

ABU HAMID AL-GHAZALI
(1058-1111 CE)

CONFESSIONS, OR DELIVERANCE FROM ERROR
(Munkidh min al-Dalal)

Introduction

William Montgomery Watt on Al-Ghazali in the *Encyclopedia Britannica*: [Abu Hamid Ibn Muhammad al-Tusi al-Shafi'i al-Ghazali was a] Muslim theologian and mystic whose great work, *Ihya' 'ulum ad-din* ("The Revival of the Religious Sciences"), made Sufism (Islamic mysticism) an acceptable part of orthodox Islam.

Al-Ghazali was born at Tus (near Meshed in eastern Iran) and was educated there, then in Jorjan, and finally at Nishapur (Neyshabur), where his teacher was al-Juwayni, who earned the title of *imam al-haramayn* (the imam of the two sacred cities of Mecca and Medina). After the latter's death in 1085, al-Ghazali was invited to go to the court of Nizam al-Mulk, the powerful vizier of the Seljuq sultans. The vizier was so impressed by al-Ghazali's scholarship that in 1091 he appointed him chief professor in the Nizamiyah college in Baghdad. While lecturing to more than 300 students, al-Ghazali was also mastering and criticizing the Neoplatonist philosophies of al-Farabi and Avicenna (Ibn Sina). He passed through a spiritual crisis that rendered him physically incapable of lecturing for a time. In November 1095 he abandoned his career and left Baghdad on the pretext of going on pilgrimage to Mecca. Making arrangements for his family, he disposed of his wealth and adopted the life of a poor Sufi, or mystic. After some time in Damascus and Jerusalem, with a visit to Mecca in November 1096, al-Ghazali settled in Tus, where Sufi disciples joined him in a virtually monastic communal life. In 1106 he was persuaded to return to teaching at the Nizamiyah college at Nishapur. A consideration in this decision was that a "renewer" of the life of Islam was expected at the beginning of each century, and his friends argued that he was the "renewer" for the century beginning in September 1106. He continued lecturing in Nishapur at least until 1110, when he returned to Tus, where he died the following year.

More than 400 works are ascribed to al-Ghazali, but he probably did not write nearly so many. Frequently the same work is found with different titles in different manuscripts, but many of the numerous manuscripts have not yet been carefully examined. Several works have also been falsely ascribed to him, and others are of doubtful authenticity. At least 50 genuine works are extant.

Al-Ghazali's greatest work is *Ihya' 'ulum ad-din*. In 40 "books" he explained the doctrines and practices of Islam and showed how these can be made the basis of a profound devotional life, leading to the higher stages of Sufism, or mysticism. The relation of mystical experience to other forms of cognition is discussed in *Mishkat al-anwar* (*The Niche for Lights*). Al-Ghazali's abandonment of his career and adoption of a mystical, monastic life is defended in the autobiographical work *al-Munqidh min ad-dalal* (*The Deliverer from Error*) [see below].

His philosophical studies began with treatises on logic and culminated in the *Tahafut* (*The Inconsistency — or Incoherence — of the Philosophers*), in which he defended Islam against such philosophers as Avicenna who sought to demonstrate certain speculative views contrary to accepted Islamic teaching. In preparation for this major treatise, he published an objective account of *Maqasid al-falasifah* (*The Aims of the Philosophers; i.e., their teachings*). This book was influential in Europe and was one of the first to be translated from Arabic to Latin (12th century).

Most of his activity was in the field of jurisprudence and theology. Toward the end of his life he completed a work on general legal principles, *al-Mustasfa* (*Choice Part, or Essentials*). His compendium of standard theological doctrine (translated into Spanish), *al-Iqtisad fi al-'itiqad* (*The Just Mean in Belief*), was probably written before he became a mystic, but there is nothing in the authentic writings to show that he rejected these doctrines, even though he came to hold that theology — the rational, systematic presentation of religious truths — was inferior to mystical experience. From a similar standpoint he wrote

a polemical work against the militant sect of the Assassins (Isma'iliyah), and he also wrote (if it is authentic) a criticism of Christianity, as well as a book of *Counsel for Kings* (*Nasi hat al-muluk*).

Al-Ghazali's abandonment of a brilliant career as a professor in order to lead a kind of monastic life won him many followers and critics among his contemporaries. Western scholars have been so attracted by his account of his spiritual development that they have paid him far more attention than they have other equally important Muslim thinkers.

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Quoth the Imam Ghazali:¹

Glory be to God, whose praise should precede every writing and every speech! May the blessings of God rest on Muhammad, his Prophet and his Apostle, on his family and companions, by whose guidance error is escaped!

You have asked me, O brothers in the faith, to expound the aim and the mysteries of religious sciences, the boundaries and depths of theological doctrines. You wish to know my experiences while disentangling truth lost in the medley of sects and divergencies of thought and how I have dared to climb from the low levels of traditional belief to the topmost summit of assurance. You desire to learn what I have borrowed, first of all from scholastic theology; and secondly from the method of the Ta'limites, who, in seeking truth, rest upon the authority of a leader; and why, thirdly, I have been led to reject philosophic systems; and finally, what I have accepted of the doctrine of the Sufis, and the sum total of truth which I have gathered in studying every variety of opinion. You ask me why, after resigning at Baghdad a teaching post which attracted a number of hearers, I have, long afterward, accepted a similar one at Nishapur. Convinced as I am of the sincerity which prompts your inquiries, I proceed to answer them, invoking the help and protection of God.

Know then, my brothers (may God direct you in the right way), that the diversity in beliefs and religions, and the variety of doctrines and sects which divide men, are like a deep ocean strewn with shipwrecks from which very few escape safe and sound. Each sect, it is true, believes itself in possession of the truth and of salvation; "each party," as the Qur'an saith, "rejoices in its own creed"; but as the chief of the apostles, whose word is always truthful, has told us, "My people will be divided into more than seventy sects, of whom only one will be saved." This prediction, like all others of the Prophet, must be fulfilled.

From the period of adolescence, that is to say, previous to reaching my twentieth year, to the present time when I have passed my fiftieth, I have ventured into this vast ocean; I have fearlessly sounded its depths and, like a resolute diver, I have penetrated its darkness and dared its dangers and abysses. I have interrogated the beliefs of each sect and scrutinized the mysteries of each doctrine in order to disentangle truth from error and orthodoxy from heresy. I have never met one who maintained the hidden meaning of the Qur'an without investigating the nature of his belief, nor a partisan of its exterior sense without inquiring into the results of his doctrine. There is no philosopher whose system I have not fathomed, nor theologian the intricacies of whose doctrine I have not followed out.

Sufism has no secrets into which I have not penetrated; the devout adorer of Deity has revealed to me the aim of his austerities; the atheist has not been able to conceal from me the real reason of his unbelief. The thirst for knowledge was innate in me from an early age; it was like a second nature implanted by God, without any will on my part. No sooner had I emerged from boyhood than I had already broken the fetters of tradition and freed myself from hereditary beliefs.

