

is an example.¹ This phrase is equivalent grammatically, not logically, to the Biblical "if God wills." (James 4: 15; Acts 18: 21.) To the Moslem, God's will is certain, arbitrary, irresistible and inevitable before any event transpires. To the Christian God's will is secret until He reveals it; when He does reveal it we feel the imperative of duty. The Christian prays, "Thy will be done." This prayer is little less than blasphemy to a strict Mohammedan. Allah only reveals His will in accomplishing it; man submits. Therefore, were a Moslem to pray to Allah, "Thy will be done on earth as it is in heaven," he would at the least be guilty of folly. An archangel and a murderer, a devil and a gnat equally execute the will and purpose of Allah every moment of their existence. As He wills, and because He wills, they are what they are and continue what they are.

The same difference appears when we study the phrase, *El-Hamdu-lillah*, "the Praise is to God." The Biblical phrase, "Praise ye the Lord," implies personal responsibility, gratitude, activity; the Moslem phrase expresses submission, inevitableness, passivity, fatalism. Therefore, it is so often used in circumstances that to the Christian seem incongruous.² The one phrase is the exponent of Islam, sub-

¹Surah 18 : 23 and Tradition.

²It is true that the common people sometimes use the words to express joyful satisfaction and gratitude to the Almighty. But they use them continually in a fatalistic sense.