

## Introduction to *Tuḥfah al-Ikhwān fī Khaṣāiṣ al-Fityān* and the Concept of Its Fundamental Theme on *Futuwwah* (Chivalry)

Fatemeh Hashtroodi<sup>1</sup>

### Abstract

*Tuḥfah al-Ikhwān fī Khaṣāiṣ al-Fityān* is one of the valuable collections of treatises on chivalry, which encompasses spiritual nature. It is written by ‘Abd al-Razzāq Kāshānī in fourteenth century. The remarkable point about this treatise is that it was written in Arabic and Persian by the same author. On the other hand, it diffuses ethical issues, which even goes beyond ethic and addresses the different stage of human spirituality. It submits a profound understanding of the meaning of chivalry, further than ethic and provides the method of attaining chivalry. According to Kāshānī, chivalry take shape in the vicinity of selfhood, while considers the borderline of sociability.

**Keywords:** *Tuḥfah al-Ikhwān*, ‘Abd al-Razzāq Kāshānī, chivalry, chivalrous virtues

### Introduction

This article presents the treatise *Tuḥfah al-Ikhwān fī Khaṣāiṣ al-Fityān*<sup>2</sup> and to demonstrate the fundamental subject discussed in this letter about the *futuwwah* (chivalry).<sup>3</sup> This treatise is written by ‘Abd al-Razzāq Kāshānī (d. 730AH/1330)<sup>4</sup> and includes a wide

---

<sup>1</sup> Fatemeh Hashtroodi is a Philosophical Doctorate candidate at Department of ‘Aqidah and Islamic Thought, Academy of Islamic Studies, University of Malaya. Email: ztayefeh@yahoo.com.

<sup>2</sup> *Fityān* is the plural form of *fatā*, designating the organisation of societies of young men at the end of the Umayyad period. See Lloyd Ridgeon, *The Moral and Mysticism in Persian Sufism: a History of Sufi Futuwwah in Iran* (New York: Routledge, 2010), 8-13.

<sup>3</sup> *Futuwwah* is the infinitive form of *fatā* and means youth and chivalry. It is a composite of virtues such as energy, revolutionary vigour, heroism, generosity, munificence, modesty, chastity, trustworthiness, loyalty, merciful, knowledge, humility and piety. See Ali Unal, *The Qur’ān: with Annotated Interpretation in Modern English* (New Jersey: Tughra Books, 2008), 601.

<sup>4</sup> ‘Abd al-Razzāq Kāshānī is one of the most influential Persian Sufi authors of later Islamic history. He wrote disseminated commentaries and important treatises, both in Arabic and Persian, which are rooted in Muḥy al-Dīn Muḥammad bin ‘Alī ibn ‘Arabī’s ontological discourse. See James Wiston Morris, “Ibn ‘Arabī and His Interpreters,” *Journal of the American Oriental*

range of Qur'ānic verses, narratives, poetry, rational arguments on epistemology, different levels of spirituality, and proper etiquette; thus, it is considered as an important source for those who strives to understand the proper spiritual chivalry.<sup>5</sup> The main source of data in this article is from the library research, which involves mostly other Sufi's writings and other treatises of Kāshānī. To examine and evaluate *Tuḥfah al-Ikhwān fī Khaṣāiṣ al-Fityān*, we study it in its title, publication, style of writing and the method of division and partition. To portrait the concept of chivalry, we provide rich and well-grounded descriptions and explanations. However, we reorganize and only present here the key ideas and ethical principle discussed in this treatise. In addition, as the text is supported with the numerous Qur'ānic verses and prophecy narratives, their citations were impossible in this brief article; thus, through the classification of the virtues, they are mentioned in the footnote.

### **Introduction to *Tuḥfah al-Ikhwān fī Khaṣāiṣ al-Fityān***

The title of this treatise means “a gift to brothers on the character of young men”, which indicates the purpose of the author in writing it, that is in order to fulfil his brotherhood responsibility. In the forward of this treatise, the author implied that one of the children of Shihāb al-Din Yaḥyā bin Ḥabash Suhrawardī, ‘Alī bin Yaḥyā, asked him to write what he had collected about the chivalry.<sup>6</sup> Although Kāshānī found his strength not enough to write this treatise, but he felt that the acceptance of this request is a

---

*Society* 107 (1987), 101-119, 31-33; Pierre Lory, *Commentaires Ésotériques du Coran d'après 'Abd Al-Razzā al-Qāshānī* (Paris: Les Deux Océans, 1990).

