

AMEER ALI

THE
SPIRIT
OF
ISLAM

IDARAH-I ADABIYAT-I DELHI

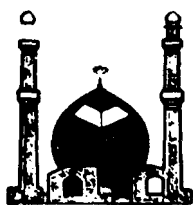
The Spirit of Islam

A HISTORY OF THE EVOLUTION
AND IDEALS OF ISLAM
WITH A LIFE OF THE PROPHET

BY

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PREFACE

IN the following pages I have attempted to give the history of the evolution of Islâm as a world-religion ; of its rapid spread and the remarkable hold it obtained over the conscience and minds of millions of people within a short space of time. The impulse it gave to the intellectual development of the human race is generally recognised. But its great work in the uplifting of humanity is either ignored or not appreciated ; nor are its rationale, its ideals and its aspirations properly understood. It has been my endeavour in the survey of Islâm to elucidate its true place in the history of religions. The review of its rationale and ideals, however feeble, may be of help to wanderers in quest of a constructive faith to steady the human mind after the strain of the recent cataclysm ; it is also hoped that to those who follow the Faith of Islâm it may be of assistance in the understanding and exposition of the foundations of their convictions.

My outline of the life and ministry of the Prophet is based on the *Sîrat-ur-Rasûl* of Ibn Hishâm, who died in 213 A.H. (828-9 A.C.), barely two hundred years after the death of the Prophet, supplemented by, among other works, Ibn ul-Âthîr's monumental history, the *Chronicles of Tabari*, the *Insân ul-'Uyûn* of al-Halabi (commonly known as *Strat-ul-Halabia*). Two new chapters have been added in this edition : one on the *Imâmate* (" The Apostolical Succession "), the other on " The Idealistic and Mystical Spirit in Islâm." Considerable new matter has also been included in the Introduction and

Chapter X., Part II. I take this opportunity of expressing my gratitude to my esteemed friend, Professor E. G. Browne of Cambridge, one of our foremost Orientalists, for his most valuable criticisms on the last chapter, and to Mr. Mohammed Iqbal, Government of India Research Scholar at Cambridge, for his careful revision of the proofs and the compilation of the Index. I also desire to express my acknowledgments to Mr. Abdul Qayum Malik for transcribing for the Printers the Arabic quotations for the new chapters and verifying the Koranic references, and to the Publishers for their unvarying courtesy and patience over a difficult publication.

The work has been carried through the Press under heavy pressure of public duties, and I claim, on that ground, the indulgence of my readers for any mistake that may have passed uncorrected.

N.B.—A few words are necessary to explain the system of transliteration adopted in this work. I have tried to adhere with small modification to the system I have pursued in my previous publications. The letter ت (pronounced by the Arab with a lisp like *th* in thin) to a non-Arab conveys a sound almost identical with *s* in *sin*, and he accordingly pronounces it as *such*. Nor, unless an Arabic scholar, does he perceive any difference between ت and *sín* or ص (*sád*). He pronounces them all alike. Similarly ذ (*zal*), ز (*Zay*), ص (*Zád*—pronounced by the Arab something like *dhad*), and ظ (*zoi*), convey to the non-Arab almost identical sounds; certainly he cannot help pronouncing them identically. He also perceives no difference between ت (soft *t*) and ط (*toi*), or between the hard aspirate ح (in Ahmed, Mohammed, Mahmûl, etc.) and the softer used in Hârûn. I have therefore not attempted to differentiate these letters by dots or commas, which, however useful for purposes of translation into Arabic, Persian, Turkish or Urdu, is only bewildering to the general reader unacquainted with the Arabic alphabet and pronunciation. I have given the words as commonly pronounced by non-Arabs. In the case of words spelt with a ت in common use in India and Persia such as *hadís*, *masnavi*, *Isna-‘asharia*, etc., I have not considered it necessary to denote the Arabic pronunciation with a *th*.

