PREFACE

At the very outset I desire to acknowledge with deep gratitude the invaluable assistance given to me by my revered friend and counsellor, Rev. L. Bevan Jones, Principal of the Henry Martyn School of Islamics, Lahore, in the composition of this book in proper English. He has helped unstintingly by going over the whole manuscript, sentence by sentence, correcting and improving its language and thus making its publication possible. Without his help and encouragement this book would, probably never have seen the light. I am also deeply indebted to my friend and colleague, Rev. J. W. Sweetman, for kindly re-writing Ch. II, and translating into English the original passages quoted in this book, and also for his generous help in Proofs reading.

I also desire to express my great indebtedness to Dr. L. E. Browne, my former colleague and to my friend and benefactor Dr. M. T. Titus for their most valuable criticism and helpful suggestions most of which have found their way into this book.

I am conscious that the subject here dealt with has not received adequate treatment. But in view of the fact that the resources for our knowledge of such parts of it as, the history of the Religious Orders and details of the Saints, are so obscure and at times so unaccessible, readers who are in a position to see the book's

shortcomings will kindly forgive the deficiencies and
favour me with their criticisms.

The book claims no originality and no great re-
search. It is an effort to place before English readers
in systematic form, the varied and extensive, though
often hidden, material on the subject of Mysticism and
Saint worship in Islam, available in Urdu and Persian
literature.

A word must be added on the system of translitera-
tion adopted in this book. While it has not been poss-
ible to give an exact idea of the pronunciation of
Arabic and Persian words, the following method has
been adopted.

The elision of *alif* is indicated by an apostrophe ('),
e.g., 'Alīu'l-Hujwirī. The cases where apostrophe is
used for *hamza* or for the elision of *alif* can easily be
determined by persons acquainted with Arabic and
Persian. The Arabic *'ayn* is represented by an *inverted
apostrophe* (') *e. g. Shara'*.

The long vowels are represented by a short hori-
zontal overline, ā, ī, ū, and have approximately the sound
of the vowels in the following words: father, seen,
loot.

Diacritical points or lines appear under ḥ, ṣ, ẓ, ṭ, ṇ,
ṯẖ, ḵẖ, g̱ẖ, to represent certain Arabic values. Some
few words, however, such as current proper names, are
spelled according to usage, *e. g.*, Muhammad, Quran,
Islam. In footnotes and headings Arabic or Sanskrit
words are spelled in Roman without any diacritical
points.

Lastly, I offer my thanks to my wife for the sympathy, encouragement and wise counsel that I have received from her in writing of this book, which otherwise because of the peculiar nature of its subject and being my first effort to write for English readers would not have been an easy task.

Lahore, India.   J. A. S.
   March, 1938.