



filled with the blood which gushed forth from the wound. Casting aside the helmet which pressed his temples, he bound up his head with a turban, and continued the fight; but soon becoming exhausted, he sat down sick in heart, and weary in body, at the door of the tent, taking in his lap his little son Abdullah; yet scarce had he cast the eyes of fond affection upon the innocent face which he loved with all the deepness of a tender and compassionate nature, than an arrow pierced the heart of the hapless infant, who fell on his breast a blood-stained stiffening corpse. Placing his hands beneath the wound to catch the blood which flowed in copious streams, the agonised father threw it forth towards the skies, ejaculating at the time, "O Lord! if Thou withholdest help from us from heaven, give it to those that are better, and take vengeance upon the wicked." Husain now became thirsty, but while in the act of drinking, an arrow entered his mouth, and he sank to the earth with hands uplifted, imploring that help which man could now no longer afford. At this juncture his little nephew, a beautiful child with jewels in his ears, came to embrace him; but a ruthless soldier cut off the lad's hand with a sword; whereupon, roused by the sight of this stripling, mangled before his very eyes, the infuriated uncle, hastily muttering, "Thy reward, child, is with God; thou shalt go to thy pious forefathers," rushed once more into the ranks of the enemy, and hurled death and destruction in every direction—charging sometimes to the left, sometimes to the right, till his foes fled in every direction like deer before a lion. The effect was visible, and the deed heroic; but such

forlorn desperation could avail nothing against the seething phalanx of the maddened foe, who by mere force of numbers were able to strike the undaunted swordsman a blow on the hand which partially disabled him. A second cut on the neck brought him to the ground, where, as he lay, a spear was thrust into his heart. So fell the noble and much loved Husain, the third Imam of the house of Ali. The remorseless victors, indifferent alike to the claims of humanity as of decency, gloated over the corpse with the malignity of fiends, and severing the head from the body, rode their horses over the mangled carcase already scarred with three-and-thirty wounds which it had received in the battle, till a quivering and scarce recognisable mass of flesh was all that remained of the hero whose praises poets delight to sing, and whose prowess has seldom been equalled, never surpassed, in the annals of a nation ever "prone for the fight, and eager for the fray."

A brutal wretch from amongst the hardened knot of ruffians who had not shrunk from an act of barbarity which has consigned its perpetrator to eternal infamy and disgrace, seizing the head of the martyred Imam, hastened with the sickening charge to Obaidullah, the governor of Bussora. Finding, however, the castle shut, he carried home the blood-stained trophy to his house, and told his wife that he had brought her a great rarity. But the woman was moved with compassion at a sight so revolting to the better feelings of a tender nature. "Other men make presents of gold and silver, and you have brought me the head of the son of the Apostle's daughter. By



God! the same bed shall never hold us two any more." Such was the indignant protest of the incensed matron, who thereupon quitted the house of a man whose baseness she had learned to despise, and whose conduct she was fain to loathe. Next morning the head was taken to the governor, who treated it reproachfully, and struck it over the mouth with a stick, after which it was set up in Kufa, and subsequently carried about the streets of that city. In due course it was sent to Yazid, at Damascus; but the Khalif was moved at the ghastly sight, and expressed his regret at Husain's murder. As to the ultimate resting-place of the head there is considerable difference of opinion. Some say it was sent to Madina and buried by the side of the tomb of Fatima, the mother of Husain; others incline to the view that it was interred at Damascus, in a place called the Garden Gate, whence it was eventually removed to Askalon, its last resting-place being at Cairo, where a monument was erected called the "Sepulchre of Husain the Martyr." Again, some pretend that the head was interred at Karbala, and it is certainly significant that a sumptuous monument was erected at that city, which is visited to this day with great respect by devotees from Persia and other regions in which the "family of the tent" are venerated, and their memories revered.

As regards the mutilated corpse of Husain, it lay exposed on the sands of the plain for the space of three days, when the people of a neighbouring village, fearing lest they should incur the vengeance of heaven if they suffered the remains of their fellow creatures to be longer a prey to wolves and vultures, went together and committed to earth on the spot where they



found it the headless and scarce recognisable body of the grandson of the Prophet of Arabia.

The two titles usually given to Husain in Persia, are "the martyr" and "Sayyid" (Lord), while both he and his brother Hasan are comprehended in the dual word "as Sayyidain," which signifies "the two Lords." He was killed on the 11th October, A.D. 680, an anniversary religiously observed by the myriads of pious worshippers who annually celebrate the memory and mourn the death of the "Martyrs of Karbala."

