

to this skepticism. But an incredulity or contempt towards the asserted truths of physical science may arise also from the attention being mainly directed to the certainty and importance of religious truths. A veneration for revealed religion may thus assume the aspect of a skepticism with regard to natural knowledge. Such appears to be the case with Algazel or Algezeli, who is adduced by Degerando⁴ as an example of an Arabian skeptic. He was a celebrated teacher at Bagdad in the eleventh century, and he declared himself the enemy, not only of the mixed Peripatetic and Platonic philosophy of the time, but of Aristotle himself. His work entitled *The Destructions of the Philosophers*, is known to us by the refutation of it which Averrhoes published, under the title of *Destruction of Algazel's Destructions of the Philosophers*. It appears that he contested the fundamental principles both of the Platonic and of the Aristotelian schools, and denied the possibility of a known connection between cause and effect; thus making a prelude, says Degerando, to the celebrated argumentation of Hume.

[2d Ed.] Since the publication of my first edition, an account of Algazel or Algazzali and his works has been published under the title of *Essai sur les Ecoles Philosophiques chez les Arabes, et notamment sur la Doctrine d'Algazzali*, par August Schmölders. Paris. 1842. From this book it appears that Degerando's account of Algazzali is correct, when he says⁵ that "his skepticism seems to have essentially for its object to destroy all systems of merely rational theology, in order to open an indefinite career, not only to faith guided by revelation, but also to the free exaltation of a mystical enthusiasm." It is remarked by Dr. Schmölders, following M. de Hammer-Purgstall, that the title of the work referred to in the text ought rather to be *Mutual Refutation of the Philosophers*: and that its object is to show that Philosophy consists of a mass of systems, each of which overturns the others. The work of Algazzali which Dr. Schmölders has published, *On the Errors of Sects, &c.*, contains a kind of autobiographical account of the way in which the author was led to his views. He does not reject the truths of science, but he condemns the mental habits which are caused by laying too much stress upon science. Religious men, he says, are, by such a course, led to reject all science, even what relates to eclipses of the moon and sun; and men of science are led to hate religion.⁶

⁴ Degerando, *Hist. Comp. de Systèmes*, iv. 224.

⁵ *Hist. Comp.* iv. p. 227.

⁶ *Essai*, p. 38.