<sup>5</sup> Spiritual chivalry means the kind of chivalry which is portrait by Sufis in treatises known as “Chivalry Letter”. These chivalry letter, mostly, written between twelfth till fourteenth century and they designed an ascetic characteristic figure of the *fatā* (youth). They repeatedly talk about fighting with the lusts, while they stress on an ascetic mixed with sociability and benefit to people. Although, the history of chivalry is tied with fighting injustice and cruel rulers, but there is not a direct approach to this subject in them; rather, the centre of their attention has been paid to inside purification. That is the remarkable points for spiritual chivalry, which takes shape in the vicinity of selfhood, while consider the borderline of sociability.

<sup>6</sup> ‘Abd al-Razzāq Kāshānī, *Tuḥfah al-Ikhwān fī Khaṣāiṣ al-Fityān*, Arabic version, in ed. Majīd Hādīzādeh, *Majmū'ah Ras'ul wa Muṣannaḥāt 'Abd al-Razzāq Kāshānī* (Tehran: Mirāth-e Maktūb, 2002), 525.

kind of nobility; thus, he wrote this treatise and called it *Tuhfah al-Ikhwān fī Khaṣāiṣ al-Fityān*.

The original manuscript of this treatise is lost; however, there are two copies available in library in Iran. A copy is in the library of Majlis Shūrā Islamī in Tehran, the collection number 369, section 12, in *Majmū'ah Rasā'il Ḥukamā'* or *Collection of Treatises of Sages*, which is written during the 1672 till 1674.<sup>7</sup> The pages from 389 till 414 contain *Tuhfah al-Ikhwān*. Another copy is available in the Mālik Library in Tehran. This copy is in a collection of different treatises, in 417 pages mostly including the treatises of Ṣadr al-Dīn Muḥammad bin Ishāq Qūnawī. The pages 411 till 434 contain the text of *Tuhfah al-Ikhwān*.

In addition to the Arabic reproductions, there is a second chivalry letter written in Persian by the same author. This is in keeping with information from the introduction of the Persian version, in which the author clearly explained that after he finished writing the Arabic text, and accepting the request of some of his Persian students, whose Arabic knowledge was inadequate to understand it, he decided to rewrite it in Persian.<sup>8</sup> Therefore, there are two versions of *Tuhfah al-Ikhwān*, one in Arabic and the other in Persian, which were both written by Kāshānī and have the same title.

The Persian manuscript is kept together within a collection of 167 different treatises in Arabic and Persian in the library of Tehran University under the registrations number 2832 till 2834. It is a microfilm of the manuscript, which is kept in the Ḥamidiyyah Library in Turkey. The page 363 till 372 contains the Persian manuscript, which is written with very small font.

There are three publications of this treatise including both the Arabic and Persian version. The first was from a collaborated work of Murtaḍā Ṣarrāf and Henry Corbin under the title *Rasā'il Jawānmardān* published in 1973.<sup>9</sup> The second was from a study

---

<sup>7</sup> Āghā Buzurg Ṭīhrānī (d. 1389AH/1969) named it in his *al-Dharī'ah* under the index of thirteenth treatise known as *Tuhfah al-Ikhwān*. *Al-Dharī'ah ilā Taṣānīf al-Shī'ah* is a comprehensive encyclopaedia about Shiite authorships in 27 volumes. See Āghā Buzurg Ṭīhrānī, *al-Dharī'ah ilā Taṣānīf al-Shī'ah* (Beirut: Dār al-Adwā', 1983), 3:413-417.

<sup>8</sup> Kāshānī, *Tuhfah al-Ikhwān*, 222.

<sup>9</sup> Murtaḍā Ṣarrāf dan Henry Corbin, *Rasā'il Jawānmardān* (Tehran, French Institute of Iranian Scholarly Research, 1973).

by Muḥammad Dāmādī in 1991,<sup>10</sup> and the third was from a study by Majīd Hādīzādeh, who collected Kāshānī's treatises in a compilation called *Majmū'ah Rasā'il wa Muṣannaḥāt 'Abd al-Razzāq Kāshānī* and was published in 2002.<sup>11</sup> The page 525 till 563 contains the Arabic version of *Tuḥfah al-Ikhwān*. This last publication is the source of this article; since, it is based on the comparison of two above copies. In addition, the author provides annotations if some words are not clear to read or even if he found any faults in writings.

### **The Difference between the Arabic and the Persian Version**

Kāshānī stated in the introduction of the Persian version that the Persian version is not a direct translation of the Arabic and the author has cut out some additional explanations in the Persian version. Therefore, it is clear that the Persian version is almost an abstract form of Arabic version, which is limited to present the necessary principles, while the additional comments, poems and narratives are removed by the author.<sup>12</sup> However, the concept and central subjects and their subsets in both versions are the same, but there are some differences in the structure of the chapters. For example, the introduction of Arabic version is divided into three parts, while the introduction of Persian version is divided into four parts. The additional chapter in the introduction of the Persian version is about the source and origin of initial rituals. In Arabic version, this chapter is set as the second conclusion. However, the conclusion in both the Arabic and the Persian versions are divided into three parts, but the third part of the Arabic conclusion (which is on the characters of chivalrous) is set as the second conclusion in the Persian version. Meanwhile, the third conclusion of the Persian version is set indistinctly in the third part of Arabic conclusion without an independent title.