Having noticed how easily the children of Christians become Christians, and the children of Muslims embrace Islam, and remembering also the traditional saying ascribed to the Prophet, "Every child has in him the germ of Islam; then his parents make him Jew, Christian, or Zarathustrian," I was moved by a keen desire to learn what was this innate disposition in the

¹From Charles F. Horne, ed., *The Sacred Books and Early Literature of the East* (New York: Parke, Austin, & Lipscomb, 1917), Vol. VI: *Medieval Arabia*, pp. 99-133. This was a reprint of *The Confessions of al-Ghazali*, trans. Claud Field, (London: J. Murray, 1909). Scanned and modernized by Jerome S. Arkenberg, California State University at Fullerton. Punctuation modernize by G. Cronk.

child, the nature of the accidental beliefs imposed on him by the authority of his parents and his masters, and finally the unreasoned convictions which he derives from their instructions.

Struck with the contradictions which I encountered in endeavoring to disentangle the truth and falsehood of these opinions, I was led to make the following reflection: "The search after truth being the aim which I propose to myself, I ought in the first place to ascertain what are the bases of certitude." In the next place, I recognized that certitude is the clear and complete knowledge of things, such knowledge as leaves no room for doubt nor possibility of error and conjecture, so that there remains no room in the mind for error to find an entrance. In such a case, it is necessary that the mind, fortified against all possibility of going astray, should embrace such a strong conviction that if, for example, any one possessing the power of changing a stone into gold or a stick into a serpent should seek to shake the bases of this certitude, it would remain firm and immovable. Suppose, for instance, a man should come and say to me, who am firmly convinced that ten is more than three, "No; on the contrary, three is more than ten and, to prove it, I change this rod into a serpent," and supposing that he actually did so, I should remain none the less convinced of the falsity of his assertion, and although his miracle might arouse my astonishment, it would not instill any doubt into my belief.

I then understood that all forms of knowledge which do not unite these conditions (imperviousness to doubt, etc.) do not deserve any confidence because they are not beyond the reach of doubt, and what is not impregnable to doubt can not constitute certitude.

The Subterfuges of the Sophists

I then examined what knowledge I possessed and discovered that in none of it, with the exception of sense-perceptions and necessary principles, did I enjoy that degree of certitude which I have just described. I then sadly reflected as follows: "We can not hope to find truth except in matters which carry their evidence in themselves — that is to say, in sense-perceptions and necessary principles; we must therefore establish these on a firm basis. Is my absolute confidence in sense-perceptions and on the infallibility of necessary principles analogous to the confidence which I formerly possessed in matters believed on the authority of others? Is it only analogous to the reliance most people place on their organs of vision, or is it rigorously true without admixture of illusion or doubt?"

I then set myself earnestly to examine the notions we derive from the evidence of the senses and from sight in order to see if they could be called in question. The result of a careful examination was that my confidence in them was shaken. Our sight, for instance, perhaps the best practiced of all our senses, observes a shadow and, finding it apparently stationary, pronounces it devoid of movement. Observation and experience, however, show subsequently that a shadow moves not suddenly, it is true, but gradually and imperceptibly, so that it is never really motionless.

Again, the eye sees a star and believes it as large as a piece of gold; but mathematical calculations prove, on the contrary, that it is larger than the earth. These notions, and all others which the senses declare true, are subsequently contradicted and convicted of falsity in an irrefragable [irrefutable] manner by the verdict of reason.

Then I reflected within myself: "Since I can not trust to the evidence of my senses, I must rely only on intellectual notions based on fundamental principles, such as the following axioms: 'Ten is more than three. Affirmation and negation can not coexist together. A thing can not both be created and also existent from eternity, living and annihilated simultaneously, at once necessary and impossible.'" To this the notions I derived from my senses made the following objections: "Who can guarantee you that you can trust to the evidence of reason more than to that of the senses? You believed in our testimony till it was contradicted by the verdict of reason, otherwise you would have continued to believe it to this day. Well, perhaps, there is above reason another judge who, if he appeared, would convict reason of falsehood, just as reason has confuted us. And if such a third arbiter is not yet apparent, it does not follow that he does not exist."

To this argument I remained some time without reply; a reflection drawn from the phenomena of sleep deepened my doubt. "Do you not see," I reflected, "that while asleep you assume your dreams to be indisputably real? Once awake, you recognize them for what they are — baseless chimeras. Who can assure you, then, of the reliability of notions which, when awake, you derive from the senses and from reason? In relation to your present state they may be real; but it is possible also that you may enter upon another state of being which will bear the same relation to your present state as this does to your condition when asleep. In that new sphere you will recognize that the conclusions of reason are only chimeras."

This possible condition is perhaps that which the Sufis call "ecstasy" (*hal*), that is to say, according to them, a state in which, absorbed in themselves and in the suspension of sense-perceptions, they have visions beyond the reach of intellect. Perhaps also Death is that state. According to that saying of the prince of prophets: "Men are asleep; when they die, they wake." Our present life in relation to the future is perhaps only a dream and [perhaps] man, once dead, will see things in direct opposition to those now before his eyes; [perhaps] he will then understand that word of the Qur'an, "Today we have removed the veil from thine eyes and thy sight is keen."

Such thoughts as these threatened to shake my reason, and I sought to find an escape from them. But how? In order to disentangle the knot of this difficulty, a proof was necessary. Now a proof must be based on primary assumptions, and it was precisely these of which I was in doubt. This unhappy state lasted about two months, during which I was (not, it is true, explicitly or by profession, but morally and essentially) a thorough-going skeptic.

God at last deigned to heal me of this mental malady; my mind recovered sanity and equilibrium, the primary assumptions of reason recovered with me all their stringency and force. I owed my deliverance, not to a concatenation of proofs and arguments, but to the light which God caused to penetrate into my heart — the light which illuminates the threshold of all knowledge. To suppose that certitude can be only based upon formal arguments is to limit the boundless mercy of God. Some one asked the Prophet the explanation of this passage in the Divine Book: "God opens to Islam the heart of him whom he chooses to direct." "That is spoken," replied the Prophet, "of the light which God sheds in the heart." "And how can man recognize that light?" he was asked. "By his detachment from this world of illusion and by a secret drawing toward the eternal world," the Prophet replied.

On another occasion he said: "God has created his creatures in darkness and then has shed upon them his light." It is by the help of this light that the search for truth must be carried on. As by his mercy this light descends from time to time among men, we must ceaselessly be on the watch for it. This is also corroborated by another saying of the Apostle: "God sends upon you, at certain times, breathings of his grace; be prepared for them."

My object in this account is to make others understand with what earnestness we should search for truth, since it leads to results we never dreamed of. Primary assumptions have not got to be sought for, since they are always present to our minds; if we engage in such a search, we only find them persistently elude our grasp. But those who push their investigation beyond ordinary limits are safe from the suspicion of negligence in pursuing what is within their reach.

The Different Kinds of Seekers After Truth

When God in the abundance of his mercy had healed me of this malady, I ascertained that those who are engaged in the search for truth may be divided into three groups:

1. Scholastic theologians, who profess to follow theory and speculation.
2. The philosophers, who profess to rely upon formal logic.
3. The Sufis [the mystics], who call themselves the elect of God and possessors of intuition and knowledge of the truth by means of ecstasy.