The ordinary *fatha* I have represented by *a* (pronounced as *u* in 'cut' or 'but'), excepting in such words as are now commonly written in English with an *e*, as Selju'k (pronounced Saljûk), Merwan (pronounced Marwân), etc.; the ordinary *zamma* by *u* pronounced like *u* in 'pull,' or in Buldân; the ordinary *kasra* with the letter *i*, as in Misr. *Aliph* with the *fatha* is represented by *a*, as in 'had'; *Aliph* with the *zamma*, by *u* as in Abdûl-Muttalib; with a *kasra* by *i* as in Ibn Abi'l Jawâri. *Waw* (with a *zamma*) by *o* and sometimes by *ô*. Although like *Kûfa* and several other words, the last syllables in Mahmud, Hârûn and Mâmûn are spelt with a *waw*, to have represented them by an *o* or *ô* would have conveyed a wholly wrong notion of the pronunciation, which is like *oo*; I have, therefore, used *u* to represent *waw* in such words. *Waw* with a *fatha* I have represented by *au*, as in Maudûd. *Ya* with a *kasra*, when used in the middle of a word, I have represented by *i*, as in Arish. But in Ameer I have kept the classical and time honoured *ee*. *Ya* with a *fatha*, similarly situated by *ai* as in Zaid. *Ya* with a *fatha* at the beginning of a word is represented by *ye*, as in Yezid; with a *zamma* by *yu*, as in Yusuf. Excepting such names as are commonly known to be spelt with an '*ain*' (ع), as *Abd* in Abdûl Malik, Abdur Rahman, Arab, Abbas, Aziz, Irâk, etc., I have used the inverted comma to denote that letter.

With regard to names which have become familiar in certain garbs I have made no alteration, such as Kaaba, Omar, Abdullah, Basra, spelt with a *sâd*, etc. *Ghain* (غ) is represented by *gh*; but I have not attempted to differentiate between ع and غ, and made no alteration in the time honoured spelling of the Koran. The common *g* (the Persian *gâf*) and *p* have no place in the Arabic alphabet, and therefore the Persian *g* and *p* are transformed in Arabic into *j* or *k* and *b* or *ph* (*f*), as in Atabek and Isfahan. ح is represented by *kh*.

The *l* of *al* when occurring before certain letters (technically called *shamsieh*) is assimilated with them in sound, as ash-Shams, ad-din, ar-Riza, as-Salât, etc. I have used the word "Moslem" in preference to "Muslim," as most Europeans unacquainted with Arabic pronounce the "u" in "Muslim" as in public.

INTRODUCTION

ای که در هیچ جا نداری جا
بر العجب مانده ام که هر جائی
وصالی
کفر و دین هر دو در رهت پویان
وحده لا شـ. یک له گوین
سفائی

THE continuity of religious progress among mankind is a subject of enthralling interest to the student of humanity. The gradual awakening of the human mind to the recognition of a Personality, of a Supreme Will overshadowing the universe; the travails through which individuals and races have passed before they arrived at the conception of an Universal Soul pervading, regulating, and guiding all existence,—furnish lessons of the deepest import. The process by which humanity has been lifted from the adoration of material objects to the worship of God, has often been retarded. Masses of mankind and individuals have broken away from the stream of progress, have listened to the promptings of their own desires, have given way to the cravings of their own hearts; they have gone back to the worship of their passions, symbolised in the idols of their infancy. But though unheard, the voice of God has always sounded the call to truth, and when the time has arrived His servants have risen to proclaim the duties of man to himself and to his Creator. These men have been the veritable

“messengers of Heaven.” They came among their people as the children of their time ; they represented the burning aspirations of the human soul for truth, purity, and justice. Each was an embodiment of the spiritual necessities of his age ; each came to purify, to reform, to elevate a degraded race, a corrupted commonwealth. Some came as teachers of a smaller culture, to influence a smaller sphere ; others came with a world-wide message—a message not confined to one race or nation, but intended for all humanity. Such was Mohammed. His mission was not to the Arabs alone. He was not sent for one age or clime, but “for all mankind to the end of the world.” The advent of this great Teacher, whose life from the moment of his Ministry is a verifiable record, was not a mere accident, an unconnected episode in the history of the world. The same causes, the same crying evils, the same earnest demand for an “assured trust” in an all-pervading Power, which led to the appearance on the shores of Galilee, in the reign of Augustus Cæsar, of a Prophet whose life is a tragedy, operated with greater force in the seventh century of the Christian era. The beginning of the seventh century, as has been rightly said, was an epoch of disintegration—national, social, and religious : its phenomena were such as have always involved a fresh form of positive faith, to recall all wandering forces to the inevitable track of spiritual evolution “towards the integration of personal worship.” They all pointed to the necessity of a more organic revelation of divine government than that attained by Judaism or Christianity. The holy flames kindled by Zoroaster, Moses, and Jesus had been quenched in the blood of man. A corrupt Zoroastrianism, battling for centuries with a still more corrupt Christianity, had stifled the voice of humanity, and converted some of the happiest portions of the globe into a veritable Aceldama. Incessant war for supremacy, perpetual internecine strife, combined with the ceaseless wrangling of creeds and sects, had sucked the life-blood out of the hearts of nations, and the people of the earth, trodden under the iron heels of a lifeless sacerdotalism, were crying to God from the misdeeds of their masters. Never in the history of the world was the need so great, the time so ripe, for the appearance of a Deliverer. In

order, therefore, to appreciate thoroughly the achievement of Mohammed in the moral world, it is necessary to take a rapid survey of the religious and social condition of the nations of the earth previous to, and about the time of, the Islâmic Dispensation.

