawḥīdī that does not express in some way his psychological, spatial, social, political, and even ideological alienation in addition to his loneliness and his deep sense of separation from those around him. This led to the emergence of a unique literary style, sometimes sultry, pessimistic, complaining, gentle at other times overflowing with feelings, emotions, and faiths. We can say that the life of alienation in its various forms is one of the most important challenges that al-Tawḥīdī suffered from in his life, this is because of its negative effects and psychological and social consequences on him, especially as it extended from the periods of his young youth to his old age. This in result led to his exposure to many challenges, mental illnesses, and suffering.

When considering the meaning of alienation science describes alienation in different manners, here, we highlight the important ones focusing on the psychological meaning of the concept. Alienation is the "state of being alienated or estranged from something or someone: it is a condition of the mind" in fact it is "the basic form of rootlessness" (Saleem, 2014). Alienation means loss of belonging, loss of life meaning, and loss of self-confident. It means to separate from self, from feelings and beliefs. Al-Dreesawy explains that alienation is related to major ideas including sociology, social science, law, psychology, philosophy, and humanities (al-Dreesawy, p. 4). Therefore, the concept of alienation holds a complex meaning that contains overlapping and interdependent meanings. For example, alienation means to be alienated from oneself, to feel estranged from environment and others around, but at the same time it is characterized by lack of self-confident, poor affiliation with others, helplessness, poor social connection, and inability to belong. Due to that it is essential to deal with alienation as a psychological state that comes as a result to certain situations, and this was clear when analyzing al-Tawḥīdī, his struggle and suffering with self, family and society was visible as a result of certain situations. Al-Tawḥīdī's text revels the disturbance in relationships and change in life functions, activities, and communication. Al-Tawḥīdī's trouble appear such as feeling of isolation from others, constant complaint of lack of friends, relative, or person who shares harmony in thinking and feelings. This led to his alienation from himself, and surroundings appear clearly.

It is not determined if al-Tawḥīdī had an awareness of the conflict between himself and the surrounding environment, but we can say that this awareness was embodied in a sense of non-belonging, hatred, resentment, anxiety, and the accompanying physical or psychological

symptoms such as feeling of losing the meaning of life, which led to further isolation from people. Whether al-Tawḥīdī was aware of the psychological alienation he lived or not we can determine different types of alienations he suffered from. ʾAl-Qaīsī (2012) prepared an informative study on the issue of alienation in al-Tawḥīdī's life and writing. Here we discuss the types, the reasons and the consequences of alienation on his life. The first one is **spatial alienation**; **الاغتراب المكاني** this came as a result of al-Tawḥīdī traveling and moving to different countries in search for the good living or in fear for his life. Al-Tawḥīdī tried to form close ties with the minsters and the groups around him in every country he traveled too but, was not able to form a bond with the land or the communities. He lived not belonging to any country or city or even ancestor's land. He even tried to join Ṣūfīsm when he traveled to Maccāh but was unsuccessful (ʾal-Qaīsī, 2012). At the beginning of the book al-ʾImtāʿ wa al-Mūʾānasah, al-Tawḥīdī describes his movement between cities, his torment with the minister who wronged him and ate his right saying:" that he moved to Baġdād after losing hope of the minister, after oppression, deprivation, hateful and ugly treatment, outrageous estrangement, ill-treatment, painful deceit, and negligence of reward after service" (ʾAmīn, 1998).

"قال: إنك تعلم يا أبا حيان أنك انكفأت من الري إلى بغداد في آخر سنة سبعين بعد فوت مأمولك من ذب الكفايتين- نضر الله وجهه- عابسا على ابن عباد مغيظا منه مقروح الكبد لما نلت من الحرمان المر والضد القبيح واللقاء الكريه، والجفاء الفاحش، والقدع المؤلم، والمعاملة السيئة، والتغافل على الثواب في الخدمة ، وحبس الأجرة على النسخ والوراقة، والتجهم المتوالي عند كل لحظة ولفظة" (al-Tawḥīdī, p. 3 & 4).

The second type of alienation is **cultural and social alienation الاغتراب الثقافي والاجتماعي**

Which became clearer through the sharp competition and strong envy between writers and scholars to gain the minister's satisfaction, but al-Tawḥīdī continued to focus on seeking

knowledge and learning. His understanding of his intellectual capabilities increased his feeling of cultural alienation because he was aware that because of his poverty despite his level of education and qualification he was still a failure. This caused more alienation from scientists and philosophers and created a despise reaction towards science and scientists. He was unable to integrate with intellectuals and philosophers, and the common people which caused him to despise both and alienate himself from both. **Social alienation** is described as a state of where the individual separates from society, a feeling alienation, loneliness and a lack of friendlessness and love with and towards others (ʾal-Qaīsī, 2012).

Here in a letter written by al-Tawḥīdī to the minister he asks him to share the blessings, and to be generous and refrain from stinginess. Not to consider him one with unknown a ancestry and unknown homeland:

" حل بي الويل، وسال بي السيل، أين أنا عن ملك الدنيا، والفلك الدائر بالنعمى، لم لم أقصد بلاده، لم لم أستمطر سحابه، أيها المنتجع مزن كلاءته، إرع عريض البطان متفيأ بظله، ولا تحرم نفسك بقولك إني غريب المثوى، نازح الدار، بعيد النسب، منسي المكان، فإنك قريب الدار بالأمل، رحيب الساحة بالمنى"..(al-Ṭanjī, 1992)

ولهذا قال ابن أبي الثيّاب

أبا الفَضل لاَ في الجِنّ أنتَ ولا الإنسِ ... وطبعُك طبْعُ الموتِ يُورد في اليبْسِ

The minister ʾAbū al-Faḍl neither he is human nor a Jinn.

كأنه يعافك أن تنظر إليه، أو يتقّزز منك إذا كلّمك؛ يتجعّد عليك قبل أن تلاطفه، ويردّك قبل أن تسأله، ويؤنسك قبل أن ترجوه، ويحرمك قبل أن تمتري معروفه، ويسفك دمك إن أكلتَ خبزه؛ والويل لمن أعرب عنده، واستمر في كلامه معه، أو تخيّر لفظة له، أو نشر أدبه.

As if he dislikes you to look at him or becomes disgusted if he speaks to you. He frowns at you before you touch or play with him, turns you away before you ask his aid, makes you friendly before you beg for him, forbids you before you ask for his favor, and sheds your blood if you eat his bread. And woe to those who express themselves to him, continue to speak to him, choose a word for him, or spread their literature. Al-Tawḥīdī's inability to communicate and integrate with society grow stronger with age, especially his inability to accept customs and culture, this resulted in further isolation of himself from others.

The third type of alienation is **psychological alienation**, which is described as lack of harmony, dissatisfaction, and comfort with oneself and with others, which results in a feeling of disappointment and isolation. And psychological alienation also comes as a result of spatial, social and cultural alienation. This is alienation on more than one level and causes dispersion, a pessimistic view of life and mistrust of people, and all of this was manifested in the writings of al-Tawḥīdī and in his behavior towards himself and others.

Here is a sad comment by al-Tawḥīdī in al-ʾImtāʿ wa al-Mūʾānasah saying that he left the door of the minister back to the city of peace with no money and no ride and that the minister did not pay him for his work for the period of three years. This is in response to the fact that the minister has ordered him to copy and write hundreds of papers but, al-Tawḥīdī being the elite philosopher and thinker felt that this job is beneath him and was left with disappointment and despise:

" وجرت أشياء أخر كان عقباها أني فارقت بابه سنة 370 هجرية راجعا إلى مدينة السلام بغير زاد ولا راحلة، ولم يعطني في مدة ثلاث سنين درهما واحدا ولا ما قيمته درهم واحد".

And another as Mūbārak (2021) tells us where he describes saying I was forced to sell my religion, my honor and was forced to engage in hypocrisy, and immoral acts.

"ولقد اضطررت إلى بيع الدين والمروءة وإلى تعاطي الرياء والسمعة والنفاق، وإلى مالا يحس بالحر أن يرسمه بالقلم"

If we consider the reasons of alienation in al-Tawḥīdī's life, it is clear that alienation came as a result of combined and multiple reasons, factors and situations that came together to produce this state. Combined reasons that can be summed as familiarly circumstances, political, economic, and cultural circumstances. The fact that al-Tawḥīdī was raised deprived from family love, and belonged to the poor class., increased his avoidance from friends and society as he belonged to the unwanted class. Economic reasons have strong influence towards al-Tawḥīdī's alienation as the middle class disappeared and only poor class and upper rich class appear. Another reason is the political reasons, and the deterioration of the political situation in the state, the weakness of the ruler, the conflict between the powerful, the widespread of corruption, and the people's distance from religion appeared.

Undoubtedly, the issue of alienation developed with al-Tawḥīdī's life, and this was clear in the book of al Ṣadãqa wa al Ṣadī. The book is an example of the pain and sorrow that al-Tawḥīdī' suffered from because of psychological and social alienation. It describes how lonely he was and the fact that he lost all hope of mankind and lost hope of finding the true friend. It is true resonance his experience. Although he conveys in the book all that is known about the descriptions of the true friend and friendship, this transmission is nothing but an echo of the pain he feels and the sadness he suffers from. Here are some of al-Tawḥīdī's thoughts on friendship:

قال الشعبي: تعايش الناس بالدين زماناً حتى ذهب الدين، ثم تعايشوا بالمروءة حتى ذهبت المروءة، ثم تعايشوا بالحياء حتى ذهب الحياء، ثم تعايشوا بالرغبة والرهبة، وسيتعايشون بالجهالة زماناً طويلاً.

People coexisted with religion for a long time until religion went away, then they coexisted with chivalry until chivalry went away, then they coexisted with modesty until modesty went away, then they coexisted with desire and fear, and they will coexist with ignorance for a long time (ʾAmīn, 1998).

Comparison to One Thousand and One Nights

" إن امتلاك المعرفة يكمن في القدرة على بعثها وإحيائها من جديد" ميساء الإبراهيم

Similarities & Differences between al-ʾImtāʿ wa al-Mūʾānasah and ʾAlf Līlā wa Līlā

"Writing is the linguistic communication tool by conveying the idea to the reader or listener. As described by Ibn ḫaldūn, writing is an honorable art in which the audible words indicate what is in the soul, and it is a workmanship that distinguished man from animals" Ibn ḫaldūn.

	Al-ʾImtāʿ wa al-Mūʾānasah	**Shared Features**	**ʾAlf Līlā wa Līlā**
Time,	Tenth century		The oldest copy found is dated to the thirteen centuries.
Place &	ʿAbbāsīd Ḫalīfā	If we consider that the origin of ʾAlf Līlā wa Līlā is Arabic, then both books share similarities of the cities mentioned such as Bagdad and Basra.	ʿAbbāsīd Ḫalīfā
Author	Author is known al-Tawḥīdī		Author is unknown Multiple authors and cultures kīlīṭo (1996) explains in his preface that this book is not read as the rest of the books, as it holds something magical, hidden, and terrifying at the same time. The end of the book determines the death of the author or narrator.

			Many authors and critics believe that the original author of this book is unknown and that a group of authors worked on writing it since it is a book that allowed the addition of stories (kīlīṭo, 1996). Scholars believe that the origin of the book is from Persian and Indian stories. The book was translated to different languages include French, English, Arabic and Turkish. But many argue that if the book originally was not Arabic then the stories would include foreign cities from Persia and India, but we find that the cities noted in the stories are Arabic cities such as Baġdād, Cairo, ḥalab, Dīmašq, and Baṣra (kīlīṭo, 1996).
Main Characters	Ibn saʿdān- the minister ʾAbū ʾal-Wafā ʾal-Mūhandīsī ʾbū Sūlimān al manṭīqī		The king-Šahrāyār The minister's daughter Šahrāzād The minister

	ʾAbu al-Faḍl Ibn al- ʻAmīd al-Ṣāḥīb Ibn ʻAbbād		Legendary figures such as Sindībād, who lived during the ʻAbbāsīd Ḫīlāfāte, and his travels from Baġdād to the regions of Africa and South Asia (Rabābīʻā, 2022).
The Literary Majlīs Concept		Both books fall under the principle of literary majlīs. (kīlīṭo, 1996), presents us with interesting questions and says that the book presents us with an image of oral communication, through which stories are told, but the reader is surprised when the book is turned in to writing down and documentation of the story and producing a book. Then he wonders, and he says, who is able to pass the story from the oral to written? Who is the narrator and who is the author? (kīlīṭo, 1996). The similarity between al-Tawḥīdī and Scheherazade in appearing in	

		the role of the carrier only and the narrator of these stories or information. Scheherazade appeared in the role of the narrator in order to save her life and to preserve the element of suspense and anticipation for the next night, while al-Tawḥīdī showed himself in the role of the narrator in order to save his life as well from the oppression of the Būwayhīd ministers (kīlīṭo, 1996). The two are similar in the manner of delivery in – it is said, it was said, and I heard. It is said that Šahrāzād composed her stories from books she collected, as she owns a thousand books, and she studied medicine, poetry, history, and the words of the wise men and kings. If we assume that this is true, then it will be similar to al-Tawḥīdī who collected his	

		wisdom and knowledge from reading books and studying with the elites (kīlīṭo, 1996). kīlīṭo says that Šahrāzād awakened the books by opening them and narrating the information and stories to the outside, and likewise al-Tawḥīdī awakened the books by conveying the information and the knowledge in his possession. The nights or majlis of al-Tawḥīdī begin with oral narration and dialogue with the minister, then he moves on to write down and documenting what went on. the nights with Šahrāzād begin with oral narration as well, where only the king is authorized to give order to document the stories (kīlīṭo, 1996). The writer quotes that the king ordered the clerks and historians to write down all the stories that took place	

		between him and his wife on those nights, and that they wrote them and collected the biography of One Thousand and One Nights in thirty volumes. Just as ʾAbū ʾal-Wafāʾal- Mūhandīsī ordered al-Tawḥīdī to write down what happened between him and the minister of dialogue in the majlis of al-ʾImtāʿ wa al-Mūʾānasah. In the two comparisons, we cannot ignore that there might be information, or stories that were not documented, either because al-Tawḥīdī wanted it that or wanted to keep it for himself, or in Šahrāzād's case because the king did not want it to be written down and wanted to keep it for himself as well (kīlīṭo, 1996). The writer describes the book and says it is a confined book that no one has the right to view except by order of the king.	