"The truth," I said to myself, "must be found among these three classes of men who devote themselves to the search for it. If it escapes them, one must give up all hope of attaining it. Having once surrendered blind belief, it is impossible to return to it, for the essence of such belief is to be unconscious of itself. As soon as this unconsciousness ceases, it is shattered like a glass whose fragments can not be again reunited except by being cast again into the furnace and refashioned." Determined to follow these paths and to search out these systems to the bottom, I proceeded with my investigations in the following order: Scholastic theology; philosophical systems; and, finally, Sufism.

The Aim of Scholastic Theology and Its Results

Commencing with theological science, I carefully studied and meditated upon it. I read the writings of the authorities in this department and myself composed several treatises. I recognized that this science, while sufficient within its own requirements, could not assist me in arriving at the desired goal. In short, its object is to preserve the purity of orthodox beliefs

from all heretical innovation. God, by means of his apostle, has revealed to his creatures a belief which is true as regards their temporal and eternal interests; the chief articles of it are laid down in the Qur'an and in the traditions [Hadith]. Subsequently, Satan suggested to innovators principles contrary to those of orthodoxy; they listened greedily to his suggestions, and the purity of the faith was menaced. God then raised up a school of theologians and inspired them with the desire to defend orthodoxy by means of a system of proofs adapted to unveil the devices of the heretics and to foil the attacks which they made on the doctrines established by tradition.

Such is the origin of scholastic theology. Many of its adepts, worthy of their high calling, valiantly defended the orthodox faith by proving the reality of prophecy and the falsity of heretical innovations. But, in order to do so, they had to rely upon a certain number of premises, which they accepted in common with their adversaries, and which authority and universal consent or simply the Qur'an and the traditions [Hadith] obliged them to accept. Their principal effort was to expose the self-contradictions of their opponents and to confute them by means of the premises which they had professed to accept. Now a method of argumentation like this has little value for one [like me] who only admits self-evident truths. Scholastic theology could not consequently satisfy me nor heal the malady from which I suffered.

It is true that in its later development, theology was not content to defend dogma; it betook itself to the study of first principles, of substances, accidents, and the laws which govern them; but through want of a thoroughly scientific basis, it could not advance far in its researches, nor succeed in dispelling entirely the over-hanging obscurity which springs from diversities of belief.

I do not, however, deny that it has had a more satisfactory result for others; on the contrary, I admit that it has; but it is by introducing the principle of authority in matters which are not self-evident. Moreover, my object is to explain my own mental attitude and not to dispute with those who have found healing for themselves. Remedies vary according to the nature of the disease; those which benefit some may injure others.

Philosophy

How far it is open to censure or not — On what points its adherents may be considered believers or unbelievers, orthodox or heretical — What they have borrowed from the true doctrine to render their chimerical theories acceptable — Why the minds of men swerve from the truth — What criteria are available wherewith to separate the pure gold from the alloy in their systems?

I proceeded from the study of scholastic theology to that of philosophy. It was plain to me that, in order to discover where the professors of any branch of knowledge have erred, one must make a profound study of that science; must equal, nay surpass, those who know most of it, so as to penetrate into secrets of it unknown to them. Only by this method can they be completely answered, and of this method I can find no trace in the theologians of Islam. In theological writings devoted to the refutation of philosophy, I have only found a tangled mass of phrases full of contradictions and mistakes and incapable of deceiving, I will not say a critical mind, but even the common crowd. Convinced that to dream of refuting a doctrine before having thoroughly comprehended it was like shooting at an object in the dark, I devoted myself zealously to the study of philosophy; but in books only and without the aid of a teacher. I gave up to this work all the leisure remaining from teaching and from composing works on law. There were then attending my lectures three hundred of the students of Baghdad. With the help of God, these studies, carried on in secret, so to speak, put me in a condition to thoroughly comprehend philosophical systems within a space of two years. I then spent about a year in meditating on these systems after having thoroughly understood them. I turned them over and over in my mind until they were thoroughly clear of all obscurity. In this manner I acquired a complete knowledge of all their subterfuges and subtleties, of what was truth and what was illusion in them.

I now proceed to give a résumé of these doctrines. I ascertained that they were divided into different varieties and that their adherents might be ranged under diverse heads. All, in spite of their diversity, are marked with the stamp of infidelity and irreligion, although there is a considerable difference between the ancient and modern, between the first and last of these philosophers, according as they have missed or approximated to the truth in a greater or less degree.

Concerning the Philosophical Sects and the Stigma of Infidelity Which Attaches to Them All

The philosophical systems, in spite of their number and variety, may be reduced to three: (1) the Materialists; (2) the Naturalists; (3) the Theists.

(1) The Materialists. They reject an intelligent and omnipotent Creator and disposer of the universe. In their view, the world exists from all eternity and had no author. The animal comes from semen and semen from the animal; so it had always been and will always be; those who maintain this doctrine are atheists.

(2) The Naturalists [Scientists]. These devote themselves to the study of nature and of the marvelous phenomena of the animal and vegetable world. Having carefully analyzed animal organs with the help of anatomy, struck with the wonders of God's work and with the wisdom therein revealed, they are forced to admit the existence of a wise Creator who knows the end and purpose of everything. And certainly no one can study anatomy and the wonderful mechanism of living things without being obliged to confess the profound wisdom of him who has framed the bodies of animals and especially of man. But carried away by their natural researches they believed that the existence of a being absolutely depended upon the proper equilibrium of its organism. According to them, as the latter perishes and is destroyed, so is the thinking faculty which is bound up with it; and as they assert that the restoration of a thing once destroyed to existence is unthinkable, they deny the immortality of the soul. Consequently they deny heaven, hell, resurrection, and judgment. Acknowledging neither a recompense for good deeds nor a punishment for evil ones, they fling off all authority and plunge into sensual pleasures with the avidity of brutes. These also ought to be called atheists, for the true faith depends not only on the acknowledgment of God, but [also] of his Apostle and of the day of judgment. And although they acknowledge God and his attributes, they deny a judgment to come.

(3) The Theists. Among them should be reckoned Socrates, who was the teacher of Plato as Plato was of Aristotle. This latter drew up for his disciples the rules of logic, organized the sciences, elucidated what was formerly obscure, and expounded what had not been understood. This school refuted the systems of the two others, i.e., the Materialists and [the] Naturalists; but in exposing their mistaken and perverse beliefs, they made use of arguments which they should not. "God suffices to protect the faithful in war" (Qur'an, xxxiii.25).

Aristotle also contended with success against the theories of Plato, Socrates, and the theists who had preceded him, and separated himself entirely from them; but he could not eliminate from his doctrine the stains of infidelity and heresy which disfigure the teaching of his predecessors. We should therefore consider them all as unbelievers, as well as the so-called Muslim philosophers such as Ibn Sina [Avicenna] and al-Farabi, who have adopted their systems [i.e., the systems of Plato and Aristotle].

