

the righteousness of God is strongly insisted upon. But such passages have failed to mould to any great extent the practical religion of Islam, because (as I have already observed) the Koran is a book without moral gradations. Every institution and every precept stands upon the same ground—the will of God. A chain is no stronger than its weakest link; and it is the veneration paid to a black stone, not to the One God, which denotes the high-water mark of the moral and intellectual life of the Moslem world.”<sup>1</sup> Johannes Hauri, in his classical study of Islam, voices a similar sentiment and gives the clue to the favorable judgment of so many other writers. He says:<sup>2</sup> “What Mohammed tells us of God’s omnipotence, omniscience, justice, goodness and mercy sounds, for the most part, very well indeed, and might easily awaken the idea that there is no real difference between his God and the God of Christianity. But Mohammed’s monotheism was just as much a departure from true monotheism as the polytheistic ideas prevalent in the corrupt Oriental churches. Mohammed’s idea of God is out and out deistic. God and the world are in exclusive, external and eternal opposition. Of an entrance of God into the world or of any sort of human fellowship with God he knows nothing. This is the reason Islam

<sup>1</sup>*Islam under the Khalifs*, pp. viii. and 138.

<sup>2</sup>*Der Islam in seinem Einfluss auf das Leben seiner Bekenner.* Leiden, 1882, pp. 44, 45.