IV.—ALI ASGHAR, surnamed ZAINUL ABIDIN. A.D. 680-712

When Husain lay slain on the fatal field of Karbala on that memorable day of days, a soldier entering the tent of the martyred hero, found therein a young lad languishing in pain and sickness. Snatching from the midst of the screaming assembly of women the innocent and defenceless stripling, who alone of all "the family of the tent" had escaped the massacre, the bigoted warrior, his soul deadened to all the better feelings of humanity, drew his sword to quench the flame of life which flickered in the bosom of the unfortunate youth: but a more sympathising bystander, attracted by the shrieks which issued from the tent, reproached his comrade for his want of manliness in butchering a beardless child. "The believers," said he, "have hitherto abstained from killing the infant children even of infidels; let this child be carried to thy general that he may decide upon his fate." So the



life of Ali Asghar, better known perhaps as Zainul Abidin, was spared, and he was led away captive to the presence of Obaidullah. At the time of the lad's arrival the governor was busied in mocking and insulting the head of the massacred Husain; but turning suddenly, in the midst of his fiendish triumph towards the new object of his aversion, he jeeringly observed to the youthful prisoner that it was understood that God had slain his father. To this brutal remark the proud youth vouchsafed no reply, whereupon the merciless tormentor impetuously demanded the reason of such silence: "I once had an elder brother, but him also the murderers have slain," was the undismayed rejoinder.

The rage of the tyrant was easily roused, and he bid his attendants fall upon the boy and despatch him: at this critical juncture Zainab, the daughter of Ali, in company with the women of Husain's family, rushing forward, implored him to spare the only representative of their wretched race, and if the victor was not yet satisfied with blood, to direct his vengeance rather against themselves, since they had no one left to whom he could be accountable. Their entreaties prevailed, and the order for this last act of savage butchery was countermanded; so for the second time the child's life was spared. The whole party were now despatched to Damascus, but the malignity of the captor is evidenced by the circumstance that the women were stripped of their clothing, and paraded through the streets exposed to the insults of a pitiless and insulting rabble! The noble soul of the youthful prisoner resented this wanton act of cruelty, and he would not vouchsafe a



word to his attendants, as with a chain about his neck he journeyed along in the silence of despair. Coming to the presence of Yazid, the party experienced scarcely better treatment than they had received at the hands of his lieutenant. First of all the brutal-minded wretch proceeded in a strain of insult to reproach Ali Asghar with the misfortunes and troubles which seemed to pursue the destinies of himself, and of the family to which he belonged. On receiving from him a reply equally modest and applicable, the baffled ruler bade his son take up the discourse, if haply he might be able to incense and irritate the captive before him. The youth, however, refused to listen to the brutal commands of his father, who after sufficiently indulging his malevolent spirit turned to exhaust his spleen upon the noble-minded Zainab, endeavouring to aggravate her sorrows by addressing her under the title of the daughter of the Prophet's son-in-law, and thereby bringing to her recollection the exalted stock from which she was sprung.

When their souls had been tortured as long as he thought proper by the remarks to which, in the insolence of his power, the tormentor thus compelled them to submit, he at length dismissed the captives to the apartments of his women. There they remained several days, at the expiration of which they received instructions to betake themselves to Madina. Before, however, their final departure, Yazid desired that Ali Asghar might be brought to the royal presence to receive his dismissal. The language to which the lad was compelled to submit was somewhat more gentle than might have been expected at the hands of



a man who did not hesitate to stoop to the most contemptible means to vex and distress the unfortunate and hapless beings whom fate had placed in his power. "The curse of God light on thee, thou descendant of the Prophet's son-in-law! Had it rested with myself I might have been disposed to subscribe to the views of thy father; but it becomes not man to controvert the decrees of Providence; thou art now at liberty to return to Madina with the whole of thy family."

The person to whose care Yazid had committed the party of fugitives conducted himself with such civility and respect to them all the way, that Fatima said to her sister Zainab, "Sister, this Syrian hath behaved himself so kindly to us, do not you think we ought to make him a present?" "Alas," was the rejoinder, "we have nothing to present him withal but our jewels." So they took off their bracelets, and sent them to the man, with an apology, begging of him to accept them as a token of their respect for his courtesy. He, however, modestly refused the proffered gift, generously representing, "If what I have done had been only with regard to this world, a less price than your jewels had been a sufficient reward; but what I did was for God's sake, and upon the account of your relation to the Prophet, God's peace be upon him!"