---

<sup>10</sup> 'Abd al-Razzāq Kāshānī, *Tuḥfah al-Ikhwān fī Khaṣā'is al-Fityān*, ed. Muḥammad Dāmādī (Tehran: 'Ilmī Farhangī, 1991).

<sup>11</sup> Majīd Hādīzādeh ed., *Majmū'ah Rasā'il wa Muṣannaḥāt 'Abd al-Razzāq Kāshānī* (Tehran: Mirāth-e Maktūb, 2002).

<sup>12</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 222.

### **The Style of Writing**

This treatise is a short text on the themes of chivalry. The manner in which the author wrote is simple and brief. He applied clear and direct proses that brought description of the complex subjects to a more understandable form. The mastery of the style of partitioning and classifying the context into the logical order makes them easier to understand. That needs not only the mastery of the author, but also it depends on the creativity and talent of writing that can be observed in all treatises of Kāshānī, as well as in this treatise.

Here, the notion of chivalry and its ethical principles are organized and expressed in a simple and abstract form very well. The method of classification of the chivalry in three parts as introduction, main body and conclusion, which discuss in sequential the origin, path and character of chivalry, depicts an appropriate rational thought in the text.

However, sometimes the author applies short sentences, which needs further explanation, but in general, the sentences are long and there is no repetition in the text. Moreover, the solidarity and beauty of the text along with the concept and meaning are preserved. Additionally, the author integrated the content with appropriate Qur'ānic verses; therefore, a pragmatic unity and coordination within the text is clearly observed.

Another prominent feature of the text is the application of a wide variety of rhetorical devices through the entire text. This style of writing needs the mastery of the author in the language, through which the author preserves the intellectual and metaphysical framework, while he provides a musical rhythm which leads the text to be read with more interest and appeal.

### **The Method of Division and Partition**

Generally, the whole discussion of the treatise consists in defining the chivalry, while three major issues are recurring throughout the text: chivalry (*futuwwah*), nobility (*muruwwah*) and sanctity (*walāyah*) and their relationship with each other. The author systematically authored his treatise in three parts: introduction, main part and conclusion. The introduction is divided into three sections, which highlights subjects such as: on the reality of the

chivalry, the origin and appearance of the chivalry, and the principles and structure of the chivalry.

Beginning the discussion with the nature of human being and its growing and the manifestation of the inborn nature, in its pureness and delicate qualities depicts that its structure is based on the positive elements found in the nature of human. He displays originality for chivalry through an analytical insight into the human being, which presents his approach as associated with psychology; indeed, it considers the theoretical aspect as purification of the soul.

On the other hand, regardless whether a man is a Sufi or a common people, as far as theoretical method is concerned, knowledge of self is necessary. Since, salvation depends on knowledge of oneself and cognition the vices, from which a man should preserve himself. Thus, he posited a sort of knowledge of oneself that is necessary for a man on the path of chivalry to attain them.

The main body is tackled by the author in ten chapters. Chapter one to eight explains in detail required qualities or virtues for a man on the path to chivalry. Within these chapters are explanation of the character and moral constitution of the soul and enumeration of the stages of the way of chivalry and the method of its attainment is explained in middle part. He provided stages that the young man has to do to attain them. These stages are the collective levels of about forty qualities, in which a certain balance between the individuals and society is observable. The whole qualities are classified under eight principles of chivalry. However, he accepted the origin of virtues in four primary categories, namely chastity, courage, wisdom and justice. Then, he put the eight principle of chivalry beneath these four categories. Therefore, the repentance and generosity is placed beneath the chastity and the humility and security is placed beneath the courage and the truth and guidance is placed under the wisdom and loyalty and advice is placed under justice.

In addition, he provided the initiatory path that can be identified as his methodology which he employed everywhere in his treatise. Although it is limited to description of essential points, but it is systematic and holistic. However, two key features of the structure of the text concern with theory and method. The

phenomenology of the spiritual path of chivalry on one hand, and on the other hand the practical method employed by the author elaborates the text to clarify the conceptual problem within its philosophical and spiritual entity.

### **The Concept of Chivalry**

Be aware that chivalry (*futuwwah*) is manifestation of the inborn nature, in its pureness and delicate qualification, and its overcoming of the emergence of darkness with its potentiality and authority in accordance with development of human being.<sup>13</sup>

As noted, Kāshānī submitted an idiomatic definition of chivalry and argued that it is related to the inborn nature (*fiṭrah*) and pure heart (*al-qalb al-salīm*). According to him, chivalry is a demanding path that leads to knowledge of self; it requires the initiate to acquire knowledge of the nature of self and its potentiality. This knowledge is achieved when the inborn nature is pure from all attachments and resists all carnal inclination, desires and appetites.