		In comparison, the meetings of al-Tawḥīdī and the minister were confined meetings that no one had the right to view or know its content except when al-Tawḥīdī wrote it down, rather at the beginning he might have written it down for his friend ʾAbū ʾal-Wafā ʾal-Mūhandīsīā only as he tells him in the book to protect it and keep it from the eyes of people and do not show it to readers (kīlīṭo, 1996). With regard to the oral narration, the narration function is for Šahrāzād and al-Tawḥīdī, as the king is in the Thousand and One Nights and the minister is in al-ʾImtā‘ wa al-Mūʾānasah are in the position of the listeners, unless the minister asks questions or engage in a discusses with al-Tawḥīdī. here we can say that	

		Šahrāzād was the narrator at first when reciting the story to the king and the narrator for the second time for the copyists when they wanted to write it down (kīlīṭo, 1996). While al tawhid is the first narrator and writer in the documentation. We can also compare Šahrāzād 's fear and suffering with authority and the mad king who kills women every morning with the suffering of al-Tawḥīdī from authority, politicians and the madness of the minister who could oppress him (kīlīṭo, 1996).	
Similarity of the Sequence	Sequence of the book of meetings or majlīs.	Similarities are presence	Because Šahrāzād wanted to save her life and the life of village women, he proposed stories that will not end and will continue on for days. Sequence of the book of nights.
Reality & Fiction	al-Tawḥīdī used several types of writing styles in	Fiction, as (Rabābī‘ā, 2022)	Included creative, imaginative, artistic, and persuasive style.

	this book including creative, imaginative, artistic, persuasive, scientific, academic and even functional writing. al-Tawḥīdī's writings conceal different dimensions, such as the verbal dimension (such as words, the linguistic styles and templates that the writer chooses, and the meanings he wishes to convey) (Rabābīʿā, 2022). And the moral and cognitive dimension (which is the information, facts, ideas, meanings and experiences that a person obtains through conscious reading, education and experience). al-Tawḥīdī's style appears in **objective/ neutrality writing**, as he tries to distance himself from his opinion. He delts	refers to, is any work that contains fictitious characters or events. Although al-Tawḥīdī states clearly that the written is what actually happened in the meetings, but one cannot dismiss the idea that some of it is fictional. Using fictional style which depends mainly on the imagination and talent of the authors the two books aimed to translate thoughts, feelings, sensations, and emotions. and then transmit it to others in a high literary style; In order to influence the souls of the listeners or readers, in a way that is similar to the emotion of the authors of these works. Creative or imaginative writing is characterized by going beyond ordinary writing, from mere elaboration to depth and	

	with things from a scientific or a critical side (Rabābīʿā, 2022). al-Tawḥīdī addresses the mind and thought and explains the facts, and among its characteristics is the detachment of imagery, the use of scientific terminology, accuracy in words, and objectivity in the presentation of thought. al-Tawḥīdī mixes **objective writing with literature**. He presents his attitude towards an issue, addressing the reader's emotion, and relied on imagination and depiction, and the use of appropriate linking tools for description and narration, and reliance on gentle words suggestive of feelings,	raising the quality of meaning. Both works were able to arouse pleasure in the reader, conveying a sense of beauty, and grafting the text with metaphors and metaphors to reach the reader's conscience.	

	this method allowed for the emergence of the al-Tawḥīdī and his personality in the presentation of thought (Rabābī‘ā, 2022). One of the most important types of writing that must be discussed is **functional writing**, and this is because al-Tawḥīdī considered writing this book as work or a job entrusted to him by ʾAbū ʾal-Wafāʾ al- Mūhandīsī, and during it he used letters, some of which appear to be a report. The purpose of functional writing? Is to express to perform a specific task and function in social and individual life. to achieve the desired and comprehend it, **In persuasive writing,** al-Tawḥīdī uses persuasive		

	methods and means to convince the reader of his point of view, such as argumentation, arousing sympathy, conveying information in a way that affects the interest of a particular position, and using the ethical method. He resorts to logic, emotion, or morality - and perhaps to religion - to convince the reader of his views (Rabābī‘ā, 2022). al-Tawḥīdī’s innovative and instinct style was specific and accustomed to his circumstances, skills, experience, and linguistic abilities. **Al-Tawḥīdī’s creative writing** showcased deep and mastery level of grammar, morphology, grammar, language, possession of great wealth, linguistic output, high culture, and		

	access to sources of knowledge (Rabābīʻā, 2022). Using these sources al-Tawḥīdī aimed to arouse pleasure in the reader, communicate a sense of beauty, and inoculate the text with metaphors to reach the reader's conscience. Through reading al-Tawḥīdī, his creative style was able to reveal his buried emotions (Rabābīʻā, 2022).		
Book's Style	Most nights began and ended within the same meeting frame, and the discussion rarely continued to the night after. It cannot be said that the book of al-ʾImtāʻ wa al-Mūʾānasah is a nonfictional story book, but rather dialogue, discussions and scientific, philosophical, poetic and literary meetings. al-	Both are considered a cultural heritage shared by more than one culture, in which it depicts life in societies, in which sects and opinions conflict because it represents different societies and different times. The two books are distinguished by the abundance of rhymes, the use of synonyms, and the use of "it is said that" style. The suspense style combines the	The book is one of the common tales that began orally and reached us in writing, collected in one book. In which time and space intertwine, and reality mixes with imagination. They are stories that tell legends, news of kings, thieves, people, goblins, animals, and everything amazing and supernatural. The reason for the name is most likely that

	Tawḥīdī transmitted the stories, information, opinions and ideas of the previous scholars, but while preserving the attribution of the information and the idea to its owner (Rabābī‘ā, 2022).	two books, as the reader gets excited and eager to know what will be said the next night. Using the method of too many gestures and overlapping stories that start one night and can continue for nights later (kīlīṭo, 1996). Directing the speech in the two books is almost the same, in both cases the writer directs the speech to the sultan or the minister, but there is a directive to the future reader as well. Between the writer, the listener, and the future reader. First of all, we believe that communication is achieved verbally, but it is just an initial stage, followed by documenting this communication (kīlīṭo, 1996).	the stories were told on successive nights in which they describe the Arab cities in the ‘Abbāsīd era (kīlīṭo, 1996). The book uses the technique of overlapping stories that start in one night and continue for several nights. These nights are dominated by romance, comedy, horror, suspense, mysteries, and crimes with unknown criminals. It is worth noting that it is within Šahrāyār's interest and safety to continue the story and move to a second night to ensure that she was not going to be killed. Through the story there is no interest or attempts to preserve the right to attribute the information presented to their owners (kīlīṭo, 1996). This book is featuring the presence of excitement and suspense, drama, science fiction, presenting riddles, horror and fear, mentioning

			goblins, spirits and monsters. This method increases the element of suspense, which prompts the reader to continue reading. With regard to science fiction, there was many stories mentioned, for example, the flying magic carpet, or what is known as the wind carpet, the magic lamp, Aladdin's lamp, Solomon's ring, mermaids, stories of galaxies and stars, the tree of immortality, and societies that include women only, or what is known as the Amazonian society (kīlīṭo, 1996).
Information of the Book	The transmitted information, which is discussed at a high level of importance, includes various types of sciences, theories, and ideas from different cultures, quoting scholars and philosophers from ancient times and from the era al-Tawḥīdī.		The information presented is real and fictional stories that list in an organized and sequential manner that aids the facts and details mentioned. The stories varied and included animal subjects, jinn, unusual beings, kings and sultans, wise men and madmen, magic and sorcerers,

	al-Tawḥīdī conveys information in an orderly manner that serves the question asked by the minister.		human beings, clerics, and manufacturers. The information is also diverse, including talk about life, morals, wisdom, rapture, myths, shamelessness, singing and obsession In addition to the huge amount of explicit sexual information or phrases that are rejected by public taste. There is also disrespect or insult to religions It is also worth noting that there are some sophisticated debates about the aspects of wisdom, good and evil between people (kīlīṭo, 1996).
The Forgotten Book		For different reasons both books went through a period of negligence. (Rabābīʿā, 2022) explains that the book of one and one thousand nights was neglected for many reasons one of is that the written language contained slang	

		words and phrases which reduced the value of the text. A second reason is that many scholars could not agree that these stories compose a literature text. Third reason is the massive use of imagination in the stories. This was not yet acceptable by the Arabic literature style. in fact, some scholars considered the book a book of lies and advised against selling or publishing. In addition, the lack of the elements of the model text, which should be similar to religious stories from the Qur'an and Sunnah as it was in the past, it was difficult to understand the text within the framework of literary and artistic creativity (Rabābīʿā, 2022).	
Presence of Cultures	Because al-Tawḥīdī's style depends greatly on offering		The book depicts the popular life of people, such as homes,

	different ideas and opinion from different cultures. Here the book depicts the life of aristocrats, the intellectuals' mental aristocracy lives, explaining their opinions, how they think, how they discuss, and what topics concern them.		cities, alleys, markets, amusement parks, and boys.
Presence of Poetry	Presence of poetry is very strong. Addressing stories, morals, and ethics Presence of elite poets such as ……		Presence of poetry is minimum and most poetry focused on glorifying God the almighty, praising God, and glorifying the influencers. Poetry also is a tool for offering advice, solutions, and warring. As well as pleading/ praying to the Creator. Topics include happiness, sadness, loss, separation, loss, and others (kīlīṭo, 1996).
Documentary Value &		Both the Arabic and the Western reader did not pay attention to the two books	This book influenced world literature greatly, and many great scholars, philosophers,

The Universality of Literature		until after many years, and interest in it returned after a long neglect for several centuries. This was a result of the Arab reader's awareness of the value of the Arab and Islāmic heritage, and the revival of the ancient texts. In addition, as a result of a change in the perception and the concepts of literature and art in the Western and Eastern Islāmic literature (Būḥūt, 2017). We can say that both texts, The Thousand and One Nights, and al-ʾImtāʿ wa al-Mūʾānasah, were able to resist time, neglect, criticism, and marginalization, and to preserve themselves. Būḥūt says, "The concept of the true text is timeless, because it relates to a characteristic that transcends time." (Būḥūt, 2017). The two books disappeared, were	and writers wrote and quoted from this book from different cities, cultures, and languages. we cannot encompass the names or the numbers of writers who were affected by this book such as Leo Tolstoy, Naguib Mahfouz, Tawfiq al-Hakim, von Goethe, Henry Fielding, and others (kīlīṭo, 1996). Many writers in the modern era were influenced by this book, its method of writing, and its prominent style of traveling to the imagination and crossing time and space. It is considered a source of inspiration for modern Arabic literature, and we say Ḥadīṯ, because ancient Arabic literature did not give great importance to imagination in the Middle Ages, where poetry had stronger presence. However, Western literature was influenced by the book

		disregarded, and left for centuries. We can say that both texts are provocative and exciting texts that arouse the reader's desire and curiosity to follow, read, and discover different worlds. The two books present more than text or language, it presents experience and transcendence to other worlds beyond the text of emotion, experience, feelings, ideas and space for interaction (Būḥūt, 2017). It also leads the reader to try to understand and translate the meaning of the text, and the interpretation behind the words, to reveal what the writer wants to convey to the reader in more than one way. However, the text of One Thousand and One Nights is characterized by the literary image and the wonderful, tumultuous, and supernatural	and translated it much earlier than Arabic literature (kīlīṭo, 1996). ʾAlf Līlā wa Līlā enabled the emergence of the cultural character of the environment and society during the Middle Ages. (Rabābī'ā, 2022) says that the Thousand and One Nights is the East with its customs, morals, religions, and peoples, and that it is the true image, so whoever reads it, it is as if he traveled to the East, heard it, and touched it with the touch of a hand. And these translations succeeded with great success over the centuries. In Europe, (Būḥūt says that the translations of One Thousand and One Nights were so successful that they were considered among the most influential and unique books that influenced society and publishing houses competed

		imaginary scenes, where is the al-ʾImtāʿ wa al-Mūʾānasah distinguished by calmness and balance while presenting a successive, calm and provocative literary text at the same time calling for the desire for more. Both texts cannot be considered local texts, or a text governed by a particular language or culture. Rather, it roamed different cultures, countries, and civilizations, and the book of One Thousand and One Nights enjoyed a greater publicity, as it was translated into more than one language thanks to its interesting literary character. On the other hand, we see that the al-ʾImtāʿ wa al-Mūʾānasah is a book that can come out to other cultures and be successful as well (Būḥūt, 2017).	for it (Būḥūt, 2017). For example, Voltaire states that "I did not practice the art of stories until after I had read The Thousand and One Nights fourteen times" (Būḥūt, 2017). He points out that the art produced by the people is an important source of historical and social knowledge. It describes the smallest details of eastern life in the Middle Ages and is considered an expression of the nation's spirit, aspirations, the secrets of its personality, and the spiritual, emotional and psychological character that characterized the Arab reader and his beliefs. However, there were two opinions regarding this book, an impressive opinion that considered the book a masterpiece, and another opinion that considered the book to be below the literary

		Būḥūt (2017) refers to the term universality of literature and says that the text must undergo several mechanisms in order to be included in international literature: 1- Translation 2- Consecration in one of the world capitals of literature 3- Literary criticism and 4- Obtaining prizes. We can say that the Thousand and One Nights is superior to al-Tawḥīdī's book in these four mechanisms, as it was subjected to many literary and critical studies, but it was not fully translated, and it did not win prizes. There is interest in the books of al-Tawḥīdī and the devotion of countries to special conferences to discuss his writings (Būḥūt, 2017). We see the similarity between the two books in the general framework of the	status, and European culture fought this text for a long time, because it departed from the well-known and balanced literary style and flooded the text with imagination or dreams. The text was met with an inferior judgment from western culture, and it was neglected for a long time, and the situation was similar in the culture or literary situation in the East (Būḥūt, 2017).

		literature of the majlīs or meetings, or the oral speech and in some of the characteristics that were exclusive to the book of al-ʾImtāʿ wa al-Mūʾānasah, such as dealing with authority, the literary character and the oral discourse first, then writing and documenting. But we cannot find similarities in the content of the nights only. Al-Tawḥīdī himself said about the book of One Thousand and One Nights in al-ʾImtāʿ wa al-Mūʾānasah: "Because of the excessive need for speech, falsehood is placed in it, mixed with absurdity, and arrived at what pleases and laughs, and does not result in attainment and realization of knowledge, such as jokes and all kinds of superstitions that fall into its	

		category." (kīlīṭo, 1996, p 23).	