Let us, however, acknowledge that among Muslim philosophers none has better interpreted the doctrine of Aristotle than the latter [Ibn Sina and al-Farabi]. What others have handed down as his [Aristotle's] teaching is full of error, confusion, and obscurity, adapted to disconcert the reader. The unintelligible can neither be accepted nor rejected. The philosophy of Aristotle, all serious knowledge of which we owe to the translation of these two learned men, may be divided into three portions: the first contains matter justly chargeable with impiety, the second is tainted with heresy, and the third we are obliged to reject absolutely. We proceed to details:

Divisions of the Philosophic Sciences

These sciences, in relation to the aim we have set before us, may be divided into six sections: (1) Mathematics; (2) Logic; (3) Physics; (4) Metaphysics; (5) Politics; (6) Moral Philosophy.

(1) Mathematics. Mathematics comprises the knowledge of calculation, geometry, and cosmography: it has no connection with the religious sciences and proves nothing for or against religion; it rests on a foundation of proofs which, once known and understood, can not be refuted. Mathematics tend, however, to produce two bad results. The first is this: Whoever studies this science admires the subtlety and clearness of its proofs. His confidence in philosophy increases, and he thinks that all its departments are capable of the same clearness and solidity of proof as mathematics. But when he hears people speak of the unbelief and impiety of mathematicians, of their professed disregard for the Divine law, which is notorious, it is true that, out of regard for authority, he echoes these accusations, but he says to himself at the same time that, if there was truth in religion, it would not have escaped those who have displayed so much keenness of intellect in the study of mathematics.

Next, when he becomes aware of the unbelief and rejection of religion on the part of these learned men, he concludes that to reject religion is reasonable. How many of such men gone astray I have met, whose sole argument was that just mentioned. And supposing one puts to them the following objection: "It does not follow that a man who excels in one branch of knowledge excels in all others, nor that he should be equally versed in jurisprudence, theology, and medicine. It is possible to be entirely ignorant of metaphysics and yet to be an excellent grammarian. There are past masters in every science who are entirely ignorant of other branches of knowledge. The arguments of the ancient philosophers are rigidly demonstrative in mathematics and only conjectural in religious questions. In order to ascertain this, one must proceed to a thorough examination of the matter." Supposing, I say, one makes the above objection to these "apes of unbelief," they find it distasteful. Falling a prey to their passions, to a besotted vanity, and [to] the wish to pass for learned men, they persist in maintaining the preeminence of mathematicians in all branches of knowledge. This is a serious evil, and for this reason those who study mathematics should be checked from going too far in their researches. For though far removed as it may be from the things of religion, this study, serving as it does as an introduction to the philosophic systems, casts over religion its malign influence. It is rarely that a man devotes himself to it without robbing himself of his faith and casting off the restraints of religion.

The second evil comes from the sincere but ignorant Muslim who thinks the best way to defend religion is by rejecting all the exact sciences. Accusing their professors of being astray, he rejects their theories of the eclipses of the sun and moon and condemns them in the name of religion. These accusations are carried far and wide; they reach the ears of the philosopher who knows that these theories rest on infallible proofs; far from losing confidence in them, he believes, on the contrary, that Islam has ignorance and the denial of scientific proofs for its basis, and his devotion to philosophy increases with his hatred of religion.

It is therefore a great injury to religion to suppose that the defense of Islam involves the condemnation of the exact sciences. The religious law contains nothing which approves them or condemns them, and in their turn they make no attack on religion. The words of the Prophet, "The sun and the moon are two signs of the power of God; they are not eclipsed for the birth or the death of any one; when you see these signs, take refuge in prayer and invoke the name of God" — these words, I say, do not in any way condemn the astronomical calculations which define the orbits of these two bodies, their conjunction and opposition according to particular laws. But as for the so-called tradition [hadith], "When God reveals himself in anything, he abases himself thereto," it is unauthentic and not found in any trustworthy collection of the traditions. Such is the bearing and the possible danger of mathematics.

(2) Logic. This science, in the same manner, contains nothing for or against religion. Its object is the study of different kinds of proofs and syllogisms, the conditions which should hold between the premises of a proposition, the way to combine them, the rules of a good definition, and the art of formulating it. For knowledge consists of conceptions which spring from a definition or of convictions which arise from proofs. There is therefore nothing censurable in this science, and it is laid under contribution [accepted] by theologians as well as by philosophers. The only difference is that the latter use a particular set of technical formulas and that they push their divisions and subdivisions further.

It may be asked, What, then, this has to do with the grave questions of religion, and on what ground should opposition be offered to the methods of logic? The objector, it will be said, can only inspire the logician with an unfavorable opinion of the intelligence and faith of his adversary, since the latter's faith seems to be based upon such objections. But, it must be admitted, logic is liable to abuse. Logicians demand in reasoning certain conditions which lead to absolute certainty, but when they touch on religious questions they can no longer postulate these conditions and ought therefore to relax their habitual rigor. It happens, accordingly, that a student who is enamored of the evidential methods of logic, hearing his teachers accused of irreligion, believes that this irreligion reposes on proofs as strong as those of logic, and immediately, without attempting the study of metaphysics, shares their mistake. This is a serious disadvantage arising from the study of logic.

(3) Physics. The object of this science is the study of the bodies which compose the universe: the sky and the stars, and, here below, simple elements such as air, earth, water, fire, and compound bodies — i.e., animals, plants, and minerals — [and] the reasons [explaining] their changes, developments, and intermixture. By the nature of its researches, it is closely connected with the study of medicine, the object of which is the human body, its principal and secondary organs, and the law which governs their changes. Religion having no fault to find with medical science can not justly do so with physical [science], except on some special matters which we have mentioned in the work entitled, *The Destruction of the Philosophers*. Besides these primary questions, there are some subordinate ones depending on them, on which physical science is open to

objection. But all physical science rests, as we believe, on the following principle: Nature is entirely subject to God; incapable of acting by itself, it is an instrument in the hand of the Creator; sun, moon, stars, and elements are subject to God and can produce nothing of themselves. In a word, nothing in nature can act spontaneously and apart from God.

(4) Metaphysics. This is the fruitful breeding-ground of the errors of philosophers. Here they can no longer satisfy the laws of rigorous argumentation such as logic demands, and this is what explains the disputes which arise between them in the study of metaphysics. The system most closely akin to the system of the . . . [Islamic] doctors is that of Aristotle, as expounded to us by Farabi and Ibn Sina [Avicenna]. The sum total of their errors can be reduced to twenty propositions: three of them are irreligious, and the other seventeen [are] heretical. It was in order to combat their system that we wrote the work, *Destruction of the Philosophers*. The three propositions in which they are opposed to all the doctrines of Islam are the following: (a) Bodies do not rise again; spirits alone will be rewarded or punished; future punishments [in the afterlife] will be therefore spiritual and not physical. They are right in admitting spiritual punishments, for there will be such; but they are wrong in rejecting physical punishments and [in] contradicting in this manner the assertions of the Divine Law. (b) "God takes cognizance of universals, not of . . . [particulars]." This is manifestly irreligious. The Qur'an asserts truly, "Not an atom's weight in heaven or earth can escape his knowledge" (Qur'an x. 62). (c) They maintain that the universe exists from all eternity and will never end. None of these propositions has ever been admitted by Muslims. Besides this, they deny that God has attributes, and [they] maintain that he knows by his essence only and not by means of any attribute accessory to his essence. In this point they approach the doctrine of the Mutazilites, doctrines which we are not obliged to condemn as irreligious. On the contrary, in our work entitled, "Criteria of the Differences Which Divide Islam from Atheism," we have proved the wrongness of those who accuse of irreligion everything which is opposed to their way of looking at things.

