

theological authority, is as if one were to ascribe to the Inquisition the discoveries of Galileo, and a whole scientific development which it was not able to prevent."¹

The relation of Allah to the world is such that all free-will not only but all freedom in the exercise of the intellect is preposterous. God is so great and the character of His greatness is so pantheistically absolute that there is no room for the human. All good and all evil come directly from Allah. In twenty passages of the Koran, Allah is said "to lead men astray." (See Sir William Muir's *Selections from the Coran*, p. 52.) Still worse, God is said to have created a multitude of spirits and of men expressly for torture in such a hell as only the Koran and Tradition can paint. (Surahs 16:180 and 32:13.) "The word must be fulfilled. Verily, I will most surely fill up hell with jinns and men together." Even for the true believer there is no sure hope. One celebrated verse in the Koran (Surah Miriam, vs. 72) says that every one of the *believers* must enter hell, too! Hope perishes under the weight of this iron-bondage and pessimism becomes the popular philosophy. Islam saw only one side of a many-sided truth. As Clarke puts it, "Islam saw God, but not man; saw the claims of Deity, but not the rights of humanity; saw authority, but failed to see freedom—therefore, hardened into despotism, stiffened into

¹In Report of Asiatic Society of Paris.