

given in the Koran and commented on by Tradition, is horribly revolting. "Hell shall be a place of snares, the home of transgressors, to abide therein for ages. No coolness shall they taste nor any drink, save boiling water and liquid pus. Meet recompense!" (Surahs 88:1-7; 2:38; 3:197; 14:20; 43:74-78, etc., etc.) The word *Jehannum* occurs thirty times; fire (*nar*) is still more frequently used; there are six other words used for the place of torment. One cannot read the traditions which give what Mohammed said on this subject without feeling how heartless and loveless is the creed of Islam.¹ Yet it is in connection with such ideas of God that the Moslems believe in Predestination.

It is not difficult to surmise whence Mohammed got his ideas of a Predestination after the pattern of fatalism. Like so much of his other teaching, it seems that the doctrine of *kādār* comes from the Talmud. Rabbi Geiger has shown how Mohammed borrowed from Judaism not only words, conceptions, legal rules and stories, but also doctrinal views.² The Scribes and Pharisees differed even at the time of Christ in their view of Predestination. The latter more and more followed a fatalistic idea of God's

¹Read Chapter X. on the Hell of Islam in Stanley Lane-Poole's *Studies in a Mosque*, pp. 311-326.

²See *Judaism and Islam*, a Prize Essay by Rabbi Geiger, translated from the German. Madras, 1898. Also the original work. Wiesbaden, 1833.