

Oriental scholar who lives only for his learning. His speech oscillated between Western Punjabi and Urdu. Mulvi Abdullah is an extreme Protestant of Islam. Going beyond the Wahabi sect, he will have nought even of the best attested traditions as a regulative for faith or practice : the Koran only is the religion of Moslems, and it is to be explained by itself alone. On this basis he modifies the five "pillars of the faith," as generally held by Moslems, not a little. The Kelime (*la ilaha illa 'llahi ve Mohammedu rasul allahi*) is not a verse of the holy book, and its recital is therefore not a duty of the faith, though it is true as a statement of it. Prayers must consist of nothing but extracts from the Book, Ezan is a human invention, and unnecessary ; so are *teshehhud* and *tesbih* ; the pilgrimage should consist simply of a visit to the Caaba at Mecca, without circling the shrine or kissing the black stone ; the customary visit to Medina is as wrong as one to Kerbela. The one-fortieth scale of almsgiving should be changed for a graduated one, beginning with one-twentieth and rising to one-fifth. Polygamy and Jihad are against the Koran. The soul is not taken as it escapes from the body by the angel Israfil : it dies with the body and does not come into being again till the resurrection. Intercession at the day of judgment by any created being is flatly blasphemous. If the person concerned is innocent he will be pronounced so ; if he is guilty would any sane judge call upon another person to plead for his acquittal ? Apparently this radical attitude is combined with a broader one than is usual in such cases towards non-Moslems. We have no monopoly in God, he remarked. The same One is over us all. In all this there was no trace of modern thought or scholarship, but there was more vigour and originality than I have noticed in other reforming teachers.

According to an article in the *Spectator* of June 4,