

mission; the other of Christianity, joy and gratitude. The first never occurs in Scripture; the latter is absent from the Koran.

The Moslem theory of prayer, also, is in accordance with this doctrine of the decrees. Prayer is reduced to a *gymnastic exercise* and a *mechanical act*; any one who has lived with Moslems needs no proof for this statement. According to the Koran and Tradition, prayer is always regarded as a *duty* and never as a *privilege*. It is a task imposed on Moslems by Allah. Allah first imposed fifty prayers a day, but Mohammed begged off from this number, on Moses's advice, ten after ten, until he returned triumphant with only five daily prayers on his list.¹ Moslem daily prayer consists in worship rather than in petition; very few Moslems admit that prayer has objective power as well as subjective.

Mohammedan Fatalism is distinguished, still more radically, from even ultra-Calvinistic views of predestination, when we consider in each case the *source* of the decrees and their ultimate *object*. IN ISLAM THERE IS NO FATHERHOOD OF GOD AND NO PURPOSE OF REDEMPTION TO SOFTEN THE DOCTRINE OF THE DECREES.

1. The attribute of love is absent from Allah. We have already indicated this in our discussion of the attributes. The Love of God in a Christian sense

¹*Mishkat-ul-Misabih* and other books of Tradition in the section on prayer give this story in detail.