(5) Political Science. The professors of this confine themselves to drawing up the rules which regulate temporal matters and the royal power. They have borrowed their theories on this point from the books which God has revealed to his prophets and from the sentences of ancient sages, gathered by tradition.

(6) Moral Philosophy. The professors of this occupy themselves with defining the attributes and qualities of the soul, grouping them according to genus and species, and pointing out the way to moderate and control them. They have borrowed this system from the Sufis. These devout men, who are always engaged in invoking the name of God, in combating concupiscence, and following the way of God by renouncing the pleasures of this world, have received, while in a state of ecstasy, revelations regarding the qualities of the soul, its defects, and its evil inclinations. These revelations they have published, and the philosophers making use of them have introduced them into their own systems in order to embellish and give currency to their falsehoods [i.e., the falsehoods of the philosophers' systems]. In the times of the philosophers, as at every other period, there existed some of these fervent mystics. God does not deprive this world of them, for they are its sustainers, and they draw down to it the blessings of heaven according to the tradition [hadith]: "It is by them that you obtain rain; it is by them that you receive your subsistence." Such were "the Companions of the Cave," who lived in ancient times, as related by the Qur'an (xviii.). Now this mixture of moral and philosophic doctrine with the words of the Prophet and those of the Sufis gives rise to two dangers, one for the upholder of those doctrines, the other for their opponent.

The danger for their opponent is serious. A narrow-minded man, finding in their writings moral philosophy mixed with unsupported theories, believes that he ought to entirely reject them and to condemn those who profess them. Having only heard them from their mouths, he does not hesitate in his ignorance to declare them false because those who teach them are in error. It is as if some one was to reject the profession of faith made by Christians, "There is only one God and Jesus is his prophet," simply because it proceeds from Christians and without inquiring whether it is the profession of this creed or the denial of Muhammad's prophetic mission, which [is what] makes Christians infidels. Now, if they are only infidels because of their rejection of our Prophet, we are not entitled to reject those of their doctrines which do not wear the stamp of infidelity. In a word, truth does not cease to be true because it is found among them. Such, however, is the tendency of weak minds: they judge the truth according to its professors instead of judging its professors by the standard of the truth. But a liberal spirit will take as its guide this maxim of the prince of believers, Ali the son of Abu Talib: "Do not seek for the truth by means of men; find first the truth, and then you will recognize those who follow it." This is the procedure followed by a wise man. Once in possession of the truth, he examines the basis of various doctrines which come before him and, when he has found them true, he accepts them without troubling himself whether the person who teaches them is sincere or a deceiver. Much rather, remembering how gold is buried in the bowels of the earth, he endeavors to disengage the truth from the mass of errors in which it is engulfed. The skilled coin-assayer plunges without hesitation his hand into the purse of the coiner of false money and, relying on experience, separates good coins from bad. It is the ignorant rustic, and not the experienced assayer, who will

ask why we should have anything to do with a false coiner. The unskilled swimmer, not the expert in diving, must be kept away from the seashore. The child, not the snake-charmer, must be forbidden to handle serpents.

As a matter of fact, men have such a good opinion of themselves, of their mental superiority and intellectual depth; they believe themselves so skilled in discerning the true from the false, the path of safety from those of error, that they should be forbidden as much as possible the perusal of philosophic writings, for though they sometimes escape the danger just pointed out, they can not avoid that which we are about to indicate.

Some of the maxims found in my works regarding the mysteries of religion have met with objectors of an inferior rank in science, whose intellectual penetration is insufficient to fathom such depths. They assert that these maxims are borrowed from the ancient philosophers, whereas the truth is that they are the fruit of my own meditations; but as the proverb says, "Sandal follows the impress of sandal." Some of them are found in our books of religious law, but the greater part are derived from the writings of the Sufis.

But even if they were borrowed exclusively from the doctrines of the philosophers, is it right to reject an opinion when it is reasonable in itself, supported by solid proofs, and contradicting neither the Qur'an nor the traditions [Hadith]? If we adopt this method and reject every truth which has chanced to have been proclaimed by an impostor, how many truths we should have to reject! How many verses of the Qur'an and traditions of the prophets and Sufi discourses and maxims of sages we must close our ears to because the author of the "Treatise of the Brothers of Purity" has inserted them in his writings in order to further his cause and in order to lead minds gradually astray in the paths of error! The consequence of this procedure would be that impostors would snatch truths out of our hands in order to embellish their own works. The wise man, at least, should not make common cause with the bigot blinded by ignorance

Such is, however, the whimsical way of looking at things found in nearly all men. Every word proceeding from an authority which they approve is accepted by them, even were it false; every word proceeding from one whom they suspect is rejected, even were it true. In every case, they judge of the truth according to its professors and not of men according to the truth which they profess, a *ne plus ultra* [perfect example] of error. Such is the peril in which philosophy involves its opponents.

The second danger threatens those who accept the opinions of the philosophers. When, for instance, we read the "Treatise of the Brothers of Purity," and other works of the same kind, we find in them sentences spoken by the Prophet and quotations from the Sufis. We approve these works; we give them our confidence; and we finish by accepting the errors which they contain because of the good opinion of them with which they have inspired us at the outset. Thus, by insensible degrees, we are led astray. In view of this danger, the reading of philosophic writings so full of vain and delusive utopias should be forbidden, just as the slippery banks of a river are forbidden to one who knows not how to swim. The perusal of these false teachings must be prevented just as one prevents children from touching serpents. A snake-charmer himself will abstain from touching snakes in the presence of his young child because he knows that the child, believing himself as clever as his father, will not fail to imitate him; and in order to lend more weight to his prohibition, the charmer will not touch a serpent under the eyes of his son.

Such should be the conduct of a learned man who is also wise. But the snake-charmer, after having taken the serpent and separated the venom from the antidote, having put the latter on one side and destroyed the venom, ought not to withhold the antidote from those who need it. In the same way, the skilled coin-assayer, after having put his hand in the bag of the false coiner, taken out the good coins and thrown away the bad ones, ought not to refuse the good to those who need and ask for them. Such should be the conduct of the learned man. If the patient feels a certain dislike of the antidote because he knows that it is taken from a snake whose body is the receptacle of poison, he should be disabused of this fallacy.