Odd Night of al-ʾImtāʿ wa al-Muʾānasah

The Tenth Night

Surprisingly the reader finds himself in front of a new writer, a writer that is expert on animal studies, their diet, their anatomy, their surroundings. Reading the night number ten I found myself checking the cover book and asking, "am I still reading al-ʾImtāʿ wa al-Muʾānasah?" the tenth night starts on page 159 from the part one, and it was a result of the minister's request at the end of night nine to continue the succeeding meeting on the oddities and morals of the animals since they discussed human morals in the previous meetings. And to combine the two – human and animals morals- will result in sufficient insight in it, and a satisfactory remembrance. This is because God has given man the same strength as an animal and increased his exaltation over all as al-Tawḥīdī mentions (al-Tawḥīdī, p. 158). Al-Tawḥīdī dedicates this night to introduce a small chapter consists of 39 pages on the mannerism of animals, its classification, habitats, diets, description, and even behavior, moralism, and social relation (p. 159). The discussion of this night reveals the wide extend of al-Tawḥīdī 's knowledge in discussing the science of animals or zoology in modern description. Zoology is a branch from biology, it is the study of animals and animals' territory, it includes animal diversity, adaptation, genetics, evolution, and animal behavior. It is interested in all kinds of animals, their anatomy, physiology, social relations, and their environment (Mustafa, 2022).

Dr. Mustafa explains that zoology in modern terminology is the science that includes the study of the shape, structure, and functions of an animal, its methods of reproduction, and the transmission of its genetic traits in successive generations. Scientists try to answer questions about animals, their lives, their activity, how they belong to each other, how they evolve over time, how they interact with their environment and with each other, and how they affect each other and humans (Mustafa, 2022). It is not surprising that al-Tawḥīdī was interested in studying zoology, as he was the student of al-Jāḥīẓ, the most famous scholar and writer of the Islāmic and Arab worlds, who wrote the book Kitāb al-Ḥayawān.

which is considered the first comprehensive Arabic book on zoology. Kitāb al-Ḥayawān laid down the divisions and classifications of a wide range of animals which was never done in the Arabic language before, it is considered a scientific book, not a literary one because it is interested in zoology medicine, animals' illnesses, and disease. This book includes various sciences and knowledge, in addition to customs, traditions, fīqh issues, poetry, wisdom, and geography of lands and rivers. Kītāb al-Ḥayawān just as al-ʾImtāʿ wa al-Muʾānasah conveys cultural image of the ʻAbbāsid era and information on the geography of different countries. al jāḥīṭ demonstrated interest in the animal's nature, conditions, instincts, and the impact of the environment on it and the influence of the type of vegetation and trees around it.

In addition, al-Tawḥīdī learned a great deal from Ḥūnain Ibn ʾIshāq's knowledge, Ḥūnain wrote many medical books and articles. Zoology is one of the important sciences related to other sciences such as medicine, agriculture, nature, ecology, and water. It is not hidden from us those scientists use animals, insects, and birds to conduct experiments that will benefit humans later, such as experiments in genetic research, conducting experiments and surgery to

find optimal methods for the functions of organs, These experiences are also used to understand and try medical treatments and drugs (Mustafa, 2022). The logical question that preceded is how is zoology important to al-Tawḥīdī? how it is related to his writings? With our awareness to the lives of animals and the inhuman use of animals in the scientific experiments. Bedwell (2016) tells us that analyzing animals has played a vital role in the study of humans – human's anatomy, physiology, and psychology. In fact, modern science depends greatly on observing and using animals in scientific research, including anesthetics, vaccination, surgery, cancer treatment, neuroscience, steam research, and brain structure studies that influenced psychological theories (Bedwell, 2016). Add to that, research in psychology – behavior and emotional development and psychological disorders- has depended greatly on animal's experiments through observations and repetition.

Before we begin, it is necessary to mention that al-Tawḥīdī mentioned around ninety-two different animals, birds, and sea creatures, describing them, naming them, and telling us what he knows about them. Al-Tawḥīdī begins on page 160 with a **physical description**, starting with the teeth, the teeth of man, woman, cow, sheep, and goat, and relates the number of teeth to the length or shortness of life. The more teeth, the more years of life and life. During his speech about teeth, he moves on to describe one of the internal organs of the body, which is the heart. He says that the location of the heart in all animals is in their chest in the middle, except for humans, which tend to the left side. Al-Tawḥīdī 's style is present in moving between different topics and literary images, even on the topic of animals.

Al-Tawḥīdī moves quickly between topics, at one time he talks about the hair and its growth in birth stage in humans and animals and the change of hair during the years of life, then

he slides a line between paragraphs in which he explains the season times of desire for sexual relations in humans and animals, as males tend to yearn for it in winter more than summer. Then he moves to the birds' eggs, their shape, colors and the meaning of its shape and its impact on the gender of the bird. In addition, he describes the places of nesting of the birds, how the female bird can become sick if she was prevented from sitting on her eggs, and the different period of sitting on the eggs from one bird to another and mentioned that the pigeon is affected psychologically and will stop laying eggs if her feathers were plucked (p, 161). In addition, he mentions on page 169 that birds eggs have only two colors white and yellow and that fish eggs has only one color.

" كل ماكان من البيض مستطيلا محدد الطرف فهو يفرخ الإناث، وما كان مستديرا عريض الأطراف يفرخ الذكور".

" وجرّب من الإناث الطير أنها إذا لم تجلس على البيض تمرض".

" والحمامة إذا نتفت ريشة من ريشها احتبس بيضها أكثر مما لها بالطبع". (p. 163)

" بيض الطير فيه لونان بياض وصفرة، وبيض السمك فيه لون واحد". .(p. 169)

In a pleasant and quick note on page 163, the al-Tawḥīdī mentions the dolphin and says that it is a sea mammal, produces milk, and breast feed the youngsters, and that it can disappeared under water for thirty days without surfacing, he says:

" الدلفين، له لبن، ويرضع، ويحمل عشرة أشهر، وتلد في الصيف، ولا تلد في زمان آخر البتة، وربما غاب تحت الموج في الماء ثلاثين يوما لا يظهر".

Al-Tawḥīdī describes the mating of animals on page 164, he describes the mating of horses and cows their females, the months of their pregnancy and their birth, and he also describes the effect of wind blowing on the mating method of an animal called the al- Dūrāj. if the wind is north, they mate, and if it is otherwise, they get sick. In addition, he mentions the wind effect on the sex selection of the baby, is the wind was north the sex of baby is male and

described how the seasons of the year effects fish mating. On page 170 al-Tawḥīdī describes the mating between jaguar and bear, and between turtles and snakes. Finally on this matter, he mentioned that the Greek bulls had four horns and refused to mate with normal cows, instead they mate with female horses, and strange-looking horses were born.

" البقر تلقي أساسنها لسنتين، وإذا كثر نزو الذكور منها وحمل الإناث يكون علامة شتاء وجود أمطار وخصب وإناثها تطمث" (p, 164).

" إناث الخيل تضع أولادها في أحد عشر شهرا، أو في الثاني عشر" .(p, 164)

" الدراج إذا هبت الريح شمالا تتزاوج وتخصب وإن كانت جنوبية ساءت حالها ومرضت" .(p, 164)

" وما كان من السمك مستطيل الجثة فهو يخصب في الصيف" .(p, 164)

" إذا كانت الريح جنوبا كان المولود أنثى، لأن الجنوب إذا هبت رطبت، وإذا أشملت كان المولود ذكرا" (p, 159)

" الفهد ربما نكح الدب فيتولد بينمها سبع مختلف المنظر" .(p, 170)

" الأفعى إذا جامعها الذكر واسمه الافعوان تحولت إليه، فإن ظفرت به أكلت رأسه من شدة عشقها له" .(p, 170)

On page 170 and 172 al-Tawḥīdī describe and compare between the Arabian goats and the wild Greek goats, he describes their curly wool and how their horns contain rings that indicates the years of their life, and that they undertake care of the females in their old age, bringing food and drink for them.

" بأرض اليونان معزة جعدة الصوف، يقال لها المعزة البرية. ..... والعجب إنها تحفظ إناثها عند الكبر، وتتعهدها بالمطعم والمشرب تحمله على أفواهها" .(p, 170 &172)

Animal oddities and rarities

As for the strange animals or news of animals or their characteristics, he mentions stag, dolphins, hedgehogs, different kinds of whales, bats, as well as ants, mosquitoes, and bugs. Al-Tawḥīdī mentions the following:

For example, the characteristics of animal females and how the female wolf is different, as the animal females are characterized as weak with less courage except the wolf female, she is characterized as powerful, brave and fearless more than the males (p, 165).

" جميع أجناس الحيوانات إناثها أقل جرأة وأجزع، ما خلا الذئبة، فإنها أصعب خلقا وأجرأ من الذكور".

Al-Tawḥīdī continues to mention the news of animals especially the strange ones. He says that animals treat each other for their illness and take medicines from trees. For example, storks – big/ tall birds-, when they finish the battle, they bandage their wounds by putting wild thyme on the wound" (p, 167). On page 165 he mentions that horses get sick with a disease similar to rabies, and that they do not eat when they are sick, and that the dogs have three diseases, including rabies, gout, and angina. In addition, he mentions that camels are infected with rabies similar to dogs, and that the meat of the infected camel is not good for human consumptions. On page 172 al-Tawḥīdī tells us that animals eat certain things when they are sick, for example the dog eats wet ḥalfā᾽ if it gets sick, when the deer is sick, it eats a snake, when the hyena is sick, it eats a dog, and when the lion is suffering from tooth pain, it eats a dog (p, 172).

Al-Tawḥīdī tells us that the skin of the whale is used to protects against lightning strikes. This is why fishermen use it to protect their ships from lightning strikes in the rain. He also mentioned that seal skin is also used in medicine as socks to heal from gout (p, 175).

" اللقالق إذا خرجت من قتال بعضها تضع على الجرح صعترا بريا"

" الكلب إذا مرض أكل حلفاء رطبة".

والأيل إذا مرض أكل حية".

" والضبع إذا مرض أكل كلبا".

" والأسد إذا أكل كلبا فإنه يكون قد ضرس فيزول ذلك". (p, 172)

" ويعرض للخيل داء شبيه بالكلب وعلامتها استرخاء آذانها وامتناعها من العلف وليس لهذا الداء علاج إلا التسكين".

" الكلب له ثلاثة أمراض الكلب والذبحة – وهو القاتل لها – والنقرس".

" والداء الذي يقال له الكلب يعرض للجمال أيضا، وإذا كلب الجمل بخر ولم يؤكل لحمه" .(p, 165)

" ومن لبس جوربا من جلودها وبه نقرس انتفع به جدا" .(p, 175)

On page 168 al-Tawḥīdī mentions bees and honey, the different colors and types of honey depending on the summer or winter seasons. He also mentioned that the hedgehog lays five fake and unreal eggs that look like fat (p, 168).

" النحل تعمل عشها في زمانين، في الخريف والربيع، والعسل الذي تعمله في الربيع أشد بياضا وأجدود من الذي تعمله في الخريف".

In the science of bodies, their shape, and the relations of organs to each other, al-Tawḥīdī gives us an anatomical description of the hearts. He says that the heart of every animal has a sharp tip and is harder than the rest of its body. It is located in the center of the chest, unlike the human heart, as it is tilted to the left. And that there is no bone in the hearts of all animals, except for horses and a one type of cow (p, 169).

" قلب كل حيوان طرفه حاد، وهو أصلب من سائر جسده، وهو موضوع في وسط الصدر سوى الإنسان فغنه مائل إلى الناحية اليسرى، لإنه يكون بإزاء الجانب الأيسر...."

" وليس في قلوب جميع الحيوان عظم إلا في الخيل، وفي جنس من البقر".

During the night, al-Tawḥīdī tells us about the characteristics of animals in several pages. He describes the fast animals, and mentions the tiger and the mountain goat, and that the snake fears four: the hedgehog, the elephant, the deer, and the magpie, and the cowardly animals are the rabbit and the deer, and that some animals are distinguished by pride and egotism, such as the

horse, the peacock, and the rooster. For the animals who love the darkness are the bat, and the owl, while the animals who have the best eye sights are the osprey, the fawn, and the sparrowhawk and finally the animals who negates her little ones are the ostrich and the osprey (p, 177).

"السريع الحضر أربعة: القنفذ والفيل والأيل والعقعق".

" الجبان اثنان الأرنب والأيل".

" ذو الزهو ثلاثة: الفرس والديك والطاووس".

"نافي فراخه ثلاثة: النعام والغداف والعقاب".

" محب الظلمة ثلاثة: البوم والخفاس والخلد".

"ذو حدة البصر ثلاثة: العقاب والظبي والباشق" .(p, 177)

Towards the end of the night al-Tawḥīdī ends the animals news on the sea crab that changes his shell seven times a year, and form two ways inside his shell, one towards the water and one towards land and with this note al-Tawḥīdī tells us that the minister responded by:

"How vast is God's mercy, how many are God's soldiers, and how strange is God's work. I said, "Yes." and what is man's negligence of the right of God, who has this open kingdom, this bound ark, and these wonders that rise above perfect intellects by consideration and test after test. God created this world with different formation and disparate morals, so that the human being who is honored with reason finds the path to knowing his Creator and an explanation of the validity of his monotheism of him with what he witnesses of its wonders" (p, 195).

