

tween each pillar is 3,000,000 miles." Others make the throne more spiritual, but all are agreed that Allah is now on the throne and that He rules the world by means of angels and jinn and men, all subject to His will and decrees. One Moslem author settled the matter of Allah's sitting in the famous dogmatic phrase, often quoted, "That He sits is certain; how He sits only He knows; and why He sits it is infidelity to ask."

Why He sits it is infidelity to ask—that is the orthodox Moslem reply to the questions that arise in the human heart concerning the Divine government of the world and the problem of evil. When the Mu'tazilite sect (the only school of Moslem thought that ever dared to give human reason a place of authority) in Bagdad attempted to answer questions they were gagged by the orthodox party. Renan says:

"Science and philosophy flourished on Musalman soil during the first half of the middle ages; but it was not by reason of Islam, it was in spite of Islam. Not a Musalman philosopher or scholar escaped persecution. During the period just specified persecution is less powerful than the instinct of free enquiry, and the rationalistic tradition is kept alive; then intolerance and fanaticism win the day. It is true that the Christian Church also cast great difficulties in the way of science in the middle ages; but she did not strangle it outright, as did the Musalman theology. To give Islam the credit of Averroes and of so many other illustrious thinkers, who passed half their life in prison, in forced hiding, in disgrace, whose books were burned and whose writings almost suppressed by