

of Islam is more terrible even than the Æschylean Zeus, inasmuch as of Him it cannot be asserted that He fears Fate or dreads the coming of one who shall drive Him from power. Nay, further, instead of being subject to Fate or Necessity, Allah's will *is* Fate."¹ With such attributes as Mohammed ascribed to Allah, these ideas of predestination, or, better, fatalism, are in perfect accord. Islam exalts the Divine in its doctrine of the eternal decrees, not to combine it with, but to oppose it to, the human. This not only leads to neglect of the ethical idea in God, but puts fatalism in place of responsibility, makes God the author of evil, and sears the conscience as with a hot iron. God not only decreed the fall of Adam, but created Adam weak and with sensuous appetites so that it was natural he should fall. (Compare the commentaries on the passage, Surah 4:32, "God wants to make it easy for you and man was created weak.") "*Allah katib,*" God decreed it, is the easy covering for many crimes. Moslem criminals often use it before their judge in a trial; and the judge, remembering Surah 4:32, sometimes gives his verdict on the same basis.

We can see also what Moslems understand by predestination from their use of certain other religious expressions which are so very common in all Moslem communities. *Inshallah*, "if God wills," that daily cloak of comfort to Moslems, from Calcutta to Cairo,

¹W. St. Clair Tisdall's *The Religion of the Crescent*, p. 65.