

particularized descriptions of the awful torments of the doomed.

And for deeper tints in the horrible picture one has only to read the commentators, who also delight in describing the situation of the unbelievers. Hell has seven divisions, each with special terrors and purpose and name. *Jahannum* is the Moslem's purgatory; *Laza* blazes for Christians; *El Hatumah* is hot for the Jews; *Sa'eer* for the Sabeans; *Sakar* scorches the Magi; *El Jahim* is the huge, hot fire for idolaters, and *Hawiyah* the bottomless pit for hypocrites. So say the commentaries, but the Koran only gives the names and says that "each portal has his party."

It is remarkable that nearly all the references to hell-punishment are in the Medinah Surahs, and therefore belong to the latter period of the prophet's life. The allusions to hell in the Mecca Surahs are very brief and "are in every case directed against unbelievers in the prophet's mission and not against sin." (Hughes' *Dictionary of Islam*, p. 171.)

The conclusion we come to, both from the study of the Koran and of Tradition, is that *Allah does not appear bound by any standard of justice*. For example, the worship of the creature is heinous to the Moslem mind and yet Allah punished Satan for not being willing to worship Adam. (Surah 2:28-31.) Allah is merciful in winking at the sins of His favorites, such as the prophets and those who fight in His bat-