

love.”¹ The mystic love of the Sufis (*widespread and weighty though it be in its influence*) is not a characteristic of orthodox Islam, but arose in rebellion to it.

The Fatherhood of God and the repeated declarations of Scripture that God loves the world, loves the sinner, loves mankind—that God is love—all this has had its influence on Christian speculation regarding the problem of God’s decrees. *In like manner the character of Allah has been the key to the same problem among Moslems.* Islam, as we have seen, reduces God to the category of the will. He is at heart a despot, an Oriental despot. He stands at abysmal heights above humanity. He cares nothing for character, but only for submission. The only affair of men is to obey His decrees.

2. The Moslem doctrine of hell is in accordance with their coarse beliefs regarding Predestination and Mohammed’s utter want of conception of the spiritual. According to the Koran and Tradition, *Hell must be filled*, and so God creates infidels.² Of all religions in the world, Islam is the most severe in its conception of the capacity and the torments of hell. “On that day We will say to hell, Art thou full? and it will say, Are there any more?” (Surah 50:29.) The conception of hell is brutal, cruel and to the last degree barbarous. The whole picture, as

¹*Theol. Studien*, 14 Jahrgang, p. 240.

²Surahs 32 : 13; 97 : 5; 4 : 11; 9 : 69. Cf. Commentaries.