If a beggar hesitates to take a piece of gold which he knows comes from the purse of a false coiner, he should be told that his hesitation is a pure mistake that would deprive him of the advantage which he seeks. It should be proved to him that the contact of the good coins with the bad does not injure the former and does not improve the latter. In the same way the contact of truth with falsehood does not change truth into falsehood, any more than it changes falsehood into truth. Thus much, then, we have to say regarding the inconveniences and dangers which spring from the study of philosophy.

Sufism

When I had finished my examination of these doctrines, I applied myself to the study of Sufism. I saw that in order to understand it thoroughly one must combine theory with practice. The aim which the Sufis set before them is as follows: To free the soul from the tyrannical yoke of the passions, to deliver it from its wrong inclinations and evil instincts, in order that in the purified heart there should only remain room for God and for the invocation of his holy name.

As it was more easy to learn their doctrine than to practice it, I studied first of all those of their books which contain it: "The Nourishment of Hearts," by Abu Talib of Mecca, the works of Hareth el Muhasibi, and the fragments which still remain of Junaid, Shibli, Abu Yezid Bustami, and other leaders (whose souls may God sanctify). I acquired a thorough knowledge of their researches, and I learned all that was possible to learn of their methods by study and oral teaching. It became clear to me that the last stage could not be reached by mere instruction but only by transport, ecstasy, and the transformation of the moral being.

To define health and satiety, to penetrate their causes and conditions, is quite another thing from being well and satisfied. To define drunkenness, to know that it is caused by vapors which rise from the stomach and cloud the seat of intelligence, is quite a different thing from being drunk. The drunken man has no idea of the nature of drunkenness just because he is drunk and not in a condition to understand anything, while the doctor, not being under the influence of drunkenness, knows its character and laws. Or if the doctor falls ill, he has a theoretical knowledge of the health of which he is deprived.

In the same way, there is a considerable difference between knowing renouncement, comprehending its conditions and causes, and practicing renouncement and detachment from the things of this world. I saw that Sufism consists in experiences rather than in definitions and that what I was lacking belonged to the domain, not of instruction, but of ecstasy and initiation.

The researches to which I had devoted myself, the path which I had traversed in studying religious and speculative branches of knowledge, had given me a firm faith in three things — God, Inspiration, and the Last Judgment. These three fundamental articles of belief were confirmed in me, not merely by definite arguments, but by a chain of causes, circumstances, and proofs which it is impossible to recount. I saw that one can only hope for salvation by devotion and the conquest of one's passions, a procedure which presupposes renouncement and detachment from this world of falsehood in order to turn toward eternity and meditation on God. Finally, I saw that the only condition of success was to sacrifice honors and riches and to sever the ties and attachments of worldly life.

Coming seriously to consider my state, I found myself bound down on all sides by these trammels. Examining my actions, the most fair-seeming of which were my lecturing and professorial occupations, I found to my surprise that I was engrossed in several studies of little value, and profitless as regards my salvation. I probed the motives of my teaching and found that, in place of being sincerely consecrated to God, it was only actuated by a vain desire of honor and reputation. I perceived that I was on the edge of an abyss and that, without an immediate conversion, I should be doomed to eternal fire. In these reflections I spent a long time. Still a prey to uncertainty, one day I decided to leave Baghdad and to give up everything; the next day I gave up my resolution. I advanced one step and immediately relapsed. In the morning, I was sincerely resolved to occupy myself only with the future life; in the evening, a crowd of carnal thoughts assailed and dispersed my resolutions. On the one side, the world kept me bound to my post in the chains of covetousness; on the other side, the voice of religion cried to me, "Up! Up! Thy life is nearing its end, and thou hast a long journey to make. All thy pretended knowledge is naught but falsehood and fantasy. If thou dost not think now of thy salvation, when wilt thou think of it? If thou dost not break thy chains today, when wilt thou break them?" Then my resolve was strengthened, I wished to give up all and flee; but the Tempter, returning to the attack, said, "You are suffering from a transitory feeling; don't give way to it, for it will soon pass. If you obey it, if you give up this fine position, this honorable post exempt from trouble and rivalry, this seat of authority safe from attack, you will regret it later on without being able to recover it."

Thus I remained, torn asunder by the opposite forces of earthly passions and religious aspirations, for about six months from the month Rajab of the year AD 1096. At the close of them, my will yielded and I gave myself up to destiny. God caused an impediment to chain my tongue and prevented me from lecturing. Vainly I desired, in the interest of my pupils, to go on with my teaching, but my mouth became dumb. The silence to which I was condemned cast me into a violent despair; my stomach became weak; I lost all appetite; I could neither swallow a morsel of bread nor drink a drop of water.

The enfeeblement of my physical powers was such that the doctors, despairing of saving me, said, "The mischief is in the heart and has communicated itself to the whole organism; there is no hope unless the cause of his grievous sadness be arrested."

Finally, conscious of my weakness and the prostration of my soul, I took refuge in God as a man at the end of himself and without resources. "He who hears the wretched when they cry" (Qur'an, xxvii.63) deigned to hear me; He made easy to me the sacrifice of honors, wealth, and family. I gave out publicly that I intended to make the pilgrimage to Mecca, while I secretly resolved to go to Syria, not wishing that the Caliph (may God magnify him) or my friends should know my intention of settling in that country. I made all kinds of clever excuses for leaving Baghdad with the fixed intention of not returning thither. The Imams of Iraq criticized me with one accord. Not one of them could admit that this sacrifice had a religious motive, because they considered my position as the highest attainable in the religious community. "Behold how far their knowledge goes!" (Qur'an, liii.31). All kinds of explanations of my conduct were forthcoming. Those who were outside the limits of Iraq attributed it to the fear with which the Government inspired me. Those who were on the spot and saw how the authorities wished to detain me, their displeasure at my resolution and my refusal of their request, said to themselves, "It is a calamity which one can only impute to a fate which has befallen the Faithful and Learning!"

At last I left Baghdad, giving up all my fortune. Only, as lands and property in Iraq can afford an endowment for pious purposes, I obtained a legal authorization to preserve as much as was necessary for my support and that of my children; for there is surely nothing more lawful in the world than that a learned man should provide sufficient to support his family. I then betook myself to Syria, where I remained for two years, which I devoted to retirement, meditation, and devout exercises. I only thought of self-improvement and discipline and of purification of the heart by prayer in going through the forms of devotion which the Sufis had taught me. I used to live a solitary life in the Mosque of Damascus and was in the habit of spending my days on the minaret after closing the door behind me.

From thence I proceeded to Jerusalem, and every day secluded myself in the Sanctuary of the Rock. After that, I felt a desire to accomplish the pilgrimage and to receive a full effusion of grace by visiting Mecca, Medina, and the tomb of the Prophet. After visiting the shrine of the Friend of God (Abraham), I went to the Hedjaz. Finally, the longings of my heart and the prayers of my children brought me back to my country, although I was so firmly resolved at first never to revisit it. At any rate I meant, if I did return, to live there solitary and in religious meditation; but events, family cares, and vicissitudes of life changed my resolutions and troubled my meditative calm. However irregular the intervals which I could give to devotional ecstasy, my confidence in it did not diminish; and the more I was diverted by hindrances, the more steadfastly I returned to it.

