

Solomon had sent these men to the very place whence he had been ordered to fetch them." (Talmudic Tractate. *Sukkah*, 53 a.) This same story is told by Moslems, according to traditions of the Prophet.¹

There have been heterodox views on the subject of predestination. But no one who has read the history of Moslem sects can doubt that the account given in this chapter is the orthodox side of the question. The three views to which the multitude of sects can be reduced on this knotty problem are: The *Jabariyun*, or extreme fatalists; the *Kadariyun*, who affirm that man has free-agency (Moslem free-thinkers belong to this school); and the 'Asharians, who are a little more moderate than the first school.² "The orthodox or Sunni belief is theoretically 'Asharian, but practically the Sunnis are confirmed *Jabariyun*." Other doctrines are considered quite heretical.

When we consider the deadening influence of this doctrine of fatalism we must remember that generally speaking there have been two schools of Moslem philosophy—the orthodox and the heretical. It is only the latter school that added to the knowledge of philosophy one iota. The attainments of the Arabs in philosophy have been greatly overrated. They were translators and transmitters of the Greek philosophy, and whatever was added to Plato and Aristotle

¹See Commentaries on Surah 32 : 11 and margin of *Daka'ik ul-Akhbar* and *Shammoos-ul-Anwar*.

²E. Sell's *Faith of Islam*, p. 173.