

well-nigh can see it not. Yea, the man for whom Allāh doth not cause light, no light at all hath he."

What is the significance of His comparison of LIGHT with Niche, and Glass, and Lamp, and Oil, and Tree ?

And this Tradition :—

" Allāh hath Seventy Thousand Veils of Light and Darkness : were He to withdraw their curtain, then would the splendours of His Aspect¹ surely consume everyone who apprehended Him with his sight."

Such is your request. But in making it you have assayed to climb an arduous ascent, so high that the height thereof cannot be so much as gauged by mortal eyes [3]. You have knocked at a locked door which is only opened to those who know and "*are established in knowledge*".² Moreover, not every mystery is to be revealed or divulged ; not every truth is to be laid bare or made plain, but—

" Noble hearts seal mysteries like the tomb."

Or, as one of those who Know has said—

" To divulge the secret of the Godhead is to deny God."

Or, as the prophet has said—

" There is a knowledge like the form of a hidden thing, known to none save those who know God."

If then these speak of that secret, only the Children of Ignorance will contradict them. And howsoever many these Ignorants be, the Mysteries must from the gaze of sinners be kept inviolate.

But I believe that your heart has been opened by the Light and your consciousness purged of the darkness of Ignorance. I will, therefore, not be so niggardly as to deny you direction to these glorious truths in all their fineness and all their divineness ; for the wrong done in keeping Wisdom from her Children is not less than that of yielding her to those who are Strangers to her. As the poet hath it—

" He who bestoweth Knowledge on fools loseth it,
And he who keepeth the deserving from her doeth a wrong."

¹ Or Countenance ; see Introduction, p. 37.

² Cf. S. 3, 6.

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198 GHAZZALI'S MISHKAT AL-ANWAR is grace, the sun of distinction for those things, which hold a middle position between light and sight. Species are those things which are intermediary and distinguished by light so as to become sight", etc. It is clear that Isaac is dealing here with the same subject

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