

mind and idea is fully confirmed by the witness-tongue of contemporary tradition. Of this we have many authentic samples: the Saheeh, the commentaries of Beidhawi, the Mishkat-el-Misabih and fifty similar works afford ample testimony on this point."

The only criticism which the student of Islam can offer on this masterpiece of word-painting on the Moslem idea of God is that it applies more particularly to the Wahabi sect than to other sects of Islam. But this criticism only adds force to Palgrave's argument, for the Wahabi revival was nothing else than an attempt to return to primitive Islam and to go back to Mohammed's own teaching. After living in Arabia for over thirteen years, I have no hesitation in saying that, to my mind, the Wahabi sect is more orthodox (*i.e.*, closer to the Koran and earliest tradition) than any other sect of Islam both in their creed and their practice.¹ What Palgrave states regarding Allah's relation to His creatures can be best proved and illustrated by treating first the Moslem doctrine of Creation and then that of Providence. We will find in this study that orthodox Islam is at once deistic and pantheistic. Theologians and philosophers have pantheistic views of Allah, making Him the sole force in the universe; but the popular thought of Him (owing to the iron-weight of the doctrine of fatalism) is deistic. God stands aloof from

¹See a paper on the Wahabis in the *Journal of the Victoria Institute*, Vol. XXXIII., pp. 311-333. London, 1901.