When human's inborn nature stays pure from plagued temptation and its attributes, and when it is sheer and shiny and released from the natural veils and corporal desires and is ready to gain quality of perfections, and when it is eager to its ideal and to govern the ego and to defeat its enmity and to breaks its dignity and to prevent his movements and to getting free from material things and low characters, and when it is raised to luminous levels and noble states through excellent wills and it is transcend from ignoble lustful clothing to the ultimate human's virtues and it is away from all immoral qualities and is tired to gain every good traits and to abstain from wicked things and to infatuate with noble characters and virtues, then he will gain the nobility (*muruwah*).<sup>14</sup> Nobility is the basic form and the stage of pureness of inborn nature from all corrupting attachments, anger, desires and darkness. Therefore, to attain nobility righteousness is needed, including avoidance from lustful things, which is the path of chastity. It is a virtue described as the temperance of self's desires and enjoyments according to the rational component. It is a

---

<sup>13</sup> Kāshānī, *Tuhfah al-Ikhwān*, 527.

<sup>14</sup> Kāshānī, *Tuhfah al-Ikhwān*, 527.

condition between immorality and lack of desires. According to Kāshānī, nobility is not fully achieved, if the path of chastity is not completed. Here, he had a shared idea with other Muslim scholars such as Abū Ḥāmid Muḥammad bin Muḥammad al-Ghazālī (d. 505H/1111) in *Mizān al-'Amal*,<sup>15</sup> as he identified the soul (*nafs*) as the center of corporal needs and temptations that can be ruled by the basic desires and instincts; thus, the great effort of the chivalrous person should be to win his soul. It could be noticed here that he implicitly mentioned the distinction of the soul and inborn nature, so that the latter could be overshadowed by the dirt of soul. This is because the nature of the soul is more inclined to the earthy material, while the inborn nature contains the deeper intelligence. In this regard he mentioned the prophet's word,

Condone the noble person's faults; since, none of them commit mistakes unless his hand is in God's hand and protecting him to sublimate.<sup>16</sup>

Thereupon, Kāshānī recognized a close connection between a noble person and God; in other word, as the human inborn nature of noble person is purified; he will come in a direct connection with God. In order to clarify this connection, we should know how Kāshānī identified the inborn nature.

In *Ta'wīlāt al-Qur'ān*, Kāshānī explained the three faculties of human being as "soul" (*al-nafs*), "spirit" (*al-ruh*) and "heart" (*al-qalb*). According to him, the spirit has transcendent entity and leads a man to the unity (*tawḥīd*); however, it attaches to two faculties: firstly, the universal facts, and secondly, the world of phenomenon. If it associates to the prior, it is the theoretical intellect, and if it joins the latter, it is the practical intellect.

Meanwhile, the heart is the place of wisdom and the throne of the Most Merciful (*al-'arsh al-Raḥmān*). It is a kind of combination of the spirit and the soul; therefore, sometimes it inclines towards the soul and sometimes the spirit. However, by joining the soul, it would be blocked from knowledge; so in the path toward reality, the heart plays two roles: firstly, the role of knowledge (*ma'rifah*), and secondly, the role of homogeneity. This homogeneity is the result of having the same origin with the

---

<sup>15</sup> Abū Ḥāmid Muḥammad al-Ghazālī, *Mizān al-'Amal* (Beirut: Dār wa Maktabah al-Hilāl, 2001), 101.

<sup>16</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 528.



Existence.<sup>17</sup> This classification of human's faculty is the basis of most comparison applied by Kāshānī; for example, he compared the heart with "Moses" and the spirit with the "Children of Isrā'īl" and the soul with the "Pharaoh".<sup>18</sup>

From other perspective, Kāshānī postulates the pure inborn nature for the way of perfection and through the Qur'ānic sample, compares the pure Abrahamic nature as the pure heart. Kāshānī wrote,

The inborn self (*fiṭrah*) is a character, which follows its perfect talent that is necessary for the pure Abrahamic inborn nature, as God said about it in Qur'ān, "But only he (will prosper) that brings to God a sound heart."<sup>19</sup>

Therefore, the definition above leads us to conclude that the picture of inborn nature portrayed by Kāshānī is the pure heart. It is a qualitative faculty of heart that plays the role of homogeneity, which will be illuminated through purification and removing the veil of the soul.