" ما أوسع رحمة الله وما أكثر جند الله وما أغرب صنع الله، قلت نعم وما أغفل الإنسان عن حق الله الذي له هذا الملك المبسوط وهذا الفلك المربوط وهذه العجائب التي تصعد فوق العقول التامة بالاعتبار والاختبار بعد الاختبار، وإنما بث الله تعالى

هذا الخلق في عالمة على هذه الأخلاق المختلفة والخلق المتباينة، ليكون الإنسان المشرف بالعقل طريق إلى تعرف خالقها، وبيان لصحة توحيده له بما يشهد من أعاجيبها".

The Eighth Night – the night of al sīfāfī and ibn matā

The Debate between Logic and Language/ Grammar

We do not forget, among the important nights, that unique night, which included a debate between ''Abū Sa'īd al-Sīrāfī and ''Abū Bīšr Mattā. Indeed, this is the reason that distinguish the book of al-ʾImtāʿ wa al-Muʾānasah, and that is the presence of two rare documents/ nights, one is the seventeen nights of ʾḫwān al-Ṣafā, and the second is the eight night which we will discuss shortly zespecially for the fact that al-Tawḥīdī used to mock scholars and writers who don't see the importance of the grammar as he says in Bṣāʾir wa al- Ḏaḫāʾr "that speech is like the body and grammar is like the jewels" ('Abbās, p, 180).

This debate came as a result of the minister's Ibn Fūrāt request from those present to delegate one of the scholars to debate ''Abū Bīšr Mattā and respond to him on the topic of logic. This is because Mattā explains that there is no way to know truth from falsehood, good from evil, argument from suspicion, and doubt from certainty except through logic. But the scholars hesitated about the subject, and in the end the choice fell on ʾAbū Sa'īd al-Sīrāfī to debate ''Abū Bīšr Mattā and to respond back to him. First ʾAbū Sa'īd al-Sīrāfī is a specialist in grammar and appointed as a judge in Baġdād. He studied the sciences of the Qur'an, grammar, language, fīqh, and others. He was forty years old at the time of the debate. He analyzed and explained the books of Sībawāh and wrote thousands of pieces and papers, in addition to many books. al-Sīrāfī was described as a ḥanafī follower, he fasts many days, and pray in groups, he held the judiciary for many years, had good handwriting, and was skilled in literature (said, 2021).

As for ʾAbū Bīšr Mattā Ibn Yūnīs, a scholar of logic, a reader of Aristotle's logic, and a translator from Syriac to Arabic, and has written many books on this matter. The debate began with al-Sīrāfī ‘s question to Mattā, saying, "Tell me about logic, what do you mean by it?" the debate continued to showcase the ideas of the logical philosopher and the ideas of the grammarian (said, 2021).

In the debate, questions revolved around defining logic and the Greeks’ specialization in logic, philosophy, and science which Mattā tried to master and confirm. Moreover, the debate discusses the idea that logic does not need language, while al-Sīrāfī tried to confirm that science came to the whole world, and that logic needs language. In this unique debate, al-Sīrāfī 's skill appears in persuasion, dialogue, debate, and the use of words and methods of persuasion, especially as he captured the larger percentage of the participation in the debate, while Mattā s participation was weaker. Al-Sīrāfī 's style was characterized by sarcasm, contempt, erroneousness, objection, and the use of words such as "This is ignorance, you made a mistake, you are mistaken, you leaned, and others." (p, 122).

In addition, this debate which was translated to different languages shows the importance and scarcity of these sciences that scholar’s debate with, namely grammar and logic, and the conflict between grammarians and logicians. Al-Sīrāfī excelled in the debate over Mattā, to the point that those present marveled at the eloquence of his tongue. Add to that the debate also shows the beauty and sophistication of the dialogue and its discipline. Despite the length of time, this debate still constitutes a good material for research and study today in the art of debate and in proving the importance of logic and its relationship to language and vice versa, and that the

mind agrees with grammar and language, and that we cannot reach knowledge of the mind without knowing the language (said, 2021).

The Twenty-Three Night

This night is also one of the special nights, as it is a night that al-Tawḥīdī devote it to the speech of the Messenger or al ʾAḥādīṯ, may God bless him and grant him peace. He started it directly with the ḥadīṯ of the Messenger, where he said: Prophet peace be upon him said the following. I have counted forty-nine ḥadīṯ of the Prophet in this night and noticed that al-Tawḥīdī starts each ḥadīṯ with the prayer for Prophet that says "peace be upon him" which is the special prayer for Muslims that is recited after mentioning the Prophet's name even to this day.

The ḥadīṯs include many social and human topics including human relationship with each other, human relation with God Almighty, the virtue of praying and turning to God, the virtue of charity and spending even in difficult times, forgiveness when one is able, etiquette in the relationship with the father and the way of walking with him and addressing him, the virtue of the ruler's justice with his people, the way of travel, the prohibition of exploring fortune telling, in the eclipse of the moon and the sun, and the virtue of Friday and celebrating it as if it is a holiday, even the human relationship with the animal and its discipline in the method of slaughtering in a gentle humane way and other ḥadīṯs in all human matters. It is worth noting that we cannot be certain whether all the ḥadīṯs are true or weak.

What raises the question on this night is al-Tawḥīdī's devotion to writing and reading these hadiths, and we cannot ignore the accusation of al-Tawḥīdī of heresy and belonging to the

Šīʿā sect or any others. Every ḥadīṯ that mentions the Messenger of supplication for him cannot come from the heart of a person who is not a believer, nor one that is not close to God Almighty.

We mention here some of these ḥadīṯs:

The Prophet, peace and blessings be upon him, said: “The three most difficult deeds are treating people with justice and protecting others from yourself, sharing/ giving a brother from your wealth, and thanking God Almighty in every situation.” (p, 92).

" قال صلى الله عليه وسلم: أشد الأعمال ثلاثة، إنصاف الناس من نفسك، ومواساة الأخ من مالك، وشكر الله تعالى على كل حال".

The Prophet, peace and blessings be upon him said “Charity given to the poor is charity, and charity given to the kin is two things: intimate connection and charity.” (p, 101).

" قال صلى الله عليه وسلم: الصدقة على المساكين صدقة، وعلى ذي الرحم اثنتان: صلة وصدقة".

The Twenty-Four Night

On the 24th night, al-Tawḥīdī discusses the nature of animals and the wonders of their behavior in comparison to human nature. He says that animals have learned to trick, scheme and gained intelligence from human, and those animals have well-known morals, actions, anecdotes and knowledge, and that animals differ in morals just as humans differ (part 2, p, 106). This night is interesting as al-Tawḥīdī

For example, he says that animals have different morals and temperaments according to place and time, and that the same description applies to them as humans, such as when we compare a dull person to a donkey, and in return we resemble the intelligent horse as if it were a

human being. We compare a thief to a mouse, a spiteful person to the elephant, and so on (p, 106).

Al-Tawḥīdī explains that had it not been for the resemblance and congruence in the original, the resemblance would not have been in appearance. He said: “And just as a human being is described as a mouse because he is a thief, or an elephant because he is vengeful, or a camel because he is a brute, so every animal is described according to its action, character, and what appears from it to be human (p, 106). People describe the stupid among people: as a donkey and described the intelligent of horses as a human being, and had it not been for the mixture in origin, essence, antecedent and element, this similarity would not have been in the apparent branch and the current habit in news and consideration” (p, 106).

In addition, al-Tawḥīdī tells us on page 107 about the different types of plants and the ideal soil for its growth, such as palm trees, bananas, and ideal places for their growth is warm environment and soft fertile soil, while other types of nuts and pistachios do not sprout except in cold environment and in mountainous soils. It is amazing the different roles that al-Tawḥīdī plays, as he moves in this night to what we can call geology or the science of layers of earth and rocks, which is concerned with studying or dealing with the physical composition of the earth, its essence and history. Science indicates that Geology is the study of the rocks, minerals, and the earth’s surface (Sharma, 2013). Within the next paragraph of the same page al-Tawḥīdī compares plants to mineral gems for nine pages which he mentioned that some scholars researched and counted about them and found 700 species of them. And he moves to tell us that gold, for example, is found only in sandy ground, mountains, and soft stones. And that silver, copper and iron are found only in moist earth, soft soil, and oily earth. al-Tawḥīdī describes

minerals and says that some of them are steel that does not melt except with intense fire, and that some of them do not break except by severe beating with an ax, such as sapphire and agate. Al-Tawḥīdī described salt, mercury, sulfur, arsenic, coral, amber, badger, and the method of amber formation on the surface of the sea in specific seasons. al-Tawḥīdī then explain that the origin of the formation of all minerals is watery moisture, dew and vapors that form and contract over time and occurrence (ʾAmīn & Azain, part 2, p. 108).

Here is a paragraph where al-Tawḥīdī explain the nature, the kinds of nature, and nature behavior:

" وقالت الحكماء الأولون، ها هنا طبيعة تألف طبيعة أخرى، وطبيعة تلزق بطبيعة أخرى، وطبيعة تأنس بطبيعة أخرى وطبيعة تتشبه بطبيعة، وطبيعة تقهر طبيعة، وطبيعة تخبث مع طبيعة، وطبيعة تطيب مع طبيعة، وطبيعة تفسد طبيعة، وطبيعة تحمر طبيعة، وطبيعة تبيض طبيعة، وطبيعة تهرب من طبيعة، وطبيعة تبغض طبيعة، وطبيعة تمازج طبيعة". (p, 109).

Translation of paragraph: "And the first sages said, here is a nature that gets along with another nature, a nature that sticks to another nature, a nature that becomes human with another nature, a nature that resembles a nature, a nature that conquers a nature, a nature that is malicious with a nature, a nature that is good with a nature, a nature that corrupts a nature, a nature that reddens a nature, and a nature that whitens a nature, Nature flees from nature, nature hates nature, and nature mixes with nature" (p, 109).

In this paragraph, al-Tawḥīdī uses verbs and descriptions to showcase nature components bonding or disbanding which is the core principle of geology. He explains that components bond or disband in nature, for example some components blend/ mesh together and he named this

process consisting, other component stick to others, while some bond amiable manner. Here is a collection of process he described for nature components: cling to, resembles another, come conquer others, some are malignant, some has good nature, some spoil others, some color others, some hate others, and some components intermix with others to form the earth landscape.

For example, he explains that there is no stone from the mineral stones that does not have intimacy between it and another component. he describes that harmony is manifested in the synchronization of diamonds and gold, if it is near gold, it acts as if it can smell it, then it sticks to it and clings, just as the lover would cling to his loved one. Also, like magnets and iron, they are two dry stones with clear intimacy between them (p, 109).

Al-Tawḥīdī goes on to say that as for the nature that can conquers another nature and tyrannizes it, it is like the nature of the mineral called al-Sūnbāḏj, it is a mineral that eats stones to death, softens them and makes them smooth. In addition, he describes mercury as one of these powerful overcoming metals, and says that if gold, silver, or copper were coated with it, it would weaken and loosen them so that they could break and crumble into small pieces (p, 110).

Then al-Tawḥīdī moves far from the topic of stone science and minerals, which is the soul and the spirit, then he ends the night with a good number of pages on the words of mystics and the beautiful words and prayers they chose (p, 111- 129).

Conclusion

" اللهم إني أسألك الحمد لك، والرضى عنك، والسكون إليك، والثقة بك، والقرار معك، فإن في الحمد لك زيادة، وفي الرضى عنك قربة، وفي السكون إليك توكلا، وفي الثقة بك إخلاصا، والقرار معك مصافاة" .(ʿAbbās, 1980)

It is fascinating how the era of al-Tawḥīdī ignored his work, and it is a fact that al-Tawḥīdī the incredible phenomena continued to be ignored in our century. To our modern day, only a small percentage know of him or his work, despite his contribution to the Arabic and Islāmic literature. Any picture we try to draw of al-Tawḥīdī will remain imperfect and incomplete. Although we cannot be certain of everything that has been transmitted to us over the centuries of this mysterious man, we can analyze his works that have reached us to see an aspect of his life or get to know part of his personality. He appears to us with the personality of the writer/ the literato who conveys to us the news of his time and the era of those from passed cultures. He is the scholar who excels in all fields, sciences, and knowledge. He is the historian who tells us about the news of other cultures throughout history, and he is the researcher, the logic debater, and philosopher who debates with Greek reason, and all of this is mixed with eloquent and gentle language, and an amazing, wide literary imagination. We do not know many of the influential components of his life, especially in his childhood, but we can read that his life did not go as he wished, that he was in constant challenge with his society, in constant confrontation with time, and that he suffered fearfully and lonely in search for happiness. Perhaps what distressed al-Tawḥīdī the most were two things: the society's lack of recognition of his grace and knowledge, and the ministers' lack of appreciation for his presence, ideas, and consultations, and at the same time his extreme poverty, which turned him into a beggar. Many described him as complex and dark-tempered, and we refrained from falling victim to these

superficial descriptions. Despite this, poverty was a major factor in his suffering, and this appeared in most of his writings as he described saying: “my youth has aged from poverty, and the grave is better for me than this”. & “no one wins unless they sell their belief, their morals, chivalry, shed their dignity, and swallow pain and anguish”.

" غدا شبابي هرما من الفقر، والقبر عندي خير من الفقر".

" لا يفوز بالبلغة من العيش إلا ببيع الدين، وإخلاق المروءة، وإراقة ماء الوجه، وكد البدن، وتجرع الأسى، ومقاساة الحرقة ومض الحرمان، والصبر على ألوان وألوان" الامتاع والمؤانسة

Among the many opinions about al-Tawḥīdī, unfortunately, we find few who are willing to accept him and accept his literature. In fact, most abstain and argue that al-Tawḥīdī is a miserable writer who could not hide his feelings of disappointment and sadness over the societies’ s lack of interest and neglect in his intellectual and philosophical wealth and heritage. Although al-Tawḥīdī ’s sorrow is clear and evident, his literature, creativity, writings, and feelings were more present in his pages. But society in the tenth century AD focused on his grief, misery, hatred, and anger at the two ministers, and it even continued our present time. As a result, we can hardly find a neutral study of al-Tawḥīdī as a person, as a writer, as a human and as a scholar.

