

is not strongly insisted on and often presented in a weak or distorted way. As Hauri says: "Neither in His holiness nor in His love is Allah righteous. As regards the wicked, His love does not receive its due; he is quick to punish, to lead astray and to harden; His wrath is not free from passion. As regards believers, His holiness comes short of its right. Allah allows His prophets things otherwise forbidden and wrong. Even ordinary believers are allowed to do what is really not right because they are believers. For example, the prophet said: 'It is better not to have slave-concubines, but Allah is merciful and clement.'"¹

In Islam, God's law is not the expression of His moral nature, but of His arbitrary will. His word can be abrogated. His commandments are subject to change and improvement. A testimony to this on the part of Moslems themselves is found in their eager attempts to prove that all the prophets were *sinless*; *i.e.*, that *their* transgressions of the moral law as recorded in the Koran were not really sinful, but that they were permitted these slight faults or committed them in forgetfulness. The greatest feats of exegesis in this line are found in Ar-Razi's Commentary on the verses that tell of Adam's sin, David's Adultery and Mohammed's prayers for pardon. (Surahs 7:10-17; 38:20-24 and 47:20, 21.) All the laws of logic

¹*Der Islam*, p. 45. The Koran offers other examples of such clemency! Cf. Surahs 2:225; 5:91, etc.