This similarity of inborn nature with its origin leads Kāshānī to consider chivalry in connection with *Sharī'ah* and to provide a practical principle to purify the soul. According to him, man does not commit the good deeds to attain the paradise or to be safe from the hell or even it is not only because of obedience towards God's command; however, it is because of the similarity of its original being with God. Otherwise, his deeds would not be considered as virtues; since virtue is a moral habit that will be performed because of self-pleasure and not for certain purposes.<sup>20</sup> Therefore, we come to conclude that Kāshānī seeks ethic of chivalry in the nature of human and finds its basic practice to accede the source of human nature. Therefore, according to him, the virtues are necessary within human being but the vices are accidentally alien from the human inborn self.<sup>21</sup> He wrote,

---

<sup>17</sup> Kāshānī, *Ta'wīlāt al-Qur'ān*, in Muḥyi al-Dīn ibn 'Arabī, *Tafsīr al-Qur'ān* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2006), 132.

<sup>18</sup> Kāshānī, *Ta'wīlāt al-Qur'ān*, 132.

<sup>19</sup> Al-Shu'arā' (26):89; Kāshānī, *Tuḥfah al-Ikhwān*, 527.

<sup>20</sup> Kāshānī, *Ta'wīlāt al-Qur'ān*, 158.

<sup>21</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 529.

But the man on the path of chivalry requests to gain virtues and attaining noble characters because it is the request of his nature.<sup>22</sup>

With respect of this, the *fatā* is the one who has reached the perfection of his inborn nature and the end of what is his perfection. In fact, as long as the man is in the service of his caprice (*hawā'*) and corporal desires, he is in the level of a boy (*ṣabī*). When he raised from this station and his inborn nature is released from the evils adversities and attachments and devil, he reaches the level of the youth (*fatā*); since, as the corporal perfections are obtained by the youth, the virtues, indeed, have been really attained by him; therefore, the notion of youth in chivalry goes beyond time and formal ages; rather, it contains the faculty of the human being when it has reached its perfection. According to Kāshānī, this level is the state of the heart, as he referred to the Abraham, "Behold, he approaches his Lord with a sound heart."<sup>23</sup>

This is in the sense that Abraham was raised to the station of the heart through the manifestations of the Divine attributes. He was the beginning and the key of sainthood (*walāyah*), from which issues unity and appears chivalry. On the basis of this, Abraham was called the friend of God (*khalīl*); since, he was the first one, who was released from the world and its pleasure and was devoid from its beauty and lust, and isolated from his father and his tribe and sustained all difficulties and troubles for his love to God. He presented his courage by breaking the idols and resisted against people until his enemies testified his chivalry, as God said, "They said, 'We heard a youth talk of them, he is called Abraham.'"<sup>24</sup>

According to Kāshānī, Abraham has reached the state of the spirit and became the master of witnessing (*mushāhadah*);<sup>25</sup> therefore, he was the pole of chivalrous. The pole or master is the level of the old man, in the sense that he was the one whose corporal faculties had become weak and approached the state of annihilation (*fanā'*), through illuminations of the Divine's lights.<sup>26</sup>

---

<sup>22</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 558.

<sup>23</sup> Al-Ṣāffāt (37):84.

<sup>24</sup> Al-Anbiyā' (21):61.

<sup>25</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 528.

<sup>26</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 530.

Therefore, according to Kāshānī, chivalry is the middle station between the stations of the boy and the old man, or those of the beginner and the master.

Furthermore, according to Kāshānī, anyone who attained the sanctity perfectly is called master (*shaykh*), and who obtained the virtues entirely is called chivalrous (*fatā*). The first one is in the stage of the spirit, that is the absolute light and the ultimate spiritual perfection, which leads to the real annihilation. Whilst, the latter is the stage of the heart, that is the ultimate spiritual strength and human inborn perfection lower than spiritual stages. As the chivalry is the final of the corporal power and the perfect face of human and not the intellect power; therefore, *fatā* means the stage of the soul. Thereupon, it is clear that the ultimate chivalry is the beginning of sanctity. Thus, the beginning of the chivalry is chastity, the purification of the soul and the end of it is sanctity, which has been manifested in Abraham.<sup>27</sup>

### **The Classification of Virtues**

Kāshānī classified chivalry's virtues on the basis of the narrative quoted from 'Alī ibn Abī Tālib.<sup>28</sup> They are loyalty (*al-wafā*'), honesty (*al-ṣidq*), security (*al-amn*), generosity (*al-sakhā*'), humility (*al-tawāḍu'*), advice (*al-naṣīḥah*), guidance (*al-hidāyah*) and repentance (*al-tawbah*). However, he put these eight principles beneath four cardinal categories of virtues; thus, he studied repentance and generosity beneath the chastity, and humility and security beneath the courage, and truth and guidance beneath the wisdom, and loyalty and advice beneath justice.