When Ali Asghar arrived at Madina he was welcomed with enthusiasm as the sole survivor left to perpetuate the race of the Martyr of Karbala: the adherents, indeed, of the house of Ali soon formed a large and influential party, which endeavoured, on all occasions, to magnify the merits of Husain, in pre-

ferring an honourable death to an ignominious life. By this means they contrived to stir up the people to such a pitch of enthusiasm that the latter threw off the yoke of the house of Omaiya, and Islam presented the strange spectacle of a divided allegiance, Yazid ruling at Damascus, while the followers of the martyrs of Karbala possessed power and influence at Madina. For a while the Aliites hesitated formally to refuse homage to the sensual profligate who was passing his days in the Syrian capital, drinking wine, and minding nothing "but his tabors, his singing wenches, and his dogs"; however, after an interval they broke out into open rebellion, and, repairing to the mosque, publicly renounced their allegiance. "I lay aside Yazid as I lay aside this turban," said a lad amongst the number, as, suiting the action to the word, he cast his head dress to the ground. "I put away Yazid as I put away this shoe," rejoined another, and soon a great heap of shoes and turbans proclaimed the fact that the reveller at Damascus held no sway at Madina. An army was quickly despatched to reduce the rebels to obedience, but the Aliites excavated a ditch round about the city, and made a most vigorous defence: in spite of their valour, however, they were ultimately overpowered, and for three days the city was given over as a prey to the soldiers of the conquering general. Ali Asghar, contrary to what might have been expected, was treated with the greatest respect, and escaped the general massacre of those who had hoped to re-establish the fortunes of his ill-destined house. So soon as Madina was subjected, Yazid turned his attention to Mecca, which city also



exhibited signs of disaffection; but while the siege was at its height the hand of death struck down Yazid in his revels (1st Nov., A.D. 682) and the holy city escaped the destruction which had been impending.

At this time the people of Kufa, bethinking themselves that they had not dealt generously with Husain, began to take steps to avenge his death upon his murderers. Accordingly circular letters were sent bidding those who were favourable to the cause to meet on the plain of Naqila, to show that they repented, and that they were "persons duly qualified for the search of excellency, and the laying hold of the reward, and repentance towards their Lord from their sin, though it be the cutting off their necks, and the killing their children, and the consumption of their wealth, and the destruction of their tribes and families." Scarce a handful of persons responded to the call, and even when two messengers had repaired to Kufa crying in the streets, "Vengeance for Husain," no more than 4000 men could be found willing to embark upon a venture fraught with so much danger and peril. Marching all night, the little band in the morning came to Husain's burying-place, where they remained till each man of their number had prayed for pardon over the tomb of the Martyr of Karbala. "O Lord!" thus ran the language of penitence and remorse, "we have deceived the son of the daughter of our Prophet: forgive us what is past and repent towards us, for Thou art the Repenter, the Merciful! Have mercy upon Husain and his followers, the righteous martyrs! and we call Thee to witness, O Lord! that we are the very same



sort of men with those that were killed for his sake; if Thou dost not forgive us we must be sufferers." So soon as the party had finished their devotions they continued their journey towards Syria with the design of revenging themselves on Obaidullah, who had caused the blood of the martyrs to flow in streams on the plain of Karbala; but that "wicked wretch" met them on the way with an army of upwards of 20,000 men, and scarce a soul of the Aliites lived to mourn over the rashness of endeavouring with but a handful of zealots to withstand the attack of a body of troops so vastly superior in numbers and organisation. While these reverses were overtaking the hapless followers of Ali on the plains of Syria, a terrible revenge was being wreaked upon their foes at Mecca. It happened thus: a man, by name Al Mukhtar, had been struck with a cane by Obaidullah at the time the messengers from Husain were endeavouring to stir up the people of Kufa to declare for the grandson of the Prophet of Arabia; the violence of the blow dashed the man's eye to pieces: filled with rage, the mutilated servant swore with a solemn oath that he would take vengeance on the man who had at once insulted and injured him. Being cast into prison the poor wretch found, at first, but little opportunity to put his oath into execution, though he managed at times to get letters conveyed to him in the lining of his cap; but so soon as he was released he set about the task which he had taken upon himself, and by means of indomitable energy and perseverance at length managed to secure the command of such forces as the power of Ali could muster together. Indeed,



some of the party went so far as to proclaim him Khalif on condition that he would not only govern according to the contents of the Book of God, and the tradition of His Apostle, but destroy the murderers of Husain. Nothing loath, at any rate, as to the last condition, Al Mukhtar seized and killed Shimar, the man who had shot the first arrow on the memorable day of massacre on the field of Karbala. He next besieged in his house the brutal wretch who had carried Husain's head to Obaidullah, and when he had killed this contemptible miscreant, he burned the body to ashes and cast them to the winds of heaven. Amr, who had commanded the army sent out against Husain, met the same fate as had befallen the martyr whom he had slain, and his lifeless carcass was trampled under the feet of horses in like manner as, by his command, troops had ridden over the sacred body of the grandson of the Prophet. Another offender was bound and handed over to his tormentors to be treated as they might think proper. "You stripped the son of Ali before he was dead," such were the taunts of the captors, "and we will strip you alive: you made a mark of him, and we will make one of you;" so they let fly a shower of arrows at him which "stuck so thick over all parts of his body that he looked like a porcupine."