The high table-land of Bactria, appropriately styled by Arab geographers *Umm ul-Bilâd*, or "mother of countries," is supposed to be the cradle of humanity, the original birth-place of creeds and nations. Through the faint and shadowy light, which comparative ethnology throws on the infancy of mankind, we perceive groups of families congregated in this primeval home of the human race, gradually coalescing into clans and tribes, and then forced by the pressure of increasing population, issuing in successive waves to people the face of the globe. The Hamitic branch were apparently the first to leave their ancient habitations. They were followed by the Turanians, or, as they are sometimes called, the Ugro-Finnish tribes, supposed to be an offshot of the Japhetic family. Some of them apparently proceeded northwards, and then spreading themselves in the East, founded the present Mongolian branch of the human race. Another section proceeded westward and settled in Âzarbaijan, Hamadân, and Ghilân, countries to the south and south-west of the Caspian, better known in ancient history as Media. A portion of these descending afterwards into the fertile plains of Babylonia, enslaved the earlier Hamitic colonies, and in course of time amalgamating with them, formed the Accadian nation, the Kushites of the Jewish and Christian Scriptures. This composite race created Babylon, and gave birth to a form of religion which, in its higher phases, was akin to natural pantheism. In its lower phases, with its pan-dæmonism, its worship of the sun-gods and moon-gods, closely associated with the phallic cult and the sexual instincts, the sacrifice of children to Baal and Moloch, of virginity to Beltis and Ashtoreth, it marks an epoch when high material civilisation was allied to gross licentiousness, and cruelty was sanctioned by religion.

The Semites were the next to leave the primeval home. They also, following in the footsteps of the Turanians, migrated towards the West, and apparently settled themselves in the

northern part of the Mesopotamian Delta. Increasing in numbers and strength, they soon overthrew the Babylonian kingdom, and founded a far-reaching empire which wielded its sway over all the neighbouring States. In their seat of power between the two great rivers of Western Asia, the Assyrians at times rose to a positive monotheistic conception. Their system of celestial hierarchy furnishes indications of a distinct recognition of one Supreme Personality.

Whilst the main body of the Semitic colony was developing itself in the upper parts of the Delta, a small section had penetrated far into a district called Ur, within the boundaries of the Chaldæan monarchy.¹ The patriarch of this tribe, whose self-imposed exile and wanderings have passed into the religious legends of more than one creed, became the father of the future makers of history.²

The Japhetic family seems to have tarried longest in its ancient habitation. Whilst the other races, which had broken away from the original stock, were forming empires and evolving creeds, the Japhetic branch underwent a development peculiar to itself. But the march of nations once set on foot was never to cease ; actuated by that spirit of unrest which works in barbarous tribes, or influenced by the pressure of population and the scarcity of space in their old haunts for the pursuit of their pastoral avocations, tribe after tribe moved away towards the West. Among the first were the Pelasgians and the Celts. Other tribes followed, until the Aryans proper were left alone in the old haunts. One section apparently had its abode near Badakhshân, the other towards Balkh proper, where for centuries they lived almost isolated from the neighbouring nations, unaffected by their wars or their movements. The light of history which has dawned on the Western races, the founders of kingdoms and civilisations, also falls upon these ancient dwellers of the earth, and reveals, though indistinctly and as through a mist, several clans gathered together on that plateau ; just emerged from

¹ Rawlinson, *Ancient Monarchies*, p. 23.