Thereafter, he discusses each in separate chapter. He started with repentance and explains that the chivalry is not valid without repentance. According to him, repentance means returning to the original nature of inborn self. This return is the matter of repentance. It is not only asking for forgiveness, but it is the acceptance of comprehensive transformation into the pure inborn nature through avoiding pleasures and desires; hence, the determination, strength, patient and stability are necessary

---

<sup>27</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 558.

<sup>28</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 9.

elements.<sup>29</sup> In order to be used to doing good deeds, the chivalrous needs information about actions, this will complete the soul and the ability to distinguish the proper time of the implementation. This needs contentment, in the sense that to live simple and be satisfied with what God has given to him, and finally this quality leads him to freedom, which is the head of nobility.<sup>30</sup>

The second quality is generosity, which is to give benefit to the proper person without hurting and expecting something in return.<sup>31</sup> The generosity is manifested in different levels as, forgiveness (*al-musāmaḥah*),<sup>32</sup> magnanimity (*al-samāḥah*),<sup>33</sup> consolation (*al-muwāsāt*), munificence (*al-karam*),<sup>34</sup> greatness (*al-nabl*) and sacrifice (*al-īthār*).<sup>35</sup>

The third quality is humility. According to Kāshānī, humility is the first sign of courage; since courage is to direct anger toward correct notion and clear mind by acting bravely in the state of fear and by resisting misfortune and difficulties. The courage is the completion and straightness for sevenfold human's power, which needs forgiveness (*al-'afw*),<sup>36</sup> especially in the time the man possess power and authority.<sup>37</sup> Thereupon, he describes its prerequisite as sympathy and a kind feeling caused when others get hurt. Following this feeling come the zeal (*al-ḥamiyyah*),<sup>38</sup> stability (*al-thabāt*)<sup>39</sup> and patience (*al-ṣabr*),<sup>40</sup> which are the power of resistance against suffering and difficulties. To gain these qualities magnanimity (*kibār al-naḥs*) is needed.<sup>41</sup> It is to strive for great matters and for glorious and noble things, and to despise the

<sup>29</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 534. On the basis of al-Taḥrīm (66):8; Fuṣṣilat (41):35.

<sup>30</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 534.

<sup>31</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 535; Al-Ḥaṣhr (59):9.

<sup>32</sup> Al-Baqarah (2):280.

<sup>33</sup> Muḥammad ibn al-Ḥusayn al-Mūsawī al-Sharīf al-Raḍī, *Nahj al-Balāghah* (Tehran: Nashr-e Farhang Islāmī, 1994), 474, ḥikmah 33.

<sup>34</sup> Al-Baqarah (2):265.

<sup>35</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 536; Al-Ḥaṣhr (59):9.

<sup>36</sup> Āli 'Imrān (3):134.

<sup>37</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 539.

<sup>38</sup> Abū Ḥāmid Muḥammad al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*, ed. Badwī Aḥmad Ṭibānah (Cairo: Dār Iḥyā' al-Kutub al-'Arabiyyah, 1957), 3:31.

<sup>39</sup> Āli 'Imrān (3):146.

<sup>40</sup> Al-'Ankabūt (21):69.

<sup>41</sup> Al-Nisā' (4):77.

comfort, and ability to be humble; this is on the basis of the worldview that the enjoyment of this world is short and finite.<sup>42</sup>

The fourth quality is security (*al-amm*).<sup>43</sup> It is self-confidence and peacefulness of the soul, so that the chivalrous does not feel worried by fear and does not loses his courage from destruction, because he is assure about God's word that says, "Verify, for all things has God appointed a due proportion."<sup>44</sup> Therefore, the level of security is the stage of peacefulness and certainty. Security also covers a subsidiary meaning of courage; since who feels secure by God, he believes that nothing will happen to him except what God has decreed for him.<sup>45</sup>

The fifth quality is truth (*al-ṣidq*). The truth is the lower stage of wisdom, which means the knowledge of existent as they are and to define exactly the proper aspects of actions in the manner it should be done.<sup>46</sup> The quality of truth is the result of entitlement of the heart,<sup>47</sup> and it would be manifested in three levels, namely truth in intention, truth in word and truth in action.<sup>48</sup>

The sixth quality is guidance. It is the opening of the vision through reconciliation.<sup>49</sup> The guidance here means knowledge of certainty emanated to the God's slave (*al-'abd*) through hyper serenity.<sup>50</sup> Kāshānī also mentioned the differences of the knowledge of certainty (*al-'ilm al-yaqīn*) which is derived from logical proof that does not admit of defect and doubt, and appointed certainty (*al-'ayn al-yaqīn*) which is derived from spiritual contemplation, and right certainty (*al-ḥaqq al-yaqīn*) which is derived of real significance of what is observed.<sup>51</sup>

The seventh quality is advice. It is the beginning of the justice's light and its key and the basis of trust and its main issue.<sup>52</sup> Justice is the emotional form of exposure of the self in order to

---

<sup>42</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 540.

