TOPHAIL (Abu Jaafar Ebn) The Improvement of Human Reason, Exhibited in the Life of Hai Ebn Yokdhan: Written in Arabick above 500 Years ago. In which is demonstrated, By what Methods one may, ... attain the Knowledge of things Natural and Supernatural; ... Newly translated from the Original Arabick, by Simon Ockley, ... With an Appendix, ... Printed and sold by Edm. Fowell, and J. Morphew. 1708.
First edition of this translation. Six engraved plates, 8vo. Contemporary panelled calf, rebacked, new end-papers
Some light staining of the text. With separate title-page to the Appendix, but continuous pagination and signatures.
The Improvement of HUMAN REASON,
Exhibited in the LIFE of Hai Ebn Yodhan:
Written in Arabic above 500 Years ago, by Abu Jaafar Ebn Tophail.
In which is demonstrated,
By what Methods one may, by the meer Light of Nature, attain the Knowledge of things Natural and Supernatural; more particularly the Knowledge of God, and the Affairs of another Life.
Illustrated with proper FIGURES.
Newly Translated from the Original Arabic, by SIMON OCKLEY, A.M. Vicar of Swavesey in Cambridgeshire.

With an APPENDIX,
In which the Possibility of Man's attaining the True Knowledge of GOD, and Things necessary to Salvation, without Instruction, is briefly consider'd.

To the Reverend
Mr. Edward Pococke,
Rector of
MINAL, in Wiltshire.

Reverend SIR,

HA I Ebn Yookdhan returns to you again, in a Dress different from that which you sent him out in. Wherever he comes, he acknowledges you for his first and best Master; and confesses, that his being put in a Capacity to travel thro' Europe, is owing to your Hand.
The Dedication.

Hand. I could not in Equity send him to any other Person, you being the sole Proprietor. And as your Learning enables you to do him Justice, so your Candor will incline you to pardon what is by me done amiss. Both which Qualifications you enjoy, as a Paternal Inheritance, descending from the Reverend and Learned Dr. Pococke, the Glory and Ornament of our Age, and Nation.

Whose Memory I much reverence, and how much I acknowledge myself indebted to him for his Learned Works, I thought I could no way express better, than by taking some Opportunity to pay my Respects to you, Sir, the worthy Son of so great a Father. And no

The Dedication.

no fitter Bearer than Hai Ebn Yokdhan, with whose Character and Language you are so well acquainted, and to whom you have long ago shown so great a Respect, that I have no reason to fear but he will be welcome.

I am,

S I R,

Your most Humble Servant,

Simon Ockley.
In few Days will be publish'd,

THE Conquest of Syria, Persia, and Egypt, by the Saracens. Containing the Lives of Abubeker, Omar, and Obhman. The immediate Successors of Mahomet. Illustrating the Religion, Rites, Customs, and manner of Living of that Warlike People. Also an Account of their most remarkable Battels, Sieges; particularly those of Aleppo, Antioch, Damascus, Alexandria, and Jerusalem. Collected from the most Authentick Arabick Authors; especially Manuscripts, not hitherto publish'd in any European Language. By Simon Ockley, M. A. and Vicar of Sawceley in Cambridgeshire.


THE

PREFACE.

WHEN Mr. Pococke first publish'd this Arabick Author with his accurate Latin Version, Anno 1671, Dr. Pococke his Father, that late eminent Professior of the Oriental Languages in the University of Oxford, prefix'd a Preface to it; in which he tells us, that he has good Reason to think, that this Author was contemporary with Joaeeus, who died very ancient in the Year of the Hegira 595, which is coincident with the 1198th Year of our Lord; according to which Account, the Author liv'd something above five hundred Years ago.

He liv'd in Spain, as appears from one or two Passages in this Book. He wrote some other Pieces, which are not come to our Hands. This has been very well receiv'd in the East; one Argument of which is, that it has been translated by R. Moses...
PREFACE.

Narbonensis into Hebrew, and illustrated with a large Commentary. The Design of the Author is to shew, how Human Capacity, unassisted by any External Help, may, by due Application, attain to the Knowledge of Natural Things, and so by Degrees find out its Dependancy upon a Superior Being, the Immortality of the Soul, and all things necessary to Salvation.

How well he has succeeded in this Attempt, I leave to the Reader to judge. 'Tis certain, that he was a Man of Parts and very good Learning, considering the Age he liv'd in, and the way of studying in those Times. There are a great many lively Strivings in it; and I doubt not but a judicious Reader will find his Account in the Perusal of it.

