

pantheists of the Sufi-school, but there is not a Moslem sect which does not go to extremes in its erroneous conception and misconstruction of the doctrine of God. The Wahabîs are accused, and not without reason, of being gross anthropomorphists. As a revolt from the rationalism of the Mutazilite school many, in the days of the Abbasids, held anthropomorphic views of Deity and materialistic ideas in regard to the soul. "The soul, for example, was conceived of by them as corporeal or as an accident of the body and the Divine Essence was imagined as a human body. The religious teaching and art of the Moslems were greatly averse to the symbolical God-Father of the Christians, but there was an abundance of absurd speculations about the form of Allah. Some went so far as to ascribe to Him all the bodily members together, with the exception of the beard and other privileges of Oriental manhood."¹

The *Salabiyah* hold that "God is indifferent to the actions of men, just as though He were in a state of sleep." The *Muztariyah* hold that good and evil are both directly from God and that man is entirely irresponsible. The *Nazamiah* hold that it is lawful to speak of the Almighty as "The Thing."

Some schools hold that the attributes are eternal and others deny it to save their idea of pure and absolute monism in Deity. For, they argue, if any of

¹*The History of Philosophy in Islam*, by Dr. T. J. de Boer, London, 1903, p. 44.