Accordingly, al-Tawḥīdī suffered from facing this world with all this pain. With all the knowledge he carried, he was unable to meet his basic needs, and this made him try to appear in the role of the superior, the strong who does not see anyone above him, and at other times he appeared humble and the ascetic. What added to the complexity of his condition was that he did not have a family, a wife, a child, or a true friend, and this is clear from what he said: “by God, I

might pray in the mosque and would not have found no one next to me, perhaps at best I will find a grocer, a juicer, or a butcher. For I am a stranger. I became accustomed to loneliness, darkness, silence, adapted to silence, confounded, enduring for harm, desperate from all that I see" (ʾal-Ṣadāqah wa al-Ṣadīq, p. 6).

"والله لربما صليت في الجامع، فلا أرى إلى حنبي من يصلي معي، فإن اتفق فبقال، أو عصار، أو نداف، أو قصاب،... فقد أمسيت غريب الحال، غريب اللفظ، غريب النحلة، غريب الخلق، مستأنسا بالوحشة، قانعا بالوحدة، معتادا الصمت، ملازما للحيرة، متحملا للأذى، يائسا من جميع من أرى".

Accordingly, he became a prey to depression, heartbreak, hatred, and pessimism, and perhaps this is what we found in his writings. As for what is said or written about his hatred and jealousy from those who are more knowledgeable or stronger than him, we did not find a basis for this accusation. In fact, al-Tawḥīdī's books abound with mentioning the achievements and advantages of strangers and colleagues alike on many occasions. But his cruelty came later towards the two ministers because of the betrayal he experienced and the despair of reaching a benefit, even a simple one, in order to obtain a decent life that could spared him from hunger, oppression and poverty. Perhaps the reader will say that this is not a reason for cursing and slandering people, but al-Tawḥīdī was met with abandonment, contempt, and forgetfulness, so the vengeance was on individuals, on books, on ideas, on society, on beauty, place, and time a like, and revenge was even on all the honorable principles in which he believed in all his life.

To answer the question whether al-Tawḥīdī's literature include psychological dimensions? Reading the master pieces of al-Tawḥīdī and especially these two main books we find that the literature includes psychological dimensions on different topics. We find dimensions on **psychosocial developmental, social psychology, human behavior**, **social**

influence, **human psychological needs**, **analysis of human thinking pattern**, and on **cultural psychology,** we will attempt to explain below. Analyzing the writings of al-Tawḥīdī we found that these books are not necessarily psychological in nature, but it does contain descriptions and observations that can be considered psychological concepts through satirical narratives/ stories at times and on other times through delicate, refined, and warm literary style. In this we find both the **psychology of al-Tawḥīdī** as a person, and the psychological concepts he used and based on the above we applied psychological criticism to al-Tawḥīdī's books. Psychological criticism is using the ideas and theories of psychology and applying them to the text. In **psychological criticism** we can focus on the author and explain how the text reveals his psychology (Rajan, 2017). Scientists explain that the meaning of the text might be found in the author, or with in the text itself, and other opinions believe that the actual meaning of the text is held by the reader. We can do this by using or **applying psychological ideas** of psychologist such as Erikson- psychosocial criticism-, Piaget, Maslow hierarchy of needs, Kohlberg- moral development, Freud, Skinner, Pavlov, Bandura and apply them to text. We asked psychological questions such as **what kind of psychological concepts were present in al-Tawḥīdī's literature? how the life of al-Tawḥīdī have influenced his actions. What fears dose al-Tawḥīdī' have that is visible in the text and why**? **What kind of personality does he have? Why we think so?** An interesting theory to apply to al-Tawḥīdī's text is Erikson- psychosocial criticism. Erikson believes that culture is extremely important in the development and parenting of human. As humans we have certain social and cultural needs and goals, and we make choices to achieve them. Erikson called these needs **psychosocial needs** such as feeling capable, trustworthy towards environment and the world, and society contribution. In order for our personality to be shaped and developed we go through stages of psychosocial tasks to accomplish and overcome.

Having said that we conclude by **reveling the psychological aspect of al-Tawḥīdī as a person and as a writer and touch on his psychological needs.**

The Psychology of al-Tawḥīdī

Did al-Tawḥīdī's psychology appear in his literature?

Having explained different aspects that could have shaped al-Tawḥīdī's personality in the introduction let us examine the psychology of al-Tawḥīdī as a human, as a child, as an adolescent and as an adult, and let us do that using couple of psychological theories below.

Erikson's - Psychosocial Theory

This theory is particularly important because it explains the development of al-Tawḥīdī's personality throughout the different stages of life. It provides a framework to explain how family, parents or/ care givers, environment and society effected and shaped the development of al-Tawḥīdī's life. Bishop (2013) explains that Erik Erikson was a Harvard professor from Frankfurt who died in 1994, Erikson set eight stages for human personality development that we summarize below:

Trust vs. Mistrust (Hope) birth to 12 months (must feel safe and get trust from caregiver).

Autonomy vs. Shame (Will)—As toddlers (ages 1–3 years) (must learn how to do tasks and chose preference).

Initiative vs. Guilt (Purpose)— (ages 3–6 years) (Must learn to plan and resolve task to achieve).

Industry vs. Inferiority (Competence)— (ages 7–12) (develop sense of pride, must learn to measure up to others) (Coles, Hunt & Maher, 2002). We know that al-Tawḥīdī was raised by an uncle who didn't want him, this led us to the belief that these initial four stages were not fully developed as he suffered neglection due to his parents' death and felt unwanted from his uncle's side/ the care giver. It is obvious that al-Tawḥīdī suffered from mistrust, lack of nurture and insecurity early in his life and continue to feel unsafe and inability to trust or rely on others. As he showcases symptoms such as suspiciousness, avoid relationship, guarded, depression, low self-esteem, withdrawal, self-rejected, hostility, defensiveness, complaining, blaming, resentful, dissatisfaction with self, and anger (Bishop, 2013). On the other hand, the use of severe and tyrannical irony over throughout the text for example, he mentions al-Sīrāfī's mocking or Mattā when he told him:

" ومع هذا فالاختلاف في الرأي والنظر والبحث والمسألة والجواب سنخ، وطبيعة، فكيف يجوز أن يأتي رجل بشيء يرقع به هذا، الخلاف أو يحلحله أو يؤثر فيه؟ (هيهات) هذا محال، ولقد بقي العالم بعد منطقه على ما كان عليه قبل منطقه، فامسح وجهك بالسلوة عن شيء لا يستطاع، لأنه منعقد بالفطرة والطباع، وأنت لو فرغت بالك، وصرفت عنايتك إلى معرفة هذه اللغة التي تحاورنا بها، وتجارينا فيها، وتدارس أصحابك بمفهوم أهلها، وتشرح كتب يونان بعادة أصحابها، لعلمت أنك غني عن (معان يونان كما أنك غني عن لغة) يونان" .(part 1, p, 113)

Identity vs. Role Confusion (Fidelity)— (ages 12–18) (develop sense of identity, who I am? What do I want?) in this stage, I believe that al-Tawḥīdī did not fully developed. Having lived without a mother and a father or close family, al-Tawḥīdī was not able to develop sense of identity at an early age, perhaps he was able to form some kind of identity from society. The fact that al-Tawḥīdī doesn't mention his childhood experience in his writing portrays the pain, the guilt, and the shame that he suffered from as a child and as an adult.

Intimacy vs. Isolation (Love)—People in early adulthood (20s through early 40s (searching for partner) but for that to happen we must have developed strong sense of identity (Coles, Hunt & Maher, 2002). This clearly was an issue in al-Tawḥīdī's life as this stage is lost from his writings. Authors found no information on his love life or marriage or children. In fact, it is clear that al-Tawḥīdī has suffered in this stage of his life and that this stage was not developed fully as he states many times in his writings that he is alone, alone from a wife, alone from a child, alone from a friend.

"وعبر التوحيدي عن هذا النبذ عندما قال " لقد أمسيت غريب الحال، غريب اللفظ، غريب النحلة، غريب الخلق، مستأنسا بالوحشة، قانعا بالوحدة، معتادا الصمت، ملازما للحيرة، محتملا الأذى، يائسا من جميع ما أرى" (الصداقة والصديق).

In his life al-Tawḥīdī express the fear of isolation, lack of intimacy, feeling of rejection, inability to develop healthy relationship or life bond. In addition, another sign of that this stage was not fully developed is that al-Tawḥīdī managed to write about almost every subject that comes to mind but he didn't tell us about his feelings towards wanting to have a wife or a child, in fact he was satisfied by praying to God only (Bishop, 2013).

Generativity vs. Stagnation (Care)—When people reach their 40s (must contributes to society) Engaging in meaningful tasks such as volunteering and raising children. This stage of al-Tawḥīdī is confusing because I feel that al-Tawḥīdī was able to achieve and contribute to society by writing what is considered a collection of master pieces but at the same time, he was not able to engage with society positively or fully. This left him suffering from loneliness, isolation, and depression which led to ressentiment and hate. He writes describing people around him:

"They are striking predators, howling dogs, stinging scorpions, and biting snakes" (al Kīlānī, p, 65). ".هم سباع ضاربة، وكلاب عاوية، وعقارب لساعة، وأفاع نهاشة"

Integrity vs. Despair (Wisdom)—From the mid-60s (reflection, pride, integrity, vs. feeling ashamed, sad, failure, wasted, bitterness, depression, and despair). In the final stage al-Tawḥīdī writings is filled with despair, failure, and the feeling of wasted. This naturally causes the depression and the bitterness he felt towards people and society. Al-Tawḥīdī unfortunately shows disappointment, regrets, and fell in to aging shamefully (Bishop, 2013). This is visible in his words describing his loss of hope:

"evil is coming and good is fleeing" ".فالشر مقبل والخير مدبر"

".وبعد فقد أصبحت في هامة اليوم أوغد، فإني في عشر التسعين، وهل بعد الكبرة والعجز أمل في حياة لذيذة أو رجاء لحال جديد"

"I have become a villain today, and I am a scoundrel, for I am ninety years old, and after old age and impotence, is there hope for a delicious life, or hope for a new situation?" (al Kīlānī, p, 66)

".صحبت الناس أربعين عاما فما رأيتهم غفروا لي ذنبا، ولا ستروا لي عيبا، ولا حفظوا لي غيبا، ولا أقالوا لي عثرة، ولا رحموا لي عبرة، ولا قبلوا مني معذرة، ولا فكوني من أسر، ولا جبروا مني كسر، ولا بذلوا لي نصرا، ورأيت الشغل بهم تضييعا للحياة، وتباعدا من الله تعالى، وتجرعا للغيظ مع الساعات، وتسليطا للهوى في الهنات بعد الهنات"

"I accompanied people for forty years, and I did not see them forgiving my sin, nor covering my faults, nor keeping my secrets, nor saying anything about my fault, nor showing mercy to me, nor accepting my apology, nor freed me from prisoner, nor mend my fracture, nor giving me victory. And I found that being occupied with them is a waste of life, a distance from God Almighty, and a gulp of fury with the hours…" (p, 84).

It is noteworthy that the accusation of heresy and prejudice against him was a common method used to harm or destroy any person, and al-Tawḥīdī was not spared from this culture or custom, especially among the intellectuals and scholars who accused him. This led to collision with society, isolation, and shelter from humans. ʾAdam Mītz explains that "al-Tawḥīdī was a strange artist among the people of his time, he suffered because he advanced and rose high above his time and society" (p, 106).

In the same regard, the psychology of al-Tawḥīdī appears in his **thinking pattern** that are very visible and steady throughout his writing despite his chaotic method of writing. The theory of **cognitive behavior** tells us that our cognitions play a huge role in the development of our emotions and behavior. Our cognition influences our reaction to life events or stressors and therefore impact our adaptation to it (James, 2011), and this might create cognitive distortions. **Cognitive distortions** are negative perspectives, patterns, or biases in thinking, and this is visible in al-Tawḥīdī literature to the trained eye. It was first introduced early in the 1970s and it emphasizes negative and maladaptive believes. James (2011) states that al thought it is not considered a mental illness on its own, it is linked to different mental conditions such as depression, anxiety, suicidal, and more. Cognitive distortions can be considered a surviving method in the face of life events. Scientists describe them as the following:

Overgeneralization التعميم المفرط

Overgeneralization is when a person applies his negative experience over other events even if they are not similar. Overgeneralization is accompanied by other mental illness and symptoms include negative self-talk, assuming the worst, assuming one pattern or one results (failure) in all situations. Al-Tawḥīdī demonstrate this type of thinking on many occasions in his

literature such as thinking that everyone is his enemy and that his self-image is so dark, and everyone dislike him (James, 2011).

" فالشر مقبل والخير مدبر". "evil is coming and good is fleeing"

التفكير الكارثي والشخصنة والتصفية الذهنية والتفكير العاطفي

Catastrophizing is escalating and assuming the worst despite little evidence, this is seen in al-Tawḥīdī's expression or description of his life, poverty situation and aging. In addition, another cognitive distortion that is visible in his writing is **personalization**, al-Tawḥīdī demonstrated time after time that he was targeted with rejection and exclusion. We are determining the truthiness of this, but we can confirm al-Tawḥīdī's suffering (al-Tawḥīdī's emotions and feelings) from rejection and exclusion from the minister's circle. This led to self-blame and inflamed his depression (James, 2011). Effects of these thinking patterns on emotions and behavior can include increase anxiety, reducing of motivation, depression, and refraining from society. This was visible in al-Tawḥīdī's behavior for example, look at his letter explaining why he burned his books he says:

" إني جمعت أكثرها للناس ولطلب المثالة منهم، ولعقد الرياسة بينهم، ولمد الجاه عندهم، فحرمت ذلك كله.. ولقد اضطررت بينهم بعد العشرة والمعرفة في أوقات كثيرة إلى أكل الخضر في الصحراء، وإلى التكفف الفاضح عند الخاصة والعامة، وإلى بيع الدين والمروءة، وإلى تعاطي الرياء بالسمعة والنفاق، وإلى مالا يحسن بالحر أن يرسمه بالقلم، ويطرح في قلب صاحبه الألم"

"I collected most of them for people and to seek idealism from them, and to establish leadership among them, and to extend prestige with them, so I was forbidding all of that. And I was compelled among them after living around them and getting to know each other in many

times to eat vegetables in the desert, and to beg in private and the public, and to the sell my decency and religion, and to become two-faced and deal with hypocrisy, I was compelled with things that I am not able to write with the pen, it brings pain to my heart" (ʾAmīn, 1989).