I was not willing (though importun'd) to undertake the translating it into English, because I was inform'd that it had been done twice already; once by Dr. Ashwell, another time by the Quakers, who imagin'd that there was something in it that favour'd their Enthusiastick Notions. However, taking it for granted, that both these Translations were not made out of the Original Arabic, but out of the Latin, I did not question but they had mistaken the Sense of the Author in many places. Besides, observing that a great many of my Friends whom I had a desire to oblige, and other

other Persons whom I would willingly incline to a more favourable Opinion of Arabic Learning, had not seen this Book; and withal, hoping that I might add something by way of Annotation or Appendix, which would not be altogether useless; I at last ventur'd to translate it anew.

I have here and there added a Note, in which there is an account given of some great Man, some Cus'tom of the Mahometans explain'd, or something of that Nature, which I hope will not be unacceptable. And lest any Person should, through mistake, make any ill use of it, I have subjoin'd an Appendix, the Design of which the Reader may see in its proper place.

Simon Ockley.
The Bookseller to the Reader

When I first undertook the Publication of this English Translation, I thought it would not be amiss to present the World with a Specimen of it first. But since the Introduction is such, that the Reader can no more by it give a Guess at what is contain'd in the Book itself, than a man can judge of his Entertainment by seeing the Cloth laid; I have thought it necessary to give him a Bill of Fare.

The Design of the Author (who was a Mahometan Philosopher) is to shew how Humane Reason may, by Observation and Experience, arrive at the Knowledge of Natural Things, and from thence to Supernatural; particularly the Knowledge of God and a Future State. And in order to this, he supposes a Person brought up by himself, where he was altogether destitute of any Instruction, but what he could get from his own Observation.

He lays the Scene in some Fortunate Island, isate under the Equinoctial; where he supposes this Philosopher, either to have been bred (according to Avicen's Hypothesis, who conceived a Possibility of a Man's being formed by the Influence of the Planets upon Matter rightly disposed) without either Father or Mother; or he exposed in his Infancy, and providentially suckled by a Roe. Not that our Author believed any such matter, but only having design'd to con-
The Bookseller to the Reader.

And that we do not pretend to any Discoveries in this Book, especially at this time of Day, when all parts of Learning are cultivated with so much Exactness, yet we hope that it will not be altogether unacceptable to the curious Reader, to know what the state of Learning was among the Arabs, five hundred Years since. And if we shall here communicate, shall seem little in respect of the Discoveries of this discerning Age; yet we are confident, that any European, who shall compare the Learning in this Book, with what was published by any of his own Country-men at that time, will find himself obliged to Confess to give our Author fair Quarter.

Abu Ja'far Ebn Tophail's
INTRODUCTION
To the LIFE of
Hai Ebn Yokdhan.

* In the Name of the most Merciful God.

B L E S S E D be the Almighty and Eternal, the Infinitely Wise and Merciful God, who hath taught us the Use of the Pen; who out of his great Goodness to

* In the Name, &c. This is the usual Form with which the Mahometans begin all their Writings, Books and Epistles. Every Chapter in the Alcoran begins so, and all their Authors have followed this way ever since. The Eastern Christians, so distingushed themselves from the Mahometans, begin their Writings with Blim'labi Wallim', &c. In the Name of the Father, and of the Son, and of the Holy Ghost, One God: and to do the Ethiopians. We here in England observe something like this in Willis, where the usual Form is, In the Name of God, Amen.

† These words, (Who hath taught us the Use of the Pen; who hath taught Man what he did not know,) are taken out of the XCVI. Chapter of the Alcoran, according to those Editions of it which are now in use: but Joannes Andreas Mauurus, (who was: Al-Tagui, or chief Doctor of the Moors in Scicilinam, in the Kingdom of Valencia in Spain, and afterwards converted to the Christian Religion in the Year of our Lord 1487.) says, that it is the first Chapter that was written of all the Alcoran. But be that how it will, we may from hence, and infinite other places, observe the strange way which these Eastern Writers have of Quoting the Alcoran, for they interlude their Expressions which they take out of it with their own words, without giving the Reader the least Notice or Hint whence they had them, or where to find them.
Mankind, has made him understand Things which he did not know. I praise him for his excellent Gifts, and give him thanks for his continu’d Benefits; and I testify that there is but One God, and that he has no Partner; and that Mahomet is his Servant and Apostle, endued with an excellent Spirit, and Master of convincing Demonstration, and a victorious Sword: the Blessing of God be upon him, and his Companions, (Men of great Thoughts, and vast Understandings,) and upon all his Followers, to the End of the World.