<sup>43</sup> Al-An'ām (6):82.

<sup>44</sup> Al-Ṭalāq (65):3; al-Ra'd (13):8.

<sup>45</sup> Al-Tawbah (9):51.

<sup>46</sup> Al-Baqarah (2):269; Yūnus (10):2; al-Qamar (54):55.

<sup>47</sup> Al-Zumar (39):22.

<sup>48</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 541.

<sup>49</sup> Al-Mujādalah (58):22.

<sup>50</sup> Hūd (11):112.

<sup>51</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 544.

<sup>52</sup> Al-Shūrā (42):15.

conciliate between these powers with each other, and it is worth and noble because it is the social form for entire virtues. Advice is the aspiration to benefit people and to awake them by the method of rightness and justification, and keep them away from what is harmful. In respect of this, Kāshānī sketched the necessary condition as, trustworthiness (*al-amānah*), compassion (*al-shafaqah*),<sup>53</sup> connection to relatives (*al-ṣilah al-raḥm*),<sup>54</sup> conciliation between enemies (*al-iṣlāḥ dhāt al-bayn*),<sup>55</sup> good participation (*al-ḥusn al-sharikah*),<sup>56</sup> asking fairness and justice from himself and others, rewarding (*al-mukāfāt*) and friendship.<sup>57</sup>

The eighth quality is loyalty. He discussed loyalty from two points of view. Firstly is the loyalty to God, which is the faithfulness to pre-existence covenant between God and man. It is perfection of man's potential strength identified as inborn nature, which must be pure from darkness of temper and vices, as God has described man's inborn nature pure and preserved it, according to His word.<sup>58</sup> Thus, the loyalty in this level contains man's covenants with God,<sup>59</sup> and his declaration to His unity and his commitment to worship God and to complete his duties according to the law (*Sharī'ah*). Second is the loyalty to people, which is to preserve his brother's vow, to keep the friendship and to care for their right.<sup>60</sup>

### The Initial Rituals

Kashānī quoted that one day a person came to the Prophet and claimed that his wife has joined with a strange man in his house incorrectly, and asked the Prophet to call them for the justice. Some of the companions asked the Prophet's permission to go to investigate. However, the Prophet allowed none of them except 'Alī ibn Abī Ṭālib. 'Alī took the mission and went to the door of the house and opened it and went inside. While closing his eyes, he walked around inside the house and touched the walls, then he

<sup>53</sup> Al-Tawbah (9):68.

<sup>54</sup> Al-Baqarah (2):177.

<sup>55</sup> Al-Anfāl (8):1.

<sup>56</sup> Al-Muṭaffifīn (83):1-3.

<sup>57</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 546; al-Nisā' (4):86.

<sup>58</sup> Al-Najm (53):37.

<sup>59</sup> Al-Mā'idah (5):1.

<sup>60</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 549.

got out quickly from the house and then opened his eyes. He returned to the Prophet and said, “I saw no one at all in that house.” So the face of the Prophet became indulgent, and he found out through the light of prophecy what the matter was, and called ‘Alī as the chivalrous of the community. Then, he asked for a bowl of water and salt. He took a bit of salt and said, “This is *Sharī‘ah*.” Then he threw it into the water. Then, he took again a bit of salt and said, “This is *Ṭarīqāt*.” Then he added it into the water. Then, he took a bit of salt again and said, “This is *Ḥaqīqāt*.” Then he put it into the water. Afterwards, he gave it to ‘Alī to drink and said, “O ‘Alī! You are the chivalrous of this people. You are my friend and I am the friend of Gabriel and he is the friend of God.”<sup>61</sup>

Kāshānī stated this narrative as the authentic principle for chivalrous rituals. The chivalrous followed this tradition by drinking water from bowl and wearing cloth and tightened the middle. Thus, this ceremony refers to a noble meaning. Drinking water and salt refers to knowledge which is gained through pureness of eternity talent and wisdom, which was gifted to human before he came to this world, but it is lost now in every believer; since the life of the hearts is depended on the knowledge, as water for the life of bodies.

The salt refers to the meaning of justice. The taste of food is not balance except with salt. It is the base element in the food that strengths and grows the bodies. It refers to the non-perfect character that does not correct and straight without justice.

Meanwhile, wearing robe refers to the virtue of chastity. It covers the fault and prevents man from caprices. It is the principle of chastity and it is the basis for all kind of human.<sup>62</sup>

## Conclusion

To sum up, this article presents the treatise *Tuḥfah al-Ikhwān fī Khaṣāiṣ al-Fityān* written by ‘Abd al-Razzāq Kāshānī. This treatise is unique; since it concerns with theory and method. The chivalry, systematically, is studied through an analytical insight into human being. In addition, it provides practical path, which explains the character and moral constitution of the soul and enumerating the stages of the way of chivalry and the method of

---

<sup>61</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 557.