But fortune had reverses in store at this juncture for the house of Ali, some of whom were seized while performing the pilgrimage to Mecca, and imprisoned in the holy well "Zamzam." Whilst in this sorry plight they found means to make their condition known to Al Mukhtar, who at once despatched 750 troopers to their assistance, in batches of from forty



to one hundred men. These soldiers arriving at Mecca, beat off the guard, and breaking open the "Zamzam," released the imprisoned captives. Al Mukhtar now (A.D. 686) found leisure to attack the city of Kufa, on which occasion he adopted an expedient as original as it was successful: making a throne, he pretended that there was something mysterious connected therewith; accordingly it was carried into battle upon a mule, and the people, ere the contest began, knelt down before the sacred emblem and prayed for protection against their enemies. The petition was granted, and Kufa fell into the hands of a general who, filled with the bitterest animosity against the race of Omaiya, persecuted all the inhabitants well disposed towards that cause; but the severity of his actions, and the disorders of his administration, raised enemies within the city, and these lending their assistance to the army which was sent to wrest the town from its captor, the latter was slain, while the whole of his followers, to the number of 7000 men, were put to the sword. Thus died Al Mukhtar—but he had lived to fulfil his oath, and wreak his vengeance upon all those who had dipped their hands in the blood of Husain, many of whom paid with their lives the penalty of their treachery and cruelty on the occasion of the tragedy at Karbala.

What part Zainul Abidin took in the struggles of his followers to establish the authority and consolidate the power of the house of the "family of the tent," is not stated by any of the Arabian annalists who have detailed the events of the period. But he appears to have exercised, at least in name, the



powers of Imam, for it is related that Muhammad Hanifa, a son of Ali by another wife, and therefore not a descendant of the Prophet, contended with him at one time for the sacred honours of the Khalifat, and insisted that the arms of the Lawgiver of Arabia should be consigned to himself as the nearest descendant of the son-in-law of Muhammad. It was determined to refer the claims to the decision of the "Black Stone" in the temple of Mecca, which pious Muslims suppose to be one of the relics which our first parent was suffered to bring with him on his expulsion from Paradise. Accordingly, the competitors presented themselves before this celebrated monument of antiquity; the son of Hanifa first addressed his prayer that some testimony might be revealed in favour of his claims; but not a sound was heard to establish his rights, or confirm his pretensions. Zainul Abidin next proceeded to invoke the sacred stone, by the truth of that Being from whom it derived its miraculous properties, to pronounce which of them after Husain should be Imam. The stone, so runs the legend, thereupon declared in favour of Ali, the great-grandson of the Prophet, who was accordingly invested with the dignity of which his uncle had sought to deprive him—a dignity which he retained for the rest of his days.

Regarding the date of Ali Asghar's decease there is a considerable difference of opinion, though it is generally supposed that it occurred in September, A.D. 712.

Nor is there less uncertainty as to the cause of his death, which is generally attributed to poison administered at the instance of a Khalif of the house



of Omaiya, to whom it may be supposed his presence was at once a source of annoyance and of danger.

He was buried at Madina near the tomb of his uncle Hasan.

This Imam is commonly known as Zainul Abidin, "the ornament of the servants of God," an epithet occasionally varied to Shaidul Abidin, "the sun of the servants of God." He is also at times referred to by the appellation of "the ever prostrate or adoring"; while the name which he not infrequently receives of Zul tanafat, takes its origin from the callosities on his hands and knees, resembling those of a camel; these, it is said, were contracted by his unremitting assiduity in the acts of devotion. His other titles, of Abu Muhammad and Abul Hasan, simply indicate that he was the father of children bearing those names. The nickname of "parent of liberality" may well be supposed to have been derived from his extensive charity, a virtue which endeared him in the eyes of a nation with whom generosity is a sacred duty, and hospitality a cherished privilege.

V.—MUHAMMAD IBN ZAINUL ABIDIN, surnamed MUHAMMAD BAQIR

Respecting the fifth Imam, Muhammad Baqir, but little is recorded in the pages of history. He was born at Madina in A.D. 694, his mother having been Omru Abdullah, a daughter of Hasan; he was therefore a great-great-grandson of the Prophet. He died in Jan., A.D. 733, by poison administered at the



instance of the then reigning Khalif, and was buried at Madina.

The surname of Baqir, which means "abounding in knowledge," was given him in consequence of the great extent of his learning and the vast depth of his information. He is also designated "the grateful," in consequence of his habit of thanking God on all occasions of life, while the name of Hadi, which is sometimes to be met with, signifies that he was a guide or director to watch the steps of the people committed to his care. The title Abu Jafar simply indicates that he was the father of the succeeding Imam who bore the name of Jafar.