You ask’d me, Dear Friend, (God preserve you for ever, and make you Partaker of everlasting Happiness) to communicate to you what I knew concerning the Mysteries of the Eastern Philosophy, mention’d by the Learned Avicenna: Now you must understand, that whoever designs

*And I testify, 67, 82] After he had testified the Majesty of the Godhead, he immediately adds La Sharica Leho, That he has no Partner. These words frequently occur in the Alcoran, and are particularly level’d against the Christians, which Mahomet frequently calls Musalicum, i.e. Associates, Joyning Partners with God, because they acknowledge the Divinity of our Blessed Saviour.

† The whole Mahometan Creed consists only of these two Articles: 1. There is no God but God, [i.e. There is but One God] and 2. Mahomet is his Apostle. A very short Creed, but their Epiestilations of it, make wonders for its depth. The Reader may see a Parallel of it out of Aigualci, in Dr. Pocock’s Specimens Hierosol. Arabum, p. 574.

|| The Learned Avicenna] This great Man was born in Doshara, a City famous for the Birth of a great many very Learned Men; it lies in 36 Degrees, and 30 Minutes of Longitude, reckoning from the Fortunate Islands, and 39 Degrees and 30 Minutes of Northern Latitude. A pleasant place, and full of good Buildings, having without the City a great many Fields and Gardens, round about which there is a great Wall of XII Parapets, or 36 Miles long, which encompass both the Fields and the City. Abulphar. Golius's Notes upon Alperanuus. Thus much concerning the Place of his Nativity, he was born in the Year of the Hegira 370, which is about the 980 Year of Christ. He was indeed a prodigious Scholar; he had learned the Alcoran, and was well initiated into Human Learning before he was Ten years old: then he studied Logick and Arithmetic, and read over English without any help, only his Master showed him how to demonstrate the first five of the Propositions; then he read Ptolomy’s Almagest, and afterwards a great many Arabic Books, and this before he was fourteen years old. He was not only a great Philosopher and Physician, but an excellent Philosopher and Poet. Amongst other of his Learned Works, he wrote an Arabic Lexicon; but it is lost. Besides all this, he was a Figurer, and met with a great many Troubles, which however he did not abuse his indescribable Industry. The Soldiers once mutiny’d, and broke open his House, and carried him to Prison, and would fain have persuaded the Sultan Shemolulathan to have put him to Death, which he refusing, was forc’d to Banish him. After a Life spent in Study and Troubles, having written more Learned Books than he lived Years, he died, Aged 58 Years.
**INTRODUCTION.**

Hamed Al-gazâlî, when he had attained to it, expressed himself thus,

"Twas what it was, 'tis not to be expressed;
Enquire no further, but conceive the best.

But he was a Man that had good Learning, and was well vers'd in the Sciences. What Avenpace says at the end of his Discourse concerning the UNION, is worth your Observing; There he says That 'twill appear plainly to any one that understands the design of his Book, that that degree is not attainable by the means of those Sciences which were then in use; but that he attained to what he knew, by being altogether firm, are discovered only inwardly by the Light of the TRUTH. And this which they affirm, has spread through a great many Countries, and produced a great deal of Mischief. Thus far Al-gazâlî. How exactly this answers the wild extravagancies of our Enthusiasts, let themselves judge. And wish I would have them from henceforth the Mischief not to pretend to be the first after the Apostles, who had endeavoured to turn Men from Darkness to LIGHT, since they see so many worthy Persons among the Mahometans gone before them.

† Avenpace. This Author is oftentimes quoted by the Name of Ebnolâzâz; he was accounted a Philosopher of great Ingenuity and Vigilance. Maimonides, in his Epistle to R. Samuel Aben Tybon, gives him a great Character. Abu'l Helen Ali, who collected all his Works, and reduced them into Two Volumes, prefers him before all the Mahometan Philosophers whatsoever. He was famous for his Poetry as well as Philosophy; he died young, being punished at Fez, in the Year of the Hegira 559. i.e. of Gorrid, 1118, or 93 others in the Year 555, which answers to 1113. Most of his Works are imperfect. See Dr. Powel's Elements Scriptorum, Pref. to the Arabic Edition of this Book.