

tion and predetermination of God; that all that has been and all that will be was decreed in eternity and written on the *preserved tablet*; that the faith of the believer, the piety of the pious and their good actions are foreseen, willed and predestined, decreed by the writing on the preserved tablet produced and approved by God; that the unbelief of the unbeliever, the impiety of the impious, and bad actions come to pass with the foreknowledge, will, predestination and decree of God, but not with His satisfaction or approval. Should any ask why God willeth and produceth evil, we can only reply that He may have wise ends in view which we cannot comprehend." Practically, all Sunnite orthodox Moslems believe this doctrine in such a way that "by the force of God's eternal decree man is constrained to act thus or thus." This view is undoubtedly in accordance with the traditional sayings of Mohammed. Some of these traditions have been given in Chapter V; those that follow are literally translated from the section on *Kadar* in *Mishkat-ul-Misabih*:

"God created Adam and touched his back with His right hand and brought forth from it a family. And God said to Adam, I have created this family for Paradise and their actions will be like unto those of the people of Paradise. Then God touched the back of Adam and brought forth another family and said, I have created this for hell and their actions will be like unto those of the people of hell. Then