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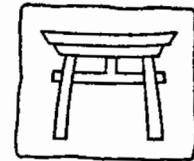
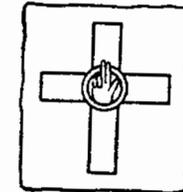
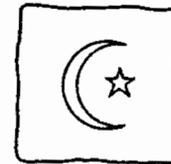
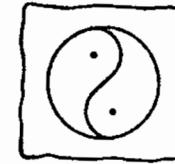
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REVISED EDITION

The Macmillan Company

NEW YORK



Revised Edition © The Macmillan Company 1956

Published simultaneously in Canada

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Printed in the United States of America

First Printing

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Library of Congress catalog card number: 56-7326

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religious societies, such as The Young Men's Moslem Association (inspired by the Y.M.C.A.) and of the Wahhabi-motivated Moslem Brotherhood, a powerful factor in Egyptian politics, before and since the independence of Egypt.

Turning now to *India* before its partition, we find among some of the Moslem leaders a liberal reaction that recalls that of the Hindu founders of the Brahma Samaj. The readiness of the intellectuals in India through the centuries to consider openmindedly every variety of thought is reflected in the broadmindedness of Sir Sayyid Ahmad Khan (1817-1898). He was aided rather than hindered, curiously enough, by the spread of the Wahhabi movement among Indian Moslems, for, as we have seen, its rejection of Sufi emotionalism and its insistence on return to Muhammad and the early Medina community gave new importance to reason as a guide in religion. He took his stand upon the supreme authority of Muhammad, the Qur'an, and the early traditions, asserting that nature and reason both confirm any open-minded man in such a stand; since Allah supports nature as well as revelation, reason can find no real contradiction between them. Hence, science or the study of nature, when properly pursued, cannot conflict with the Qur'an but only confirm it. Accordingly, Sir Khan founded a Moslem university at Aligarh in 1875 with a curriculum which accompanied the study of the Moslem religion with courses in Western social and natural sciences (an advanced position from which the university, now in Pakistan, has since retreated).

Among the Indian intellectual leaders who were encouraged to take liberal positions influenced by Western thought was Sayyid Amir Ali, a Shi'ite, whose book *The Spirit of Islam* (first published in 1891 with the title *The Life and Teachings of Mohammed*) defends Islam as a liberal religion based on the perfect moral personality of Muhammad and the reasonableness of the Qur'an. This book is a classic among Moslem liberals and is widely used also by conservatives who wish to know what a modernist might believe. Even more liberal are the lectures delivered in English in 1928 by Sir Muhammad Iqbal and published under the title *The Reconstruction of Religious Thought in Islam*. A poet inspired by Sufi mysticism, Iqbal proposed a reconstruction of Moslem thought in quite non-Wahhabist terms: the validity of personal religious experience, the immanence of God, creative evolution à la Bergson, and the emergence of the superman à la Nietzsche. So radical is this position, that it is doubtful whether Iqbal has had many followers outside of India (Pakistan).

We should not exaggerate the influence of such intellectuals as these, for we need to be reminded, in the words of H. A. R. Gibbs, that "the illiterate Muslim, the villager, is in no danger yet of losing his faith, and, even if he were, the educated town-bred modernist would have no word to meet his needs. His spiritual life is cared for by the Sufi brotherhoods, regular or irregular, by the imam of the local mosque, or by the itinerant revivalist preacher."⁵¹

As to revivalist preachers, one such developed an organized religious movement that has distinctly heretical aspects in the eyes of the orthodox. Its leader, Mirza Ghulam Ahmad of Qadrian (d. 1908) accepted homage as a Mahdi in the closing decades of the 19th century. A reading of the Bible convinced him he was also the Messiah (Jesus in a second coming), and in 1904 he proclaimed himself an avatar of Krishna. But he remained a Moslem in the sense that he said he was not a prophet in himself but only in and through Muhammad. In his teaching he made it clear that holy war is not to be carried on by the use of force but only through preaching. His followers, the Ahmadiya, are therefore at once pacifists and ardent missionaries. The Ahmadiya have split into several branches. The original or Qadriani branch is consciously syncretist and all but outside the Moslem community. The Lahore branch is devotedly Moslem in character, and has rejected the extreme claims that Ahmad made for himself, although they consider him to be a genuine "renewer of religion." Ahmadiya missionaries of both these branches are active in England, America, Africa, and the East Indies, where they make considerable use of the printed page and regard Christian leaders as their chief adversaries. They often maintain, as for example on the outskirts of London, their own mosques, to which they cordially welcome all comers, including orthodox Moslems.

Persia (or *Iran*) has given rise to a markedly syncretistic movement, one which has, like Sikhism, become a separate and distinct faith. This is Bahai. Its origins lie in the teachings of an heretical Shi'ite, Shaikh Ahmad of Ahsa, who taught that the twelve imams are eternal modes of the activity of God, actually the first of created beings, and are the "doors" by which the believer gains access to divine truth. In 1844 his disciple Sayyid Ali Muhammad of Shiraz declared that he was such a Bab or Door to the truth. He prescribed for his followers a faith and practice which ostensibly sought to reform Islam but which included many elements of non-Islamic mysticism and gnosticism. After his execution in 1850 on account of an insurrection of his followers, his sect broke in

two, the greater number of Babis following the soberer and more intelligible leadership of Baha'ullah (1817-1892), who turned the doctrines of the Bab into a religion of universal truth, peace, and love. Called after him Bahai, the new religion now seeks to unite all religions and to call all men to a life of faith, joy, and universal brotherhood. Every religion is declared to contain some truth, for all prophets are witnesses to the one Truth, which Bahai supremely represents. Now outlawed in Iran, its birthplace, Bahai, with headquarters in Haifa in Palestine, is active in many countries, and especially in the United States.

Although many observers have felt during the past quarter of a century that Islam has been yielding on all sides to the disintegrative influences of Western culture, it remains still to be seen whether or not the establishment of the state of Israel in Palestine will have the effect, for a period at least, of drawing the Moslem world together into a tighter unity and a heightening of resistance to change.

However that may be, one fact stands out in all Moslem history. Islam is no more immune to inner movements of change, growth, and diversification than the other religions of the world.

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