Another one that is visible in al-Tawḥīdī's expressions is **mental filtering**. Al-Tawḥīdī tended to (filter) positivity in his life and focus only on the negative, this worsens his isolation, depression and feeling of hopelessness. One pattern that al-Tawḥīdī's use that conflict with his mental ability is **emotional reasoning**. Emotional reasoning is linked to depression and anxiety, and it is the inability to regulate, judge or rationalize one's emotions. It is thinking that the emotion is true and real without the ability to consider or evaluate reality. This is visible in his writing as he showcased and cried time after time to explain his honest emotions of pain and agony. Scientists explain that this state of desperateness, feeling of discrimination can trigger extreme feelings and behavior such as his burning of his books and suicide. This is also visible in al-Tawḥīdī's writing style, as he expressed pessimism towards life events, towards the future and towards individuals around him. In addition, he expressed desire for death, and spoke of suicide on many occasions. **Labeling** is another cognitive distortion that is seen is his writing towards himself and others. He labeled himself as failure, slavish and outcasted, while he labeled others such as labeling the ministers in ʾAḫlāq al-Wazīrīan with all kinds of labels (James, 2011),

Al-Tawḥīdī and Women

Attachment Theory in Adults

Attachment theory is part of **social psychology theory**, it is the emotional bond that connects between a child and the mother or care giver, at the same time, it explains the emotional

regulation in relationship such as love or marriage. John Bowlby, 1990 explains that attachment is the lasting psychological connectedness between human beings, he stressed the importance of the motherly bond or attachment in early life and its influence on the development and behavior later in life. Bowlby explains that early bond between mother and child where the child feels loved, cared for, safe and celebrated ensures healthy development in adulthood such as having self-confidence, balanced emotions, ability to love and be loved. In adults Bowlby explains that adults who had positive/ strong bond with mother at a young age tend to have long-term, intimate, and trusting relationship, connection, and emotions with people, and are able to blend comfortably in social atmosphere (Bowlby & Ainsworth, 1992).

On the other hand, children who grow missing this early bond tend to feel unworthy or deservingness to be loved and react by forming hostile relation with the surrounding, suppressing their feelings and care for themselves. This leads to create characteristics such as inability or difficulty to form relationship or love others, high achievement, self-sufficiency, and seeking approval (Bowlby & Ainsworth, 1992). At the same time, because young al-Tawḥīdī's needs were not met and due to the absence of love, care, and support from others, al-Tawḥīdī displayed feelings such as the above where he portrayed feelings of unworthiness, hostility to individuals through satirical stories and inability to form a relation with a partner, we don't know if he had a lover or if he thought about marriage. We know that he was unsuccessful in forming a family and having children. Scientists explains that attachment in adulthood is similar to attachment in childhood, Bowlby describe those children who are deprived from motherly love show distressed symptoms and grow to show the same distressed symptoms in adulthood towards the intimate relationship. The become anxious- resistant or avoidant at an older age which is what occurred

with al-Tawḥīdī. His literature reveals anxiousness, worry, and his actions reveals resentment and avoidance.

This is because the emotional bond in childhood or adulthood demonstrates same features such as bodily contact, intimacy, feeling safe when the other is presence and unsafe when care giver or partner is absence, and engagement in adorable talk and using personal language. Our intake towards that is because al-Tawḥīdī was deprived early on from the love of his mother and father, he developed a reaction to emotional attachment in adulthood. Al-Tawḥīdī's reaction to emotional attachment was so sever hiding underneath the pain and suffering he endured due to separation from caregiver at a young age. Al-Tawḥīdī exhibit characteristics such as anxiety, suspicions, feeling of failure, and feeling of let down and abandonment from society and others, this is visible in almost of his writing. Bowlby concluding his theory saying that there is evidence in the similarity between how secure children with their mothers and how secure they are in their future partners showcasing an overlap between the two throughout life (Bowlby & Ainsworth, 1992).

Al-Tawḥīdī suffered silently consciously or unconsciously and formed a reaction of refraining from women to the point where he rarely mentions them in his books. Al-Tawḥīdī managed to write and speak freely on almost every subject yet withholds from speaking of women, women's love, or intimacy. Al-Tawḥīdī appears to be terrified from forming a relationship with women starting at a young age. He speaks of no youth adventures, and no need to love in later or older age. Al-Tawḥīdī for example spoke of friendship and brotherhood emotions, the importance of such relationship in the overall health of humans yet, he turned a blind eye from speaking of the importance of marriage and or intimacy despite its importance to

the balance of life. Perhaps his poverty was a clear reason but moreover, he withholds from writing about women and love because first it was painful and brings back emotional memory and second, he appears to be scared to admit that he leads an unbalanced life.

There is very little mention of women in the book of al-ʾImtāʿ wa al-Muʾānasah. For example, on page 199 from part three the minister asks, “can we describe a woman as a man-rajla?” meaning a woman that holds the good quality of a man such as the responsibility, sensibility, commitment, honesty, and reliability. al-Tawḥīdī answers by al-Sīrāfī tells us that ʻAʾišā bint ʾAbī Bakr al- Ṣīdīq -عائشة بنت أبي بكر الصديق -رضي الله عنها used to be called the رجلة -العرب- a lady that holds the highest quality of the man. Then the minster asks, do you know any of her words? al-Tawḥīdī replied by: she well known for her opinions on Šarīʻah, and I memorized what she said when Oṯmān was killed. al-Tawḥīdī recited two paragraphs of ʻAʾišā said. Then the minster replied by how eloquent she is! How brave she is!

Then he recites what ʻAʾišā God please her said on high morals saying:

“Honorable morals are ten: sincerity of speech, sincerity of courage, fulfillment of trusts, upholding ties of kinship, doing good, caring of one's neighbor and one's friend, rewarding one's good deeds, honoring one's guest, and on top of all of them modesty” (p, 200).

ورويت أيضا أنها قالت" مكارم الأخلاق عشر، صدق الحديث، وصدق البأس وأداء الأمانة وصلة الرحم وبذل المعروف والتذمم للجار، والتذمم للصاحب والمكافأة بالصنائع وقرى الضيف ورأسهن الحياء".

The Dual Process Theory of Thought

The Writing System of al-Tawḥīdī in al-ʾImtāʿ wa al-Muʾānasah

By analyzing al-Tawḥīdī's books a system emerges throughout his books, al-Tawḥīdī used the Dual Process theory – psychology literature throughout his writings.

Gronchi & Giovannelli, 2018 explain that dual process theory is used to describe the process, or the system used in dealing with information, for example, it explains process one and process two. **Process one** is when al-Tawḥīdī explain the subject intuitively, quickly, involuntary, unconscious, emotional, impulsive, based on pattern recognition, and experience, and **process two** is analytical and reflective cognitive process based on concentration, conscious, reason based and deliberated thinking approach. Philosopher and psychologist William James explains that based on maturity and experience humans divide the two systems and tend to use the first one which is more initial and lead to quick assumption, judgment, and stereotyping (Gronchi & Giovannelli, 2018).

Gronchi and Giovannelli (2018) explain that both systems are important for analyzing information and decision making, in fact, the union of these two themes could yield mutual assistance to scientists and to people within the respective fields. With al-Tawḥīdī we find that throughout the book al-ʾImtāʿ wa al-Mūʾānasah he apples the system of Dual process in his analysis, making prediction, reasoning, comparison, decision making, and social cognition. We find that al-Tawḥīdī analyze situations using the two systems, at sometimes he unconsciously makes a quick emotional prediction but most of the time he refers to a steady, conscious, and reflective debate. One of the most important points that the reader notices in his writing is the strength of al-Tawḥīdī's debate and the quality of the questions. Questions that seek to answers big and small issues, just like the ones in his books al-Ḥawāmīl wa al-Šawāmīl, and this book al-ʾImtāʿ wa al-Mūʾānasah which he proposed as questions and answers.

An example of this process, al-Tawḥīdī tried to express the inability of the ʾIḫwān al-Ṣafā to integrate philosophy with Šarīʿah law, and the question was why? (question) He replied: Negotiation here is by explanation and expression by questioning, interpretation, mental analysis, and reflection based on the intended focus and not spontaneous and emotional. He defends the Šarīʿah law and says that it is taken from God through the emborder or the messenger- the link between him and the people- (explaining) and that we must submit to his well, and through that all questions falter, abolish and evaporate. Because any objections of the objectors are rejected (analysis) elc. And the examples are abundant.

" فقال البخاري ولم ذلك أيها الشيخ؟ قال إن الشريعة مأخوذة عن الله عز وجل بواسطة السفير بينه وبين الخلق من طريق الوحي وباب المناجاة وشهادة الآيات..... إلى ولا بد من التسليم للداعي إليه، والمنبه له، وهنا يسقط (لم) ويبطل (كيف) ويزول (هلا) ويذهب (لو) و(ليت) في الريح، لأن هذه المواد عنها محسومة، واعتراضات المعترضين عليها مردودة، إلخ .... (al-ʾImtāʿ wa al-Mūʾānasah, part 2, p, 7)."

In addition, al-Tawḥīdī applies the scientific method which uses a serious of steps to obtain facts and produce knowledge. According to Sanford (1899), the **scientific method** is a technique used to extract facts from information. This process is an approach to logically solve questions and problems, it includes observation, asking, hypothesizing, predicting, explaining, and justifications (Sanford, 1899). Doing that al-Tawḥīdī succeed in applying **literary criticism**, the fact that he was able to bring literature, art, and culture, explaining and analyzing it showcase the different systems he used while writing. With the Dual process theory and the scientific method al-Tawḥīdī was able to propose a question, bring previous information from different cultures, form a hypothesis, rethink it, debate to prove it, and finally draw conclusion and results and draw further questions and suggestions. The use of multiple systems and tools for example,

the dual process theory, the scientific methods, and critical thinking, or literary criticism (Sanford, 1899).

Maslow Hierarchy of Needs Theory

Since we are analyzing al-Tawḥīdī 's psychology, a useful way of learning about his (childhood and adult needs) is to apply Maslow Hierarchy of Needs. McLeod (2018) explain that the MHN is a "motivational theory in psychology" it includes five levels/ stages of human needs. These needs are drawn in the form of a hierarchical pyramid, where the basic needs start from the bottom of the pyramid and gradient to the top. Needs from each level must be satisfied before one can graduate to the higher level (McLeod, 2018). The five needs are divided as the following:

1-	Psychological needs (air, food, water, warm, clothing, sex, rest).	Basic Needs Most important needs
2-	Safety needs (security, law, order, safety, stability, freedom).	
3-	Belonginess and love needs (intimate, relationship, trust, acceptance, affiliation, friends).	Psychological Needs
4-	Esteem needs (prestige, dignity, independence, and accomplishment).	
5-	Self-actualizations (achieving, growth).	Self-fulfillment needs (McLeod, 2018).

We are motivated by genetics to fulfill our needs especially our basic needs, McLeod (2018) explain that deficiency occur due to the deprivation of these needs, and that for the satisfaction to occur needs might be satisfied partially and not necessarily in full. Life events and stressors such as misfortunes may cause delay to fulfillment of these stages therefore, people may fluctuate between the different stages. To apply this theory to al-Tawḥīdī's life we find that his basic and physiological needs were compromised on different occasions which compromised his graduation to higher stages. For example, despite the poverty level he lived in let us assume he had enough food in his childhood, but what we can confirm that his basic need of safety and stability were compromised after the death of his parents and being raised by an ancle who doesn't like him. al-Tawḥīdī was deprived from the safety, stability, love & acceptance of his of the family in his childhood this reflected in adulthood as a low-self-esteem man, inability to form healthy relationship with a woman, inability to form a family and inability to make friends. In addition, this deprivation caused inability to blind socially and to be accepted by society. In addition, despite the fact that al-Tawḥīdī was able to accomplish a reputation of one of the most unique literati, however, his deprivations caused him to despise himself, become unappreciative of his work, accomplishment, and his creativity. He led a life of inferiority, indignity, poverty, empty of friends and loved ones. He harbored all these feelings inside towards himself and others and was only able to project these feelings back to society. Just as Maslow's theory explained, al-Tawḥīdī fluctuated between human needs stages, despite his lack of fulfilment in the first three stages he was able to accomplish academically, and create academic prestige, in addition, he might feel satisfied and fulfilled towards this part of his life, but he was so resentful towards his work because it didn't help him financially.

Discussion to Social Psychology, & Cultural Psychology in al imta wa al muanasa

Social psychology is the scientific study of how thoughts, feelings, beliefs, intentions, and goals are constructed within a social context by the actual or imagined interactions with others" (DeLamater, Myers & Collett, 2019). Therefore, it looks at how human behavior influenced by others and the conditions under which social behavior and feelings occur. According to the Handbook of Social Psychology edited by DeLamater and Myers, Social psychology is "concerned with understanding how people influence, and are influenced by, others in social situations" and it "examines the psychological processes that underlie social interactions and the ways in which these processes vary across different social contexts and cultures" (DeLamater, Myers & Collett, 2019).

Taking this into consideration we find that al-Tawḥīdī's literature describes the customs, manners, and morals of his time through ironic narratives and stories. While his books are not specifically psychological, it contains observations and descriptions that are relevant to social psychology concepts such the influence of social norms and expectations on behavior, and the impact of group dynamics and peer pressure on individuals. It also touches on the idea of social comparison, and how people often judge themselves in relation to others. Additionally, the book includes several characters that are depicted concept such as attitude, and behavior conformity- being conformist or non-conformist, suggesting a recognition of the concept.