Ten years passed in this manner. During my successive periods of meditation, there were revealed to me things impossible to recount. All that I shall say for the edification of the reader is this: I learned from a sure source that the Sufis are the true pioneers on the path of God; that there is nothing more beautiful than their life, nor more praiseworthy than their rule of conduct, nor purer than their morality. The intelligence of thinkers, the wisdom of philosophers, the knowledge of the most learned doctors of the law would in vain combine their efforts in order to modify or improve the doctrine and morals [of the Sufis]; it would be impossible. With the Sufis, repose and movement, exterior or interior, are illumined with the light which proceeds from the Central Radiance of Inspiration. And what other light could shine on the face of the earth? In a word, what can one criticize in them? To purge the heart of all that does not belong to God is the first step in their cathartic method. The drawing up of the heart by prayer is the key-stone of it, as the cry "Allahu Akbar" (God is great) is the key-stone of prayer, and the last stage is the being lost in God. I say the last stage, with reference to what may be reached by an effort of will; but, to tell the truth, it is only the first stage in the life of contemplation, the vestibule by which the initiated enter.

From the time that they set out on this path, revelations commence for them. They come to see in the waking state angels and souls of prophets; they hear their voices and wise counsels. By means of this contemplation of heavenly forms and images they rise by degrees to heights which human language can not reach, which one can not even indicate without falling into great and inevitable errors. The degree of proximity to Deity which they attain is regarded by some as intermixture of being (*haloul*), by others as identification (*ittihaq*), by others as intimate union (*wasl*). But all these expressions are wrong, as we have explained in our work entitled, "The Chief Aim." Those who have reached that stage should confine themselves to repeating the verse — *What I experience I shall not try to say; Call me happy, but ask me no more*. In short, he who does not arrive at the intuition of these truths by means of ecstasy knows only the name of inspiration. The miracles wrought by the saints are, in fact, merely the earliest forms of prophetic manifestation. Such was the state of the Apostle of God when, before receiving his commission, he retired to Mount Hira to give himself up to such intensity of prayer and meditation that the Arabs said: "Muhammad is become enamored of God."

This state, then, can be revealed to the initiated in ecstasy, and to him who is incapable of ecstasy, by obedience and attention, on condition that he frequents the society of Sufis till he arrives, so to speak, at an imitative initiation. Such is the faith which one can obtain by remaining among them, and intercourse with them is never painful.

But even when we are deprived of the advantage of their society, we can comprehend the possibility of this state (revelation by means of ecstasy) by a chain of manifest proofs. We have explained this in the treatise entitled "Marvels of the Heart," which forms part of our work, "The Revival of the Religious Sciences." The certitude derived from proofs is called "knowledge"; passing into the state we describe is called "transport"; believing the experience of others and oral transmission is "faith." Such are the three degrees of knowledge, as it is written, "The Lord will raise to different ranks those among you who have believed and those who have received knowledge from him" (Qur'an, lviii.12).

But behind those who believe comes a crowd of ignorant people who deny the reality of Sufism, hear discourses on it with incredulous irony, and treat as charlatans those who profess it. To this ignorant crowd the verse applies: "There are those among them who come to listen to thee and, when they leave thee, ask of those who have received knowledge, 'What has he just said?'" These are they whose hearts God has sealed up with blindness and who only follow their passions. Among the number of convictions which I owe to the practice of the Sufi rule is the knowledge of the true nature of inspiration. This knowledge is of such great importance that I proceed to expound it in detail.

The Reality of Inspiration: Its Importance for the Human Race

The substance of man at the moment of its creation is a simple monad, devoid of knowledge of the worlds subject to the Creator, worlds whose infinite number is known only to him, as the Qur'an says: "Only thy Lord knoweth the number of his armies."

Man arrives at this knowledge by the aid of his perceptions; each of his senses is given him that he may comprehend the world of created things, and by the term "world" we understand the different species of creatures. The first sense revealed to man is touch, by means of which he perceives a certain group of qualities — hot, cold, moist, dry. The sense of touch does not perceive colors and forms, which are for it as though they did not exist. Next comes the sense of sight, which makes him acquainted with colors and forms; that is to say, with that which occupies the highest rank in the world of sensation. The sense of hearing succeeds, and then the senses of smell and taste.

When the human being can elevate himself above the world of sense, toward the age of seven, he receives the faculty of discrimination; he enters then upon a new phase of existence and can experience, thanks to this faculty, impressions superior to those of the senses, which do not occur in the sphere of sensation.

He then passes to another phase and receives reason, by which he discerns things necessary, possible, and impossible; in a word, all the notions which he could not combine in the former stages of his existence. But beyond reason and at a higher level by a new faculty of vision is bestowed upon him, by which he perceives invisible things, the secrets of the future and other concepts as inaccessible to reason as the concepts of reason are inaccessible to mere discrimination and what is perceived by discrimination to the senses. Just as the man possessed only of [sense] discrimination rejects and denies the notions acquired by reason, so do certain rationalists reject and deny the notion of inspiration. It is a proof of their profound ignorance; for, instead of argument, they merely deny inspiration as a sphere unknown and possessing no real existence. In the same way, a man blind from birth, who knows neither by experience nor by information what colors and forms are, neither knows nor understands them when someone speaks of them to him for the first time.

God, wishing to render intelligible to men the idea of inspiration, has given them a kind of glimpse of it in sleep. In fact, man perceives while asleep the things of the invisible world either clearly manifest or under the veil of allegory to be subsequently lifted by divination. If, however, one was to say to a person who had never himself experienced these dreams that, in a state of lethargy resembling death and during the complete suspension of sight, hearing, and all the senses, a man can see the things of the invisible world, this person would exclaim, and seek to prove the impossibility of these visions by some such argument as the following: "The sensitive faculties are the causes of perception. Now, if one can perceive certain things when one is in full possession of these faculties, how much more is their perception impossible when these faculties are suspended."

The falsity of such an argument is shown by evidence and experience. For in the same way as reason constitutes a particular phase of existence in which intellectual concepts are perceived which are hidden from the senses, similarly, inspiration is a special state in which the inner eye discovers, revealed by a celestial light, mysteries out of the reach of reason. The doubts which are raised regarding inspiration relate (1) to its possibility, (2) to its real and actual existence, (3) to its manifestation in this or that person.

To prove the possibility of inspiration is to prove that it belongs to a category of branches of knowledge which can not be attained by reason. It is the same with medical science and astronomy. He who studies them is obliged to recognize that they are derived solely from the revelation and special grace of God. Some astronomical phenomena only occur once in a thousand years; how then can we know them by experience?

We may say the same of inspiration, which is one of the branches of intuitional knowledge. Further, the perception of things which are beyond the attainment of reason is only one of the features peculiar to inspiration, which possesses a great number of others. The characteristic which we have mentioned is only, as it were, a drop of water in the ocean, and we have mentioned it because people experience what is analogous to it in dreams and in the sciences of medicine and astronomy. These branches of knowledge belong to the domain of prophetic miracles, and reason can not attain to them.