VI.—JAFARUS SADIQ

Imam Jafarus Sadiq was born at Madina in A.D. 702, his mother having been a daughter of the son of the first Khalif Abu Bakr. According to the Orientals he was the possessor of every virtue and perfection that can exalt fallen humanity, or ennoble its erring instincts; and if their testimony be entitled to credit, he appears to have been so well persuaded of his own transcendent powers, that he used to tell his followers to embrace every opportunity to urge him with their inquiries while he was within their reach, seeing that when he was gone there would be none to supply his place as an instructor and director of mankind! He died in A.D. 765 by poison, at the age of sixty-five, the only member of his race who had hitherto lived to reach an advanced period of life. He was buried at Madina by the side of his predecessor. There are those who maintain that some time previous



to his death, Jafarus Sadiq nominated his son Musa to the Imamatus, to the prejudice of his elder brother Ismail, whom he thought proper to disinherit in consequence of his intemperate love of wine. Others, however, are of opinion that Ismail having died previous to his father, the succession devolved as a matter of course upon Musa as the next in seniority. Hence arose a schism amongst the advocates of the Imamatus, the Ismailians, of whom a branch exists to this day on the western side of India, ascribing to the person from whom they are so denominated the seventh place in the succession of the Rulers of the Faithful. It is, moreover, the belief of this latter sect that their founder was the last of his race, and that the sacred office which he held expired with him, a doctrine of which they availed themselves to indulge in the grossest impiety and atheism. Jafarus Sadiq (Jafar the sincere), derives his title from the rectitude of his life, and the pureness of his devotions, while the designation Abu Abdullah, which is sometimes to be found in the pages of history, indicates that he was the father of a son bearing the name of Abdullah.

VII.—MUSAUL KAZIM

It is generally believed that the birth of Imam Musa took place at a small station between Mecca and Madina in A.D. 745, his mother having been a native of Barbary. Owing to the unfortunate circumstance that he had excited the jealousy of the celebrated Khalif Harun ar Rashid, who ruled over the destinies of the Faithful, A.D. 786-809, he was summoned to Baghdad by that prince, and cast into prison, where

he remained till his decease in A.D. 799. The cause of his death is variously stated, some being of opinion that the poisoned chalice, so fatal to the members of his race, was the means employed to rid the world of a dangerous rival, while others incline to the view that the more barbarous method was adopted of pouring molten lead down the unhappy Imam's throat. He was buried in one of the suburbs of Baghdad. The appellation of Kazim takes its origin in the extreme clemency, combined with a wonderful power of restraining his anger, with which this Imam was gifted. But he is sometimes referred to as Salim (patient), and at others as Amin, which latter epithet indicates that he is the trusty guardian of the Faith and Tradition.

VIII.—ALI RIZA

The birth of Ali Riza is said to have taken place at Madina in A.D. 765. Of his life and actions nothing has been handed down to posterity, and even his decease is surrounded by a halo of obscurity and doubt, it being uncertain whether he died a natural death, or whether he was destroyed by a dish of poisoned grapes. All that is known for certain is the date of the occurrence, which happened in A.D. 818. He was buried at Mashhad, a name signifying "place of martyrdom," which city subsequently became known as Mashhad Ali. Ali Riza appears to have been a man much esteemed for his abstinence, and for his assiduity in prayer; his memory is indeed at the present day much revered amongst the people of Persia, who hold that a visit to his shrine is as meritorious as eighty pilgrimages to Mecca; but this



regard for the virtues of the departed saint does not appear to be shared by all those professing the faith of the Prophet of Arabia, for it is a tradition that when the golden mausoleum, which covers the remains and perpetuates the fame of the Martyr of Mashhad, was erected by Nadir Shah, King of Persia (A.D. 1736 to A.D. 1747) the Wahabi Arabs sent a sarcastic message to that sovereign to the effect that the treasure which he was expending on so useless a fabric would be much more meritoriously applied if bestowed to superior advantage upon themselves. The title of "Riza" signifies "resigned"; this Imam is, too, occasionally, designated "the approved."

IX.—MUHAMMAD TAQI

Imam Muhammad Taqi, born at Madina in A.D. 810, is said to have been possessed of such unrivalled endowments of person and mind, that the Khalif Al Mamun, won by the Imam's attractions, gave the latter a royal daughter in marriage. Notwithstanding, however, this exalted connection, he did not escape the fate of his predecessors, and in A.D. 835, when he had attained but twenty-five years, the poisoned bowl, as is sometimes supposed, terminated a career which had commenced under such favourable auspices. He was buried near Baghdad by the side of his grandfather Musaul Kazim. He is sometimes designated Abu Jafar (the father of Jafar), but more generally "Taqi," the pious. The other titles by which he is known are "the beneficent," "the liberal," and "the approved."



