

form of the same tradition puts it still more coarsely: "These are for Paradise and I care not; and these for hell-fire and I care not."¹

It is related that 'Aisha said: "The prophet was invited to the funeral of a little child. And I said, 'O Apostle of God, Blessed be this little bird of the birds of Paradise, it has not yet done evil nor been overtaken by evil.' 'Not so, 'Aisha,' said the apostle, 'verily, God created a people for Paradise and they were still in their father's loins, and a people for the fire and they were yet in their father's loins.' "

According to these traditions, and the interpretation of them for more than ten centuries in the life of Moslems, this kind of predestination should be called fatalism and nothing else. For fatalism is the doctrine of an inevitable necessity and implies an omnipotent and arbitrary sovereign power. It is derived from the Latin *fatum*, what is spoken or decreed, and comes close to the Moslem phrase so often on their lips, "*Allah katib*," God wrote it. Among the Greeks, as in Homer, Fate had a twofold force; it is sometimes considered as superior and again as inferior in power to Zeus. Nor does the Greek idea of fate exclude guilt on the part of man.² In both respects this idea of destiny is less fatalistic in its results than the teaching of Mohammed. "The God

¹*Kisas-ul-Anbiya*, Persian edition, p. 21.

²See article on Homer's Idea of Fate in McClintock and Strong's *Encyclopedia*, Vol. III., p. 494.