

tice could not be arraigned. Yet He rewards those that worship Him for their obedience on account of His promise and beneficence, not of their merit or of necessity, *since there is nothing which He can be tied to perform*; nor can any injustice be supposed in Him nor can He be under any obligation to any person whatsoever.”<sup>1</sup> According to one tradition, the seven chief attributes of Deity are: Life, knowledge, purpose, power, hearing, sight and speech.<sup>2</sup> Even granted that these are used in a superlative sense they would still describe only *an Intelligent Giant*. Muhammed-al-Burkawi in his book on these seven chief attributes uses language that leaves no doubt of *his* idea of what the Koran teaches. He says: “Allah can annihilate the universe if it seems good to Him and recreate it in an instant. He receives neither profit nor loss from whatever happens. If all the infidels became believers and all the wicked pious He would gain nothing. And if all believers became infidels it would not cause Him loss. He can annihilate even heaven itself. He sees all things, *even the steps of a black ant on a black rock in a dark night.*” This last expression shows how the idea of God’s omniscience remains purely *physical*, even in its highest aspect. How much loftier is the thought of God’s omniscience in the 139th Psalm than in any

<sup>1</sup>Al Maksad-ul-Asna, quoted in Ockley’s *Hist. of the Saracens*.

<sup>2</sup>Hughes’ *Dict. of Islam*, p. 27.