X.—ALI BIN MUHAMMAD TAQI

The birth of this venerated successor to the chair of the hierarchy is said to have taken place at Madina, about A.D. 827. He spent, however, the greater part of his days at Samarra, about four-and-twenty hours' journey from Baghdad, having been conducted to that town by order of the reigning Khalif. During his stay at the city in question he devoted himself to study and prayer, hoping thereby to avoid the jealousy of the prince into whose hands he had fallen; but he failed, and once again poison put an end to the existence of an unfortunate member of the unfortunate house of Ali. This happened in A.D. 868. He was buried at Samarra, and, as in the case of his father, obtained the title of "pious," although he has been occasionally designated "the guide." The epithet of "Askari," by which he is sometimes known, may be derived from the town of Askari, where he resided, though there are some who incline to the view that it is meant merely to denote that he was the "younger" (Asghar) Imam of the name Ali. The title "the continent" perpetuates his piety, while Abul Hasan serves to show that he was the father of the succeeding Imam.

XI.—HASANUL ASKARI

The eleventh Imam was born at Madina in A.D. 846. He has been much celebrated for his extensive liberality and his munificent disposition, while he is said to have evidenced by numerous proofs the possession of very extraordinary, if not miraculous, powers. But these qualities caused him to be suspected by the

reigning Khalif of the Abbasides, who adopted the usual mode of ridding himself of a person whom he deemed dangerous. So Hasanul Askari shared the fate of those who had gone before him, and in A.D. 873, a draught of poison carried off the eleventh Imam of the house of Ali. The titles he bore were "pure," "saviour," "lantern"; the first marks the purity of his manners; the second was given him in the hope and expectation that he would deliver the Muslims from the oppression of the Abbasides; while the third signifies that he illuminated the world by the light of his faith and doctrine. In common with his father, and probably for the same reason, he bears the appellation of Askari.

XII.—MUHAMMAD ABUL QASIM AL MAHDI

This person, concerning whom the Orientals entertain some extraordinary beliefs, was born at Samarra in A.D. 868. His birth, so it is proclaimed, was accompanied with preternatural signs and peculiarities, while certain marks on his body testified that no ordinary mortal had been sent into the world. Of his life and career no information has been handed down, save that the Khalif at that time swaying the destinies of the Muslim monarchy, having manifested some design against this Imam, who is known throughout the East as the Mahdi or "Pontiff," the latter made his escape (A.D. 879) into a vault or subterraneous excavation at Samarra, and totally disappeared. It is, however, an article of belief amongst an immense number of votaries that he is still living, and that, when the proper period shall arrive, he will



again appear on earth and exercise sovereign sway; and they have accordingly bestowed upon him the title of "testimony," "erect," "expected," "the universal prince." Other sectaries again are not agreed whether the Mahdi is to be in the person of this prince, or of some other individual yet unborn, of the race of Fatima, who will come into the world in the consummation of time. The Ismailians deem that Muhammad, the fourth son of Jafar, the sixth Imam, is the Mahdi who is destined to create a formidable revolution in the West, the regions of which will long continue in subjugation to him, and to his posterity. Nor are there wanting persons who profess to believe that after he had disappeared, the Mahdi continued to hold a mysterious communication with his adherents, through the intervention of certain individuals successively entrusted with his confidence, a state of things which terminated in A.D. 937, when one of the name of Ali bin Muhammad, the last who enjoyed this trust, produced, a short time before his death, a paper said to have been written by the invisible or concealed Imam, charging him to adjust all his concerns with this world, for that at the expiration of six days he was to die; a prediction which is supposed to have been verified. From that period the communications in question entirely ceased, and the existence of the twelfth Imam has remained enshrouded in a mist of obscurity, which no man has succeeded in removing. At his coming, an event which preludes the end of the world, it is supposed that he will be accompanied by Jesus Christ, who at his suggestion will kill all the swine appertaining to the followers of the Cross, and make Christianity similar to the religion of Islam, so that



after this period the two faiths will be merged into one homogeneous creed !

The Ghair-i-Mahdi (literally "without Mahdi") are a small sect who believe that the Mahdi will not reappear. They maintain that one Saiyyid Muhammad of Jaipur was the twelfth Imam, and that he has gone never more to return. They venerate this latter personage as highly as they do the Prophet, and consider all other Musulmans to be unbelievers. On a certain night in the ninth month they meet together and repeat two prayers, after which they say, "God is Almighty, Muhammad is our Prophet, the Quran and Mahdi are just and true. Imam Mahdi is come and gone. Whosoever disbelieves this is an infidel." A small branch of this community is settled at Mysore, where they are known as the Dairi.

Mahmud, the founder of the sect to which he gave his name, lived in the reign of Taimur (A.D. 1370 to 1405); he professed to be the Mahdi, and used to call himself the "Individual One." In the Quran there is a verse which runs thus:—"It may be that thy Lord will raise thee up to a glorious (Mahmud) station." From this he argued that the body of man had been advancing in purity since the creation, and that on its reaching to a certain degree the Mahmud would arise, and that then the dispensation of Muhammad would come to an end. He claimed to be this Mahmud. He also held the doctrine of transmigration, and taught that the beginning of everything was the "Nuqta-i-khak," an atom of earth, on which account his followers are sometimes called the "Nuqtawiya" sect: they are



also known by the names of "Mahmudiya" and "Wahidiya." Shah Abbas, King of Persia, expelled them from his dominions about the end of the sixteenth century, but Akbar (A.D. 1556-1605) received the fugitives kindly, and promoted some of their number to high offices of State.