² In the Arabian traditions the father of Abraham is called Âzar, which is evidently the same as Asshur ; and the beautiful idols of Âzar are frequently referred to in Moslem literature. These traditions confirm the belief that Abraham was of Assyrian origin.

savageness into barbarism, they are becoming alive to the sense of an Universal Ideality. Innumerable idealities are taking the place of the natural objects, hitherto worshipped with fear and trembling. With some of them the host of abstractions and personifications of the powers of nature are subordinated to two comprehensive principles—Light and Darkness. The sun, the bright harbinger of life and light, becomes the symbol of a beneficent Divinity, whose power, though held in check, is eventually to conquer the opposing principle of Evil and Darkness. With others, the idealities which they now impress on the fetish they worshipped before, merge in each other; at one time standing forth as distinct personal entities, at another time resolving themselves into a hylozoic whole. Gradually the clouds lift, and we see the tribal and clan-formations giving way to monarchical institutions; agriculture taking by slow degrees the place of pastoral avocations; primitive arts being cultivated; the use of metals gaining ground, and, above all, the higher conception of a Supreme Personality forcing itself upon the yet unopened mind. Kaiumurs, Hoshang, and the other old kings of whom Firdousi sings with such wondrous power, are types of an advancing civilisation. The introduction of the monarchical institutions among the Aryans proper seems to be coeval with that religious conflict between the two branches of the Aryan family which led to the expulsion of the Eastern branch from their Bactrian home. A powerful religious revolution had been inaugurated among the Western Aryans by a teacher whose name has been preserved in the literature of his religion as Citama Zarathustra. The sharp religious conflict, which resulted from this movement, has left its mark in the deep imprecations heaped by the Vedic hymn-singers on the enemy of their race and creed, the Djaradashti of the Vedas. The attitude of the Vedic hymn-singers towards the reformed faith, even more than the extraordinary coincidence in names, furnishes the strongest proof that the religious divergence was the immediate cause of the split between the two branches of the Aryans proper. In this, probably the first religious war waged among mankind, the Western dualistic clans were successful in driving their half-polytheistic, half-pantheistic brethren across the

Paropamisadæ. The Eastern Aryans burst into India, driving before them the earlier black races, massacring and enslaving them, treating them always as inferior beings, Dasyus and Sudras, slaves and serfs. The difference between the Vedic and the Zoroastrian religions was, however, purely relative. Zoroastrianism substituted for the worship of the phenomena, the adoration of the cause. It converted the gods of the Vedas into demons and the deva-worshippers into infidels; whilst the Vedic hymn-singer, on his side, called the Ahura of the Avesta an evil god, an Asura, a power hostile to the gods, and heaped burning maledictions on the head of Djaradashti.

Whilst the place and time of the early Zoroaster's birth are enwrapt in mystery, under Darius Hystaspes arose another teacher, who, under the same name, revived, organised, and enlarged the basis of the ancient teachings.

Retracing our steps for a moment, we see the tide of Aryan conquest in India flowing eastward and southward for centuries. The old Aryan religion, which the invaders had brought from their ancient homes, consisted chiefly in the worship of the manes and the adoration of the powers of Nature symbolised in visible phenomena. In the land of the Five Rivers the spiritual conception developed further; we can read in the Vedas the march of progress until we arrive at the zenith of Hindu religious ideas in the *Upanishads*, which often in the intensity of spiritual yearning approach the highest monotheism. The *Upanishads* dwell not only on the immanence of God, a conception which gave birth in later times to the material pantheism of India; but also teach that the Supreme Spirit is the protector of all beings and sovereign over all creation; that he dwells in the hearts of men, and finally absorbs the individual soul in infinity "as the ocean absorbs the river"; when that absorption takes place the human soul loses all consciousness of its experience in the earthly frame. But these interesting records of human progress contained within themselves unquestioned germs of spiritual decadence which soon reversed the process of evolution; and thus instead of observing a further uplifting, we see a progressive declension. The *Upanishads* make way for the Puranic cults, which again succumb to the power of the Tantric worship.

The idea to which the *Upanishads* frequently give expression that the Supreme Spirit manifests Himself in various forms gave rise to the conception of the *Avatârs* or incarnations. Just as in the Western pagan world philosophy failed to satisfy the craving of the popular mind for a personal God who had dwelt among mankind and held familiar discourse with them, the theistic aspirations of the *Upanishads* did not appeal to the heart or touch the emotions of the masses of India. And a hero-god was soon found in a member of the warrior caste, who came before long to be identified with the Supreme Spirit and to be regarded in his earthly existence as an incarnate god.

The development of the Krishna-cult, like that of its rival, the worship of the "dread Mother," illustrates forcibly not merely the religious welter which prevailed in India in the seventh century of the Christian era, but also the gulf which divided the minds of the philosophers who composed the *Upanishads* and the *Bhagavad-Gita*; "the Song of Faith,"¹ from the thoughts and feelings of the populace. It is abundantly clear that long before they burst into Hindustan proper, the Aryan settlers in the Punjab or their priests and religious teachers made the most stringent rules to prevent the intermixture of the invaders and their descendants with the races they had conquered and enslaved in their steady and prolonged march towards the East. The touch of the latter, who were turned into the lowest and servile caste, was pollution; all the religious rites peculiar to the three higher castes were strictly forbidden to them.