As to the other characteristics of inspiration, they are only revealed to adepts in Sufism and in a state of ecstatic transport. The little that we know of the nature of inspiration we owe to the kind of likeness to it which we find in sleep; without that we should be incapable of comprehending it and consequently of believing in it, for conviction results from comprehension. The process of initiation into Sufism exhibits this likeness to inspiration from the first. There is in it a kind of ecstasy proportioned to the condition of the person initiated and a degree of certitude and conviction which can not be attained by reason. This single fact is sufficient to make us believe in inspiration.

We now come to deal with doubts relative to the inspiration of a particular prophet. We shall not arrive at certitude on this point except by ascertaining, either by ocular evidence or by reliable tradition, the facts relating to that prophet. When we have ascertained the real nature of inspiration and proceed to the serious study of the Qur'an and the traditions (Hadith), we shall then know certainly that Muhammad is the greatest of prophets. After that, we should fortify our conviction by verifying the truth of his preaching and the salutary effect which it has upon the soul. We should verify in experience the truth of sentences such as the following: "He who makes his conduct accord with his knowledge receives from God more knowledge"; or this, "God delivers to the oppressor him who favors injustice"; or again, "Whosoever when rising in the morning has only one anxiety (to please God), God will preserve him from all anxiety in this world and the next."

When we have verified these sayings in experience thousands of times, we shall be in possession of a certitude on which doubt can obtain no hold. Such is the path we must traverse in order to realize the truth of inspiration. It is not a question of finding out whether a rod has been changed into a serpent, or whether the moon has been split in two. If we regard miracles in isolation, without their countless attendant circumstances, we shall be liable to confound them with magic and falsehood, or to regard them as a means of leading men astray, as it is written, "God misleads and directs as he chooses" (Qur'an, xxxv.9); we shall find ourselves involved in all the difficulties which the question of miracles raises. If, for instance, we believe that eloquence of style is a proof of inspiration, it is possible that an eloquent style composed with this object may inspire us with a false belief in the inspiration of him who wields it. The supernatural should be only one of the constituents which go to form our belief, without our placing too much reliance on this or that detail. We should rather resemble a person who, learning a fact from a group of people, can not point to this or that particular man as his informant and who, not distinguishing between them, can not explain precisely how his conviction regarding the fact has been formed.

Such are the characteristics of scientific certitude. As to the transport which permits men to see the truth and, so to speak, to handle it, it is known only to the Sufis. What I have just said regarding the true nature of inspiration is sufficient for the aim which I have proposed to myself. I may return to the subject later, if necessary. I pass now to the causes of the decay of faith and show the means of bringing back those who have erred and of preserving them from the dangers which threaten them. To those who doubt because they are tinctured with the doctrine of the Ta'limites, my treatise entitled, *The Just Balance*, affords a sufficient guide; therefore it is unnecessary to return to the subject here.

As to the vain theories of the Ibatat, I have grouped them in seven classes and explained them in the work entitled, *Alchemy of Happiness*. For those whose faith has been undermined by philosophy, so far that they deny the reality of inspiration, we have proved the truth and necessity of it, seeking our proofs in the hidden properties of medicines and of the heavenly

bodies. It is for them that we have written this treatise, and the reason for our seeking for proofs in the sciences of medicine and of astronomy is that these sciences belong to the domain of philosophy. All those branches of knowledge which our opponents boast of — astronomy, medicine, physics, and divination — provide us with arguments in favor of the Prophet.

As to those who, professing a lip-faith in the Prophet, adulterate religion with philosophy, they really deny inspiration, since in their view the Prophet is only a sage whom a superior destiny has appointed as guide to men, and this view belies the true nature of inspiration. To believe in the Prophet is to admit that there is above intelligence a sphere in which are revealed to the inner vision truths beyond the grasp of intelligence, just as things seen are not apprehended by the sense of hearing, nor things understood by that of touch. If our opponent denies the existence of such a higher region, we can prove to him, not only its possibility, but its actuality. If, on the contrary, he admits its existence, he recognizes at the same time that there are in that sphere things which reason can not grasp; nay, which reason rejects as false and absurd. Suppose, for instance, that the fact of dreams occurring in sleep were not so common and notorious as it is, our wise men would not fail to repudiate the assertion that the secrets of the invisible world can be revealed while the senses are, so to speak, suspended.

Again, if it were to be said to one of them, "Is it possible that there is in the world a thing as small as a grain, which being carried into a city can destroy it and afterward destroy itself so that nothing remains either of the city or of itself?" "Certainly," he would exclaim, "it is impossible and ridiculous." Such, however, is the effect of fire, which would certainly be disputed by one who had not witnessed it with his own eyes. Now, the refusal to believe in the mysteries of the other life is of the same kind. As to the fourth cause of the spread of unbelief — the decay of faith owing to the bad example set by learned men — there are three ways of checking it.

(1) One can answer thus: "The learned man whom you accuse of disobeying the divine law knows that he disobeys, as you do when you drink wine or exact usury or allow yourself [to engage] in evil-speaking, lying, and slander. You know your sin and yield to it, not through ignorance, but because you are mastered by concupiscence. The same is the case with the learned man. How many believe in doctors who do not abstain from fruit and cold water when strictly forbidden them by a doctor! That does not prove that those things are not dangerous, or that their faith in the doctor was not solidly established. Similar errors on the part of learned men are to be imputed solely to their weakness."

(2) Or again, one may say to a simple and ignorant man: "The learned man reckons upon his knowledge as a viaticum [preparation] for the next life. He believes that his knowledge will save him and plead in his favor and that his intellectual superiority will entitle him to indulgence; lastly, that if his knowledge increases his responsibility, it may also entitle him to a higher degree of consideration. All that is possible; and even if the learned man has neglected practice, he can at any rate produce proofs of his knowledge. But you, poor witless one, if, like him, you neglect practice, destitute as you are of knowledge, you will perish without anything to plead in your favor."

(3) Or one may answer, and this reason is the true one: "The truly learned man only sins through carelessness and does not remain in a state of impenitence. For real knowledge shows sin to be a deadly poison and the other world to be superior to this. Convinced of this truth, man ought not to exchange the precious for the vile. But the knowledge of which we speak is not derived from sources accessible to human diligence, and that is why progress in mere worldly knowledge renders the sinner more hardened in his revolt against God."

True knowledge, on the contrary, inspires in him who is initiated in it more fear and more reverence and raises a barrier of defense between him and sin. He may slip and stumble, it is true, as is inevitable with one encompassed by human infirmity; but these slips and stumbles will not weaken his faith. The true Muslim succumbs occasionally to temptation, but he repents and will not persevere obstinately in the path of error.

I pray God the Omnipotent to place us in the ranks of his chosen, among the number of those whom he directs in the path of safety, in whom he inspires fervor lest they forget him; whom he cleanses from all defilement, that nothing may remain in them except himself; yea, of those whom he indwells completely, that they may adore none beside him.