CHAPTER X

THE QURAN

THE word Quran signifies in Arabic "the reading," or rather, "that which ought to be read." The syllable *Al* is only the Arabic article equivalent to "*the*," and therefore ought to be omitted when the English article is prefixed.

The work is divided into 114 chapters, called "Suras," a term properly signifying a row, order, or regular series; as a course of bricks in building, or a rank of soldiers in an army.

In the manuscript copies these chapters are not distinguished by their numerical order, but by particular titles, which (except that of the first, which is the initial chapter, or introduction to the rest) are taken sometimes from a particular matter treated of, or person mentioned therein; but usually from the first word of note. Occasionally there are two or more titles, a peculiarity due to the difference of the copies.

Some of the chapters having been revealed at Mecca, and others at Madina, the explanation of this circumstance makes a part of the title; but a portion



of the text is said to have been revealed partly at the former town, and partly at the latter; and in some cases, it is yet a dispute among the commentators to which place of the two they belong.

Every chapter is subdivided into smaller portions, of very unequal length, customarily called verses; but the Arabic word is "*Ayat*," and signifies signs or wonders.

Notwithstanding this subdivision is common and well known, yet no manuscript exists wherein the verses are actually numbered; though in some copies the total of the verses in each chapter is set down after the title. And the Muhammadans seem to have some scruple in making an actual distinction in their copies, because the chief disagreement between their several editions of the Quran consists in the division and number of the verses.

Besides these unequal divisions of chapter and verse, the Muhammadans have also divided the book into sixty equal portions which they call *Ahzab*, each again subdivided into four equal parts; but the Quran is more usually apportioned into thirty sections, named *Ajza*, each of twice the length of the *Ahzab*, and in the like manner subdivided into four parts. These divisions are for the use of the readers in the royal temples, or in the adjoining chapels where princes and great men are interred. There are thirty of these readers belonging to every chapel, and each reads his section, every day, so that the whole work is read over once a day.

Next after the title, at the head of every chapter, except only the ninth, is prefixed the following solemn form, by the Muhammadans called the



Bismilla, "In the name of the most merciful God"; which sentence they constantly place at the beginning of all their books and writings in general, as a peculiar mark or distinguishing characteristic of their religion, it being counted a sort of impiety to omit it.

This dedicatory form, and also the titles of the chapters, are by the generality of the doctors and commentators believed to be of divine origin, no less than the text itself; but the more moderate are of opinion they are only human additions, and not the very word of God.

Twenty-nine chapters have this peculiarity, that they begin with certain letters of the alphabet, some with a single one, others with more. These letters the Muhammadans believe to be the peculiar marks of the Quran, and to conceal several profound mysteries, the certain understanding of which, the more intelligent confess, has not been communicated to any mortal, their Prophet only excepted. Notwithstanding which, some take the liberty of guessing at their meaning, and suppose the letters to stand for as many words expressing the names and attributes of God, His works, ordinances, and degrees. Others explain the intent of these letters from their nature, or else from their value in numbers; but in all probability their true meaning has yet to be found.

The Quran is universally allowed to be written with the utmost elegance and purity of style, in the dialect of the tribe of Quraish (the most noble and polite of all the Arabians), but with some mixture, though very rarely, of other dialects. It is obvious, of course, that as the standard of the Arabic tongue, it scarcely comes within the pale of grammatical



criticism. Admittedly the diction is rude and rugged—indeed as it was probably the first prose work of a high order in the language, it was scarcely possible that its language should be polished to the highest degree—but for grandeur and sublimity, it probably approaches nearer to the Bible than any work extant. Further, as the Quran is widely used in schools and generally in private life, it may be said with truth to be the most widely read book in existence, and as the more orthodox believe, and are taught by the book itself, inimitable by any human pen.

It is asserted by the Muslims that each Prophet who has appeared in the world has performed miracles in that department of skill or science which flourished in his particular age; thus, Moses was a magician, Jesus healed the sick, while Muhammad produced a work which, for its eloquence and beauty of diction, was unrivalled by any of the compositions of its time. This circumstance is deemed to stamp the Quran as having a divine origin, and indeed to this miracle, for such it is considered in Islam, Muhammad himself appealed for the confirmation of his mission, publicly challenging the most learned and gifted men of the day to produce a single chapter to compare with the book which he alleged God had whispered into his ear. The challenge was accepted, and a poem, written by Labid Ibn Rabia, one of the greatest wits in Arabia, was fixed up on the gate of the temple of Mecca; as this honour was allowed to none but the most esteemed performances, other poets durst not offer anything of their own in competition with it. But the second chapter of the Quran being



placed by its side soon after, Labid himself (then an idolater) on reading the first verses was struck with admiration, and immediately professed the religion taught thereby, declaring that such words could only proceed from an inspired person.

