

not only in the Christian idea of the Godhead, but in the Old Testament as well: (1) *There is no Fatherhood of God.* We have seen how their initial conception of theology is a bar to any possible filial relation on man's part toward Deity. The Moslem's fear of God is not the beginning of wisdom. Allah produces on them a servile, not a filial, fear. No one approaches God except as a slave. Hegel's criticism, at the head of this chapter, shows the opinion of a philosopher on the elementary character of such monotheism. Where there is no Fatherhood toward man there can be no Brotherhood of Man. Islam is an exclusive brotherhood of *believers*, not an inclusive brotherhood of humanity. Assuredly, this characteristic of Islam is responsible for much of its fanatic spirit and its gigantic pride. The denial of God's Fatherhood changes Him into a desolate abstraction. Who can *love Ghazzali's definition of Allah* or feel drawn to such a negative conception? The very contemplation of so barren a Deity "pours an ice-floe over the tide of human trusts and causes us to feel that we are orphaned children in a homeless world."

(2) *The Moslem idea of God is conspicuously lacking in the attribute of love.* We have seen this in our study of Allah's names. But in gathering up the few precious fragments of this idea from the Koran another thing is evident. Whatever Mohammed taught concerning God's mercy, loving kindness