Among all the flow and ebb of Aryan-Hindu thought in the region of pantheism the worship of the manes has always clung to the Hindu mind as an essential part of his religious system. The Sudra was permitted to offer oblations to his dead ancestors, but no Brahman could officiate at the rites without incurring the heaviest penalties. If a Sudra overheard a Brahman reciting the Vedas, he was to be punished by having molten lead poured into his ears; if he happened to sit on the same bench with the Brahman he was liable to be

¹ A recent writer remarks that the *Bhagavad-Gita* no doubt shows traces of theism, but this theism is blended with other and non-theistic elements.

branded. Whilst unions, legitimate or illegitimate, between the "twice born," as the three superior castes were called, and the Sudras were interdicted under the cruellest penalties. No legislation, however, could prevent their religious ideas and practices being influenced by the primitive beliefs. In course of time the divinities of the pre-Aryan tribes and races were incorporated into the Hindu pantheon, and their worship became part of the Hindu daily ritual. The amalgamations of diverse beliefs of unequal growth and varying tendencies had their inevitable result in the debasement of the complex and abstruse pantheism the philosophers were endeavouring through ages to evolve.

Before the followers of Islâm lifted the veil behind which India had lived enshrouded in mystery for thousands of years, she possessed no history. It is impossible to say when Vasudeva-Krishna lived, or to judge of his personality. There are innumerable legends which verge on the absurd and puerile, legends evidently manufactured by the priests, who had become the equals, if not the superiors, of the gods; and whose interest it was to keep the minds of the vulgar fascinated and enthralled. The place which Vasudeva-Krishna occupies in the Hindu pantheon is that of the incarnation of Vishnu, and as such he forms the central figure in the devotional part of the *Bhagavad-Gita*. He is evidently a composite divinity; one of the man-gods associated with him being the gay hero who lived among the cowherds of Gokul and disported himself in the famous groves of Brindabun with his merry companions.¹

The cult of Vasudeva-Krishna inculcated absolute *dharma* or faith as the key to salvation; the believer in this incarnate Vishnu, whatever his conduct in life, was assured of eternal happiness.

The doctrine of perfect faith gave birth to practices and beliefs which are still current in India. As righteousness

¹ Krishna is usually called the Gopala-Krishna or Cowherd Krishna; his female companions are called the *gopis*, the "milkmaids." Many a pretty legend is woven round the adventures of this hero-god of the Ahirs, the cowherd caste of Upper India. Krishna has been somewhat inaptly called the Apollo of the Hindus, though it is difficult to clothe him with the poetry which generally envelopes the Greek god.

consists in the concentration of the mind in one's self as identical with the Supreme Spirit represented in Krishna, the gymnosophic ascetic practices acquired in the eyes of the people a superlative merit. To sit for years in the forest with the eyes fixed on one spot of the human body and the mind on Krishna ; to stand for years on one leg ; to be swung round by hooks fixed in the flesh were acts of devotion which cured all sins. To expiate a sin or to fulfil a vow a man might be employed to measure by the length of his body the distance from the abode of the penitent to the temple of the deity. To read the *Bhagavad-Gita* with true faith or to bathe in the Ganges or any holy pool, absolved every man or woman from all breaches of the moral laws.

It is difficult to tell when *Saktism* acquired the predominant hold it now possesses on large masses of the Hindu population. The *Sakti* is the female half and active creative side of each Hindu deity. The *Sakti*, or spouse of Siva, is the dread goddess known under various names, such as Parbatî, Bhavâni, Kâlî, Mâha-Kâlî, Durga, Chamunda. The worship of this goddess, as described in the drama of Bhavabhuti, written apparently in the seventh century of the Christian era, was celebrated with human sacrifices and other revolting rites. There is nothing of the "mater dolorosa" in the spouse of Siva, by whatever name she is invoked or in whatever form she is worshipped ; she possesses none of the attributes of human pity or sympathy with human suffering, the Alexandrian worshipper associated with Isis "the goddess of myriad names." This awe-inspiring, not to say, awful concept of a decadent religious mind, evidently borrowed from the pre-Aryan races, who delights in human blood and revels in human misery, has few parallels in the paganism of the world ; for even Cybele, the *magna mater* of the Romans, was not so merciless or took so much pleasure in inflicting pain as the *Sakti* of the "God of destruction" ¹ This deity is worshipped according to the ritual of the *Tantras*, which may be regarded as the bible of *Saktism*. Many of the *Tantric* hymns are imbued with considerable devotional spirit, and the invocations addressed to the goddess often appeal to her pity ; but whatever

