

came not from the side of orthodoxy, but was entirely the work of heretics, such as Averroës, Alfarabi and Avicenna.¹

The orthodox philosopher of Islam was Al-Ghazali, and the result of his work was the complete triumph of unphilosophical orthodoxy.²

So utterly barren of ideas and opposed to all reason did this orthodoxy become that Sprenger sarcastically remarks concerning it: "The Moslem student marvelled neither at the acuteness nor yet at the audacity of his master; he marvelled rather at the wisdom of God which could draw forth such mysterious interpretations. *Theology, in fact, had now made such happy progress that men looked on common sense as a mere human attribute—the reverse being that which they expected from Deity.*" And this was one of the results of Moslem speculation on the Koran doctrine of predestination.³

¹See Ueberweg's *Hist. of Philosophy* and Renan's *Hist. Lang. Semit.*

²Ibid.

³A special study on the Moslem Idea of Predestination has just appeared from the press by Rev. A. de Vlioger of the Calioub Mission. It is entitled, *Kitab al Quadr, Materiaux pour servir à l'étude de la doct. de la predestination dans la theologie musulmane.* Leiden, 1902.