

Baal),<sup>1</sup> is, strange to say, not mentioned in the Koran. Perhaps he was at this period already identified by the Meccans with Allah. This would explain Mohammed's silence on the subject.

We thus are led back to the sources from which the Arabian prophet drew his ideas of Allah; namely (as for all his other teaching), from Arabian paganism, Talmudic Judaism and Oriental Christianity. Islam is not original, not a ripe fruit, but rather a wild offshoot of foreign soil grafted on Judaism. It will not surprise us, therefore, if its ideas of God are immature and incomplete.

The passages of the Koran that teach the existence and unity of God (Allah) are either those that refer for proof of His unity to creation (Surahs 6: 96-100; 16:3-22; 21:31-36; 27:60-65, etc.), or state that polytheism and atheism are contrary to reason (Surah 23:119), or that dualism is self-destructive (Surah 21:22), or bring in the witness of former prophets (Surahs 30:29; 21:25; 39:65; 51:50-52). The dogma of absolute monotheism is held forth first against the pagan Arabs as, *e.g.*, in Surah 71:23, where Noah and Mohammed agree in condemning the idols of antediluvian polytheists. "Said Noah, My Lord, verily they have rebelled against me and followed him whose wealth and children have but

<sup>1</sup>See his book, *De Israeliten te Mekka van David's tijd tot op de vijfde eeuw, etc.*, Haarlem, 1864, pp. 83-85, and also Pocock's *Spec. Hist. Arab.*, p. 98, ed. White.