Ratner (2008) wrote an interesting article on **cultural psychology** as an approach that is subfield of psychology. He explains that cultural psychology is not a single discipline, it cannot function as a discipline on its own. In fact, he explains that psychologist, linguistics, and anthropologist work to explain how culture influence human psychology. Ratner (2008) coined

the term **Macro cultural psychology**, where he explained features of culture in relation to psychological functions such as social class and social system. He emphasizes the fact that culture and psychology are inseparable phenomena and that "psychological phenomena direct the formation of cultural practices, and cultural factors shape psychological phenomena" (Ratner, p, 3. 2008). He explains further that "Macro cultural psychology is a psychological theory of culture and a cultural theory of psychology" and cultural psychology can help explain phenomena such as class difference, achievement, mental illness, sexual practices, romance, social changes, psychology of gender and many others (p, 4). In addition, culture psychology can describe emotions, self-motivation, common behavior, cognition, and perception (Ratner, 2008).

In the line of what has been mentioned we take into consideration that social psychology is linked to daily human affairs and that it can offer guidance and understandings more than it offers solutions. With that we have a better understanding of how al-Tawḥīdī presented social psychology in his literature. For example, al-Tawḥīdī attempted throughout his writings to explain what promoted people to behave/ response in a particular manner, here are some examples:

On night six p, 70 al-Tawḥīdī dedicate the whole discussion to the comparison between Arabs and non-Arabs using indirect and deceptive method to protect himself from revealing his preference to Arabs. He uses persuasion by implying meaning and suggestions instead of direct information. Therefore, the reader struggles to decode these meanings and symbols. This is why pointing out social psychology concepts was difficult because he uses hidden and concealed literary discourse to hide facts behind. For example, he states ibn al- Mūqafa''s opinion on his preference of nations:

" فقال: أي الأمم أعقل؟ فظننا أنه يريد الفرس، فقلنا فارس أعقل الأمم، نقصد مقاربته ونتوخى مصانعته، فقال: كلا، ليس ذلك لها ولا فيها، هم قوم علّموا فتعلّموا، ومثّل لهم فامتثلوا واقتدوا، وبدئوا بأمر فصاروا إلى أتباعه، ليس لهم استنباط ولا استخراج، فقلنا له الروم، فقال: ليس ذلك عندها، بل لهم أبدان وثيقة وهم أصحاب بناء وهندسة، لا يعرفون سواها، ولا يحسنون غيرها. قلنا: الصين، فقال: أصحاب أثاث وصنعة، لا فكر لها ولا روية. قلنا: فالترك، قال: سباع للهراش. قلنا: فالهند، قال: أصحاب وهم ومخرقة وشعبدة وحيلة. قلنا: فالزنج: قال: بهائم هاملة. فرددنا الأمر إليه. قال: العرب". (ameen, p, 72)

Al-Tawḥīdī then, preceded in describing Arabs, and speak of factors that influenced their intellectual abilities, their perspective on sciences, on relations, and on virtues. He says:

" فقال: إن العرب ليس أولٌ تؤمة، ولا كتاب يدلها، أهل بلد قفر، ووحشة من الإنس، احتاج كل واحد منهم في وحدته إلى فكرهونظره وعقله، وعلموا أن معاشهم من نبات الأرض فوسموا كل شيء بسمته، ونسبوه إلى جنسه، وعرفوا مصلحة ذلك في رطبه ويابسه، وأوقاته وأزمنته، وما يصلح منه في الشاة والبعير، ثم نظروا إلى الزمان واختلافه فجعلوه ربيعا وصيفا، وقيظا وشتويا، ثم علموا أن شربهم من السماء، فوضعوا لذلك الأنواء، وعرفوا تغير الزمان، فجعلوا له منازل من السنة، واحتاجوا إلى الانتشار في الأرض، فجعلوا نجوم السماء أدلة على أطراف الأرض وأقطارها، فسلكوا بها البلاد، وجعلوا بينهم شيئا ينتهون به عن المنكر، ويرغبهم في الجميل، ويتجنّون به على الدناءة ويحضهم على المكارم، حتى أن الرجل منهم وهو في فج من الأرض يصف المكارم فما يبقي من نعتها شيئا، ويسرف في ذم المساوئ فلا يقصر، ليس لهم كلام إلا وهم يحاضّون به على اصطناع المعروف ثم حفظ الجار وبذل المال وابتناء المحامد، كل واحد منهم يصيب ذلك بعقله، ويستخرجه بفطنته وفكرته فلا يتعلمون ولا يتأدبون، بل نحائز مؤدبة وعقول عارفة، فلذلك قلت لكم إنهم أعقل الأمم، لصحة الفطرة، واعتدال البنية وصواب الفكر وذكاء الفهم" .(p, 72-73)

In the above two paragraph al-Tawḥīdī explains in social comparison between nations how Arabs are influenced, how do they perceive themselves, what influenced their thought, emotions, and behavior? What formed their cognition and perception of things? In addition, he continued on page 76 his description saying:

" وأن الله إذا أراد ثمرا غرس له غرسا، وإن أولئك غرس الله، فترقبوا ثمرته، وتوكفوا غيثه، وتفيئوا ظلاله، واستبشروا بنعمة الله عليكم به" .....

" وأن هذا شيء فاش في العرب، لطول وحدتها، وصفاء فكرها، وجودة بنيتها، واعتدال هيئتها، وصحة فطرتها، وخلاء ذرعها، واتقاد طبعها، وسعة لغتها، وتصاريف كلامها في أسمائها وأفعالها وحروفها، وجولانها في اشتقاقتها، ومآخذها البديعة في استعاراتها، وغرائب تصرفها في اختصاراتها، ولطف كناياتها في مقابلة تصريحاتها، وفنون تبحبها في أكناف مقاصدها، وعجيب مقاربتها في حركات لفظها، وهذا وأضعافه مسلم لهم، وموفر عليهم، ومعروف فيهم، ومنسوب إليهم، مع الشجاعة والنجدة والذمام، والضيافة والفطنة والخطابة، والحمية والأنفة والحفاظ والوفاء، والبذل والسخاء، والتهالك في حب الثناء، والنكل الشديد عن الذم والهجاء، إلى غير ذلك مما خصت به في جاهليتها قبل الإسلام ... إلخ... " .(p, 77)

Here al-Tawḥīdī describes the how Arabs formed the essence of their heritage, society, and culture, what shaped their emotional, intellectual, and behavioral response:

He said: The Arabs named things with its appropriate name and categorized with its own origin. They worked for their interests. In addition, they divided time to spring, winter, summer, and heat, they formed a system to collect rainwater, and they figured that time changes, so they divided it by the year. They used the stars to guide them through travel. They took a book that taught them honorable morals and refraining from evil, this book encouraged them to do everything that is virtuous and beautiful, so that they would rise above meanness and ascend to honor. The book ordered them to learn exhortation and keenness to do good, protect the neighbor, to be generous, to give money, and initiate good manners always with. They didn't need to learn this or be taught or disciplined, rather it was their instinct. They knew all that by true nature, righteous thought, intelligence, and understanding (p, 76).

Then al-Tawḥīdī explained what factors contributed to the formation of the Arab's unique nature he says: This is something that was common in the Arabs, due to its long loneliness, purity of thought, good structure, moderate appearance, soundness of its instinct, free-spiritedness, impetuous nature, breadth of language, the inflections of its words and names, verbs, and letters. Its wonderful sources in its metaphors, and the strangeness of its abbreviations. The gentleness of its euphemisms in contrast to its statements, how vast it is, and the wonder of its approach in the movements of its utterance. This and more are given to them, provided for them, known among them, and attributed to them, with courage, aid, responsibility, hospitality, intelligence, rhetoric, loyality and generosity, yearning in the love of praise, extreme abstinence from slander and satire, and other things that were unique to them before Islam (p, 76).

Al-Tawḥīdī continues to describe how cultural and social traditions and practices are shaped and how it influenced Arab's morals, ethics, behavior, and attitudes, here he describes how the Arab status was influenced by the agricultural and economic situation how it affected the conditions and behavior of the Arabs, especially with cultivation, rain, goodness, and the abundance of fruits, meat, dates, and wheat, where markets flourished, products increased, and their lives expanded and prospered. In addition, social life flourished, so they began to visit each other, and they had virtuous practices such as paying blood money and fines for those in need, they freed prisoners, assembled, and provided free food for the public, tribes meetings were conducted, treaties and contracts were signed between them. Finally, their invitation to prophecy extended and their Šarīʿah law became established. How did prophecy and the arrival of the Prophet Muḥammad, may God bless him and grant him peace, affected them, and how did God grant them victory and turn the virtues and qualities of nations to them (p, 80- 81).

"على أن العرب - رحمك الله - أحسن الناس حالًا وعيشًا إذا جادتهم السماء، وصدقَتْهم الأنواء، وازدانت الأرض، فهُدّلت الثمار، واطَّردت الأودية، وكثر اللبن والأَقِط٦٤ والجبن واللحم والرُّطَب والتمر والقمح، وقامت لهم الأسواق، وطابت المرابع، وفشا الخصب، وتوالى النَّتاج، واتصلت المِيرة، وصدق المصاب، وأَرْفَغ المنتجِع، وتلاقت القبائل على المحاضر، وتقاولوا وتضايفوا، وتعاقدوا وتعاهدوا، وتزاوروا وتناشدوا، وعقدوا الذمم، ونطقوا بالحِكَم، وقرَوا الطُّرَّاق، ووصلوا العُفاة، وزوَّدوا السابلة، وأرشدوا الضُّلَّال، وقاموا بالحَمالات، وفكوا الأسرى، وتداعَوا الجَفَلى، وتعافَوا النَّقَرى، وتنافسوا في أفعال المعروف. هذا وهم في مساقط رءوسهم بين جبالهم ورمالهم، ومناشئ آبائهم وأجدادهم، وموالد أهلهم وأولادهم، على جاهليتهم الأولى والثانية، وقد رأيتَ حين هبت ريحهم وأشرقت دولتهم بالدعوة، وانتشرت دعوتهم بالملة، وعزَّت ملتهم بالنبوة، وغلبت نبوتهم بالشريعة، ورسخت شريعتهم بالخلافة" .(p, 80-81)

Then al-Tawḥīdī describes this civilized state of the Arabs, and because, as he says, with their savagery, they are domesticated, and they obtained the best habits and the purest morals that the city people don't have. They are not characterized by spitefulness, fragility, humiliation, deceit, charm, trick, cunning, lying, or breaking the promise. What also indicates their civilization and the change in social and economic life is the appearance of markets in the pre-Islamic period, such as the Dūmat al-Jandal market, which is a market between Iraq and Syria. They sell, buy and move to the market Of῾adan to buy perfumes, then to Hajr, Arket. they spend a month in each city, then they end up in the Okaẓ market, and there they talk, argue, and debate, then perform Ḥajj, then return to their homelands (p, 82-84). Al-Tawḥīdī finishes by saying that when the Arabs became rich and owned the houses, palaces, heavens, valleys, rivers, minerals, castles, cities, countries, plains, mountains, land and sea, their condition did not change from this, rather it increased in luxury, expansion, and prosperity (p, 82-84).

In describing social and cultural practices, al-Tawḥīdī tells her about some sexual practices. For example, he says that the Arabs reject sexual practices with family members such

as mothers and sisters, and that this is an act that is inherently reprehensible, rejected, and forbidden by everyone with a sound instinct, and that it is a behavior that is rejected by the instinct of the animal, let alone the human being (p, 91).

"قال القاضي أبو حامد المرْوَرُّوذي: لو كانت الفضائل كلها بعِقْدها وسِمْطها، ونظمها ونثرها، مجموعةً للفرس، ومصبوبةً على أرؤسهم، ومعلقةً بآذانهم، وطالعةً من جباههم؛ لكان لا ينبغي أن يذكروا شأنَها، وأن يَخرَسوا عن دِقِّها وجِلِّها مع نيكهم الأمهات والأخوات والبنات، فإن هذا شيء كريهٌ بالطباع، وضعيف بالسماع، ومردود عند كل ذي فطرة سليمة، ومستَبشَع في نفس كل من له جبلة معتدلة" إلى "وقد وجدنا في البهائم ما إذا أُنْزِي الفحلُ منها على أمِّه لم يطاوِع، وإذا أُكْرِه وخُدِع وعَرَف غضب على أهله وندَّ عنهم، وشَرُرَ عليهم. فما تقول في خُلُق لا ترضاه البهيمة ولا تطاوعه فيه الطبيعة، بل يأباه حسُّه مع كُلُولِه، وتبرُد شهوتُه مع اشتعالها، ويرضاه هؤلاء القومُ مع عُجْبِهم بعقولهم، وكِبْرِهم في أنفسهم؟" .(p, 91)

And he says that the Arabs reject this and do not accept it, not out of fear or jealousy, but rather out of self-generous, the moderation of their temperaments, and the satisfaction of their customs and souls. We will suffice with the last example on al-Tawḥīdī 's use of the concepts of social psychology and cultural psychology, although he uses them in a literary manner that hides their truth, it becomes clear with study and analysis.

Finally, in our research on the al-Tawḥīdī 's use of psychological concepts, we try to answer the questions of: How did al-Tawḥīdī display psychological activity? Did he analyze or study human behavior? Did he use defensive mechanism in his literature? Although the answers to these questions are hidden under literary cover, we found the following:

The minister and al-Tawḥīdī talk about the scholars's opinions on the soul, and he says:

That the soul needs to be exalted above pleasures, heavy burdens, weakness, bad faith, despicable desires, and ugly actions that hinder one from running ascending to the embrace of

the stars, the realm of the spirit, the true station, and the place of dignity, and that vile desires spoil the internal organs of the body (p, 39).

"حدِّثني عن مذاهبهم في النَّفْس وما يقولون فيها، وإلى أين ينتهون من يقينهم بشأنها، وكيف ثقتهم ببقائها بعد فَناء أبدانها".

