

## PREDESTINATION VS. FATALISM 101

means either God's love to us or our love to Him. Both ideas are strange to Islam. An inter-communion of such tender regard between God and the creature is seldom or never spoken of in the Koran. In Surah 2:160 we read: "Yet there are some among men who take to themselves idols other than God; they love them *as God's love.*" But orthodox exegesis explains the last words by saying, *i.e.*, "as His greatness and the impulse to obedience which He causes." (Beidhawi, Vol. I., p. 95.) In Surah 5:59 there is another reference to the love of God on the part of men similarly explained. How strong is the contrast between these *two* or three exceptional passages and the abundant and plain teaching of the Old and New Testament regarding the love which God requires of man and which flows out from God to man!

In like manner God's love to man when it is referred to in the Koran is rather a love for his good qualities than for the man himself. Dr. Otto Pautz, who has collected all the passages that in any way bear on this subject, comes to the conclusion that "*in no case is there any reference to an inner personal relation*" when the Koran even hints at this subject of which the Bible is so full.<sup>1</sup> Umbreit says: "The God of Mohammed is in the wind, and in the earthquake, and in the fire, but not in the still small voice of

<sup>1</sup>Otto Pautz's *Muhammed's Lehre von der Offenbarung Quellenmassig untersucht*, Leipzig, 1898, pp. 142, 143.