¹ Siva.

mystical meaning the *Tantras* may possess for the philosopher, the people commonly accept the worship in its most literal sense.¹

From the two great epics, one of which tells the story of the war between the Pandus and the Kurus, and the other the legend of the abduction of Sita by the king of Ceylon, we can form a fairly accurate idea of the popular creeds of the time. Both represent a developed society and considerable material progress combined with great moral decadence. Thus long before the appearance of Gautama, the founder of Buddhism, religious worship among the masses of India had sunk into mere mechanical performance of sacrifices and oblations at which the ability of the ministering priest, without whose services their observance was not permissible, to perform the "god-compelling" rites with the appropriate incantations, rather than the conduct or piety of the worshipper, supplied the test of merit. The revolt of Gautama and of Mahavira (Mahâbîr) represented the natural uprising of the Hindu mind against a selfish sacerdotalism. Both deny a Creative Principle and the existence of a Supreme Intelligence governing and regulating the universe, both affirm the eventual annihilation of individual life; both dwell on the merit of work in bringing about this blissful consummation. But whilst Jainism has hung on to the skirts of Brahmanism and is now practically a Brahmanical sect, Buddhism struck out boldly a new path for itself. It placed *Karma* in the forefront of its scheme of salvation; and its great teacher tried to fulfil its claims in his own life. Its conception of the destiny of man after

¹ There are two chief divisions of *Tantric* worshippers: the *Dakshinachari* and *Vamachari*, or right and left hand ritualists; the worship of the former is public, and not otherwise noticeable than as addressed to other goddesses, such as *Lakshmi* or *Mahalakshini*, the *Sakti* of Vishnu. In the left hand worship, specially called *Tantrika*, the exclusive object of adoration is *Kâlî*. This worship is private and is said to be celebrated with impure practices. This particular cult has an enormous number of followers all over India and branches into various subdivisions. In the season of the *Durga Puja*, which is usually celebrated in the month of August, the image of Durga is carried about seated on a throne. In Upper India she is painted as yellow of complexion; in Bengal she is represented as absolutely black, with four hands, seated on a tiger. In the temple of Kalighat (from which Calcutta derives its name) dripping skulls might be seen hanging from her neck. In one of the temples at Jeypore the goddess may be seen with her head twisted round; the tradition is that the lady turned her face in disgust when a goat was offered to her in sacrifice instead of a human being.

death was quite opposed to Brahmanical doctrines; and its occult mysticism soon passed into other creeds. But in the land of its birth, after a short but glorious existence Buddhism met with a cruel fate; and the measure of punishment that was meted out to it by a triumphant Brahmanism is depicted on the temples of Southern India. It must be admitted, however, that in its pristine garb Buddhism did not possess the attractions Hinduism offered to its votaries. It never claimed to be a positive religion, and its "rewards" and "sanctions," its promise of bliss in a future existence, its penalties for failure to perform duties in this life, were too shadowy to stir the heart of the masses. It had soon to abandon its contest with the outside world or to arrive at a compromise with the religion it had tried to supplant; and it was not long before the religion that Buddha preached had to allow its lay-votaries to substitute prayer-wheels for pious work, or to take to *Tantrism* to supplement its own barren efforts. Its failure under the most favourable circumstances in the land of its nativity sealed its fate as a rousing religious system, although in some of its mystical aspects it exercised considerable influence on the philosophies of Western Asia and Egypt.

On the expulsion of Buddhism from India, Brahmanism regained its supremacy; the long shadow under which it had lived whilst the religion of Buddha dominated the country had brought no improvement in its spiritual conceptions; and the lifeless formalism against which Buddha had revolted was now re-established on a stronger foundation; the lives of men and women were under the restored Brahmanical regime regulated more closely than ever by a sacrificial cult which appealed to their senses, perhaps to their emotions, rather than to their spiritual instincts. Among the masses religious worship became a daily round of meaningless ritual. For them "the chief objects of worship were the priests, the manes and, for form's sake, the Vedic gods." Fetishism, as a part of the aboriginal belief, was never eradicated from the Indian continent by philosophical Hinduism or by practical Buddhism. It now entered into the inner life of all castes; trees, stones and other natural objects, along with the idols in which the