" فلو أنهم كانوا على ثلج من النفس، ويقظة من العقل، واستبصار من القلب، وسكون من البرهان؛ لمَا تعجَّلوا هذه اللذَّات المنقوصة، والأوطار الفاضحة، والشهوات الخسيسة، مع التَّبِعات الكثيرة والأوزار الثقيلة. ولا عجب فإنه إذا كانت الرَّكَاكَة العائقة تمنع الإنسان من العَدْو والسَّفَر ومن سرعة الخَطْو لأن الحركة قد بَطَلت بالرَّكاكة الداخلة عليه في أعضائه وآلاتِه، فأيُّ عجب من أن تكون النفس التي استعبدتْها الشهوات الغالبة، والعقيدة الرديئة، والأفعال القبيحة؛ مَعُوقةً ممنوعةً من الصعود إلى مَعانق الفَلَك، ومَخارق النجوم، وعالَم الرُّوح، ومَقعد الصدق، ومقام الأمن، ومحلِّ الكرامة، ومَرَاد الخُلد، وبلد الأبد، ومَعانِ السَّرْمَد".

We see al-Tawḥīdī describing the nature and their personality of people throughout his writings, and he says, for example, that so-and-so is dark and frizzy:

" لأنه سوداوي وجعد" (p, 52)

Here he describes the nature of the minister, Ibn ʿAbbād saying he is

foul-tongued, subdued by hot-headedness, quick to anger, far-fetched, close to piety, envious, vengeful, harsh, envious against the people of virtue, hatful towards the people of knowledge. People fear his cruelty, he is known for killing, destroying, he even exiled his mother (p, 55).

"وهو شديد التعصّب على أهل الحكمة والناظرين في أجزائها كالهندسة والطّبّ والتنجيم والموسيقى والمنطق والعدد، وليس عنده بالجزء الإلهي خبر، ولا له فيه عين ولا أثر، وهو حسن القيام بالعروض والقوافي، ويقول الشّعر، وليس بذاك، وفي بديهته غزارة. وأما رويّته فخوّارة، وطالعه الجوزاء، والشّعرى قريبة منه، ويتشيّع لمذهب أبي حنيفة ومقالة الزّيديّة، ولا يرجع

إلى الرقّة والرأفة والرحمة، والناس كلّهم محجمون عنه، لجرأته وسلاطته واقتداره وبسطته، شديد العقاب طفيف الثواب، طويل العتاب، بذيء اللسان، يعطي كثيرا قليلا (أعني يعطي الكثير القليل) ، مغلوب بحرارة الرأس، سريع الغضب، بعيد الفيئة قريب الطّيرة، حسود حقود حديد، وحسده وقف على أهل الفضل، وحقده سار إلى أهل الكفاية، أمّا الكتّاب والمتصرّفون فيخافون سطوته، وأمّا المنتجعون فيخافون جفوته، وقد قتل خلقا، وأهلك ناسا، ونفى أمّة، نخوة وتعنّتا وتجبّرا وزهوا، وهو مع هذا يخدعه الصبيّ، ويخلبه الغبيّ، لأنّ المدخل عليه واسع، والمأتى إليه سهل"(p, 55)

However, al-Tawḥīdī says here that he can manipulate the emotions and psyche of the minister, praising him and adding in his description until he dissolves and forgets all his responsibility.

"مولانا يتقدّم بأن أعار شيئا من كلامه، ورسائل منثوره ومنظومه، فما جبت الأرض إليه من فرغانة ومصر وتفليس إلّا لأستفيد كلامه وأفصح به، وأتعلّم البلاغة منه، لكأنّما رسائل مولانا سور قرآن، وفقره فيها آيات فرقان، واحتجاجه من ابتدائها إلى انتهائها برهان فوق برهان، فسبحان من جمع العالم في واحد، وأبرز جميع قدرته في شخص. فيلين عند ذلك ويذوب، ويلهى عن كلّ مهمّ له، وينسى كلّ فريضة عليه(p, 65)

Describing mental illnesses, al-Tawḥīdī says that the soul has diseases just as the body has diseases:

"إن للنفس أمراضا كأمراض البدن إلا أن فضل أمراض النفس على أمراض البدن في الشرّ والضرر كفضل النفس على البدن في الخير، وصاحبنا- يعني ابن عبّاد- مريض عندنا، صحيح عند نفسه، زيف بنقدنا، جيّد بنقده" (p, 63)

Here is a beautiful, brief, and eloquent description of al-Tawḥīdī in psychological stability and exposure to change and pressures that would cause anxiety and distraction saying that every person has an opinion, a choice, a habit, an origin, familiarity, and peers, when this is threatened with pressure and change anxiety, distress and disturbances forms (p, 104).

"لكل إنسان رأيٌ واختيار وعادة ومنشأ ومألوف وقرناء متى زُحزح عنها قَلِق، ومتى أُرِيغ على سواها فَرِق"

In talking about the path to happiness, al-Tawḥīdī states that happiness occurs through a person's awareness of the nature of himself and his mind and the relationship between them. Although it is not stated clearly, however, his description of the importance of awareness gives us indications that he was aware of the importance of awareness for human mental health. This is because modern science emphasizes awareness role in understanding one's state of mind, one's beliefs, and emotions and whether they are positive or negative, whether they are true of imaginary and whether they are healthy or maladaptive. In addition, awareness is vital to mental health because with awareness reveals weakness and strength points. Awareness enables the person to see and think objectively, which gives him/her control of motivation, drives, environment, and responses. When the person is able to see and control that he/ she is closer to the path of happiness (Agosti, Anderson, Bringsen, 2019).

He says:

"وإن أقرب الطرق وأسهل الأسباب هو في معرفة الطبيعة والنفس والعقل والإله تعالى، فإنه متى عرف هذه الجملة بالتفصيل، واطلع على هذا التفصيل بالجملة؛ فقد فاز الفوز الأكبر ونال المُلك الأعظم، وكُفِي مئونة عظيمة في قراءة الكتب الكبار ذوات الورق الكثير، مع العناء المتصل في الدرس والتصحيح والنصَب في المسألة والجواب" (p, 106)

On the thirteenth night page 189, al-Tawḥīdī puts forward a long talk about the soul, that it is a self-contained entity that has no need for the body, that it does not die or perish like the body, and that the soul does not need the body's organs to function like we need the eye to see. In addition, he explains that the soul accepts opposites, that is, it accepts knowledge and ignorance, righteousness and immorality, courage and cowardice, and chastity and its opposite

without changing. And that the soul is the engine of the body and that the body does not live without a soul (p, 200).

" وأن النفس جوهر لا عرض لأنها تقبل الأضداد من غير تغير، أي أنها تقبل العلم والجهل، والبر والفجور والشجاعة والجبن والعفة وضدها من غير أن تتغير... إلخ وأن النفس هي المحركة للجسد وأن الجسد لا يحيى بلا نفس".

On the fourteenth night, page 206 al-Tawḥīdī discusses the issue of tranquility, he points out that the spirit of serenity or tranquility is natural, psychological, mental, and divine. The natural tranquility is a moderation of mood, honorability and dignity appears on its owner, and the effect of the mind is visible. As for psychological tranquility it appears in the form of intuitive calmness with contemplation and listening in peace and stillness. For the mental tranquility, it is good acceptance of the upcoming matters that we face in life, and this leads to guidance and balance in weighing thoughts and seeking the truth (p, 206).

" السكائن كثيرة: طبيعية، ونفسية، وعقلية، وإلهية، ومجموعة من هذه بأنصباء مختلفة ومقادير متفاوتة ومتباعدة. والسكينة الطبيعية اعتدال المزاج بتصالح الأُسْطُقُسَّات، تحدث به لصاحبه شارةٌ تُسمَّى الوقار، ويكون للعقل فيها أثر بادٍ، وهو زينة الرُّواء المقبول. والسكينة النفسية مماثَلة الرَّوِيَّة للبديهة، ومواطأة البديهة للروية، وقصد الغاية بالهيئة المتناسبة، يحدث بها لصاحبها سَمْتٌ ظاهر ورُنُوٌّ دائم وإطراقٌ لا وجوم معه، وغَيبة لا غفلة معها، وشهامةلا طيش فيها. والسكينة العقلية حُسن قبول الاستفاضة بنسبة تامة إلى الإفاضة. ومعنى هذا أن القابل مستغرَق بقوة المقبول منه، وبهذه الحال يحدث لصاحبها هدى يشتمل على وزن الفكر في طلب الحق مع سكون الأطراف في أنواع الحركات. والسكينة الإلهية لا عبارة عنها على التحديد، لأنها كالحُلْم في الانتباه وكالإشارة في الحلم، وليست حلمًا ولا انتباهًا في الحقيقة، لأن هذين نعتان محمودان في عالم السيلان والتبدُّل، جاريان على التخيل والتجوز بزوائد لا ثبات لها ونواقص لا مبالاة بها، رُوحانية في رُوحانية كما يقال: «هذا صفوُ هذا»، و«هذا صفوُ الصَّفْو."

The reader may believe that al-Tawḥīdī was spiteful, ungrateful, negative, and pessimistic, but the truth is that whoever examines his words and writings finds a person who is soft-hearted, soft-spoken, soft-spirited, who frequently prays and draws close to God Almighty, asking for mercy and forgiveness. Perhaps his suffering over the years with poverty and his dire needs to find his daily sustenance, to the extent that he ate trees, and with what he possessed of knowledge, he expected to be rewarded from society, even with a little, but he was met with contempt and neglect. He describes his feelings saying: "Save me, O man, from benevolence, save me from the compulsion of poverty, release me from the bondage of harm, buy me with charity, worship me with thanksgiving, use my tongue with the arts of praise, spare me the provisions for lunch and dinner." (part, 3. P, 226). Over the century al-Tawḥīdī was slandered and accused with heresy and allegation with his religion. Unfortunately, this was the method of the people of that time and still is when they want to get rid of a person. On the contrary, whoever reads al-Tawḥīdī discovers how close he is to God Almighty and how keen he is on Supplication, contemplation, and compliance with what God has commanded.

As for what distinguishes the book of al-ʾImtāʿ wa al-Muʾānasah it is its literary character, and at the same time its division into nights that is mostly light and enjoyable. From our point of view, the book al-ʾImtāʿ wa al-Muʾānasah contained many distinguished nights, some of which contained information that was not printed anywhere else, which gave importance and value to this document, including, of course, the message of ʾḫwān al-Ṣafā on the seventeenth night, which the researcher hardly finds any information about, then there is the debate on the eighth night of Sīrāfī and Mattā bin Yūnīs in Greek logic and the Arabic language, then there is the tenth night in zoology and its descriptions, and the amusement continued to

create a book that contained literature, history, sociology, psychology, culture, zoology, language, and others.

We are still not convinced that al-Tawḥīdī burned the original copies of his books, yes, maybe he burned his books, but he knows there are many copies with people, so perhaps this was a last attempt to object and protest this society. Nevertheless, with this clear vision, we would like to build more studies on the rest of al-Tawḥīdī's books.

Defense Mechanism in the Writing of al-Tawḥīdī

To answer the question whether al-Tawḥīdī used defense mechanism in his literature we answer by yes, our analysis yield information that proved the use of such method. Scientists explain that defense mechanism were first introduced one hundred years ago, they are psychological tactics, behavior, or strategies used (unconscious) to face or cope in the face of stressors, trauma, or conflict (Freud, 1993). defense mechanism also known as coping practices or approaches can yield positive results or negative consequences. Here are the defense mechanisms:

Denial	Refusal to accept reality to avoid feeling pain.
Blaming	Blaming others to reduce painful memories and feelings. Removing guilt from oneself.
Repression	Unconsciously hide -repress- painful memories, thoughts, or irrational beliefs to help oneself.
Sarcasm	Using humor to reduce anxiety or painful feelings.

Categorization	Separating/ block off personal life from work to avoid pain, and anxiety.
Displacement	Channeling unwanted/ painful feelings towards something or someone else.
Reaction formation	Acting out in a manner opposite of one's true feelings.
Distancing	Removing (disassociation) oneself from present reality.
Suppression	Consciously blocking painful memories, and thoughts to avoid anxiety and pain.
Projection	Misattribute the painful feelings towards others. Project these feelings back to people.
Regression	When struggling, threatened or anxious people unconsciously regress and behave in a way that can bring them safety and comfort such as overeating, chain- smoking, chewing on pencils, or avoiding everyday activities.
Rationalization	Attempt to explain the unwanted or painful behavior with your own facts to reduce the pain even if it's not true (Freud, 1993).

There is visible defense mechanism in al-Tawḥīdī's literature and here are what we think apply:

The first one is blaming, al-Tawḥīdī described his disappointment with society and blamed everyone around him, individuals, and the ministers themselves for his poverty,

misfortunes and agony in life. Blaming for not appreciating him, his knowledge, literature, and achievements that are unique and topping the list of the mothers' books in the Arabic literature. Al-Tawḥīdī saw himself as unworthy of what he was suffering from, the misery of the situation and the humiliation of poverty, until he reached his lowest levels of poverty and hunger, and he got angry and burned his books as a way to express this oppression. Al-Tawḥīdī didn't blame people only, he blamed and complained about time, place, the people around him, and his belonging to them, to the extent that it was said that al-Tawḥīdī was the harshest of writers of all time. The second one that apply in al-Tawḥīdī's text is Repression which is unconsciously hide - repress- painful memories, thoughts, or irrational beliefs to help oneself. We believe that the fact that al-Tawḥīdī does not mention his father, mother or any family member reveals his pain and sorrow and as a protection mechanism against pain and anxiety al-Tawḥīdī repressed all memory and feelings towards them. this explains why researchers didn't find any information on them.

Finally, the third defense mechanism is sarcasm, al-Tawḥīdī used humor to reduce anxiety or painful feelings. he seizes opportunities even when he is in the middle of a scientific or literary debate, as he did not hesitate to shed his tongue and language in order to embarrass those in front of him.

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