<sup>62</sup> Kāshānī, *Tuḥfah al-Ikhwān*, 558.

its attainment. According to Kāshānī, the definition of chivalry goes beyond the framework of the formal concept of generosity and brotherhoods. It discusses the knowledge of human spiritual nature and wisdom in its purity and perfect talent. His opinion is based on the conviction that chivalry and human inborn nature are intrinsically linked together. Chivalry is a collection of qualities which are born with human in the sense that human do not need to learn them. They appeared when human restore his inborn nature to its initial purity, which God before gifted to human being as trust (*amānah*) and should return to its true owner.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ  
 أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ.<sup>63</sup>

Translation: When thy Lord drew forth from the Children of Adam, from their loins, their descendants, and made them testify concerning themselves (saying), “Am I not your Lord (who cherishes and sustains you)?” They said, “Yea! We do testify!” (This), lest ye should say on the Day of Judgment, “Of this we were never mindful.”

The Qur’ān tells us about the covenant that was concluded between God and the children of Adam. According to this, chivalrous person is the one who always remains faithful to the agreement. Hence, loyalty is actually his most important characteristic that is marked as the final quality of the *fatā*. The *fatā* could only remain faithful to his Lord due to the purity and perfection of his inborn nature.

### Bibliography

Al-Qur’an.

Al-Ghazālī, Abū Ḥāmid Muḥammad, *Iḥyā’ ‘Ulūm al-Dīn*, ed. Badwī Aḥmad Ṭībānah (Cairo: Dār Iḥyā’ al-Kutub al-‘Arabiyyah, 1957).

\_\_\_\_\_, *Mīzān al-‘Amal* (Beirut: Dār wa Maktabah al-Hilāl, 2001), 101.

Al-Mūsawī, Muḥammad ibn al-Ḥusayn al-Sharīf al-Raḍī, *Nahj al-Balāghah* (Tehran: Nashr-e Farhang Islāmī, 1994).

<sup>63</sup> Al-A‘rāf (7):172.



- Esposito, John L., *The Oxford Dictionary of Islam* (Oxford: Oxford University Press, 2003).
- Hādīzādeh, Majīd ed., *Majmū'ah Rasā'il wa Muṣannafāt 'Abd al-Razzāq Kāshānī* (Tehran: Mirāth-e Maktūb, 2002).
- [Ibn 'Arabī, Muḥyi al-Dīn Muḥammad bin 'Alī], *Tafsīr al-Qur'ān Muḥyi al-Dīn ibn 'Arabī* (Cairo: al-Maṭba'ah al-Mu'āsir, 1866).
- Kāshānī, 'Abd al-Razzāq, *Ta'wīlāt al-Qur'ān*, in Muḥyi al-Dīn ibn 'Arabī, *Tafsīr al-Qur'ān* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2006).
- \_\_\_\_\_, *Tuḥfah al-Ikhwān fī Khaṣāiṣ al-Fityān*, Arabic version, in ed. Majīd Hādīzādeh, *Majmū'ah Rasā'il wa Muṣannafāt 'Abd al-Razzāq Kāshānī* (Tehran: Mirāth-e Maktūb, 2002).
- \_\_\_\_\_, *Tuḥfah al-Ikhwān fī Khaṣāiṣ al-Fityān*, ed. Muḥammad Dāmādī (Tehran: 'Ilmī Farhangī, 1991).
- Lory, Pierre, *Commentaires Ésotériques du Coran d'après 'Abd Al-Razzāq al-Qāshānī* (Paris: Les Deux Océans, 1990).
- Morris, James Wiston, "Ibn 'Arabi and His Interpreters," *Journal of the American Oriental Society* 107 (1987), 101-119.
- Ridgeon, Lloyd, *The Moral and Mysticism in Persian Sufism: a History of Sufi Futuwwah in Iran* (New York: Routledge, 2010).
- Ṣarrāf, Murtaḍā dan Corbin, Henry, *Rasā'il Jawānmardān* (Tehran, French Institute of Iranian Scholarly Research, 1973).
- Ṭīhrānī, Āghā Buzurg, *al-Dharī'ah ilā Taṣānīf al-Shī'ah* (Beirut: Dār al-Aḍwā', 1983).
- Unal, Ali, *The Qur'ān: with Annotated Interpretation in Modern English* (New Jersey: Tughra Books, 2008).
- Yusuf 'Ali, Abdullah, *The Holy Qur'an: Original Arabic Text with English Translation and Selected Commentaries* (Kuala Lumpur: Saba Islamic Media, 2000).