That Muhammad's boast as to the literary excellence of the Quran was not unfounded, is further evidenced by a circumstance, which occurred about a century after the establishment of Islam. The story runs that in those days a body of religious "Nihilists," seeing the enormous power which the Quran exercised over the hearts of the faithful, commissioned a certain Ibn al Muqaffa, a man of profound learning, unsurpassable eloquence and vivid imagination, to produce a book to rival the Sacred Book of Islam. Ibn al Muqaffa agreed, but stipulated that he should be allowed a period of twelve months wherein to accomplish his task, during which time all his bodily wants should be supplied, so that he might be enabled to concentrate his mind on the task which he had undertaken. At the expiration of half the allotted interval his friends, on coming to make inquiries as to his progress, found him sitting, pen in hand, deeply absorbed in study, while before him was a blank sheet of paper, and around his desk a wild confusion of closely-written manuscripts torn to pieces, and scattered indiscriminately over the apartment. In good truth he had tried to write a single verse equalling the Quran in excellence, and failed; and he confessed with confusion and shame that a solitary line had baffled all his efforts for six months; so he retired from the task hopeless and crestfallen.

But in addition to the charm of the language in



which Muhammad clothed his mission, he possessed another source of power. To quote the words of a pious Muslim: "The poets before him had sung of valour and generosity, of love and strife, and revenge . . . of early graves, upon which weeps the morning cloud, and of the fleeting nature of life, which comes and goes as the waves of the desert sands, as the tents of a caravan, as a flower that shoots up and dies away; or they shoot their bitter arrows of satire right and left into the enemies' own soul. Muhammad sang of none of these. No love-minstrelsy his—not the joys of the world, nor sword, nor camel, nor jealousy, nor human vengeance; not the glories of tribe or ancestor. He preached Islam."

It is worthy of note that Muhammad in the Quran disclaims all power of working miracles; trusting, as has been before said, to that sacred book itself as evidence of his mission from on high. After his death, however, his followers found the temptation of attributing supernatural endowments to the founder of their religion too strong to be resisted. Of the many traditions which clothe the Prophet of Arabia with little less than divine power, the most striking is the account which has been handed down of his "Night Journey" when, bestriding a mystic steed, he was permitted to enter the precincts of Heaven. Pious Muslims believe that the "Messenger of God" was sitting in his house at Mecca, when of a sudden the roof was rent asunder, and the angel Gabriel descended. Opening the Prophet's breast the heavenly visitant proceeded to wash the heart with water from the holy spring which flows in the sacred city. This done, the messenger of God's behests

brought a golden vessel, full of Faith and Knowledge, which he poured into the Prophet's bosom, and then placing him on an animal called "Buraq," a creature between a mule, or an ass, and a bird, carried his astonished companion towards the skies. On arriving at the first heaven he was introduced to Adam, who is described as being "of a very dark brick-dust complexion, for he was made out of reddish earth, whence his name Adam." On the right hand and on the left of the forefather of mankind were black appearances, the spirits of his children, in the shape of men. Those on his right were destined for Paradise, those on his left for the regions of despair; as a consequence, when Adam looked to his right he laughed, but wept when his glance fell on the luckless beings on his left. Mounting upwards, the Prophet proceeded in turn through the remaining six heavens, meeting on his way successively Moses, "a man of tall stature, and the colour of wheat, and of middling body," and Jesus, "a middle-sized man, with a red and white complexion, and hair not curly but flowing loosely." All these greeted Muhammad as a friend and a brother. He was then shown the Houris of Paradise, destined for the solace and delight of the Faithful; and witnessed also the terrible punishments prepared for the unbelievers and hypocrites. Time for prayers being announced, Muhammad acted as Imam, or leader of all the prophets who had gone before him into heaven.

The general design of the Quran seems to be to unite in the knowledge and worship of the infinite, eternal, invisible God—by whose power, wisdom, and goodness all things were made, the supreme, and



One only Governor, Judge, and absolute Lord of creation—the adherents of the different religions then followed in the populous country of Arabia. These, for the most part lived promiscuously, and wandered without guides, the far greater number being idolaters, and the rest Jews and Christians, mostly of erroneous and heterodox belief. Accordingly, they were all to be brought to the obedience of Muhammad, as the Prophet and Ambassador of God, who after the repeated admonitions, promises, and threats of former ages, was at last to establish and propagate God's religion on earth by force of arms, and to be acknowledged chief pontiff in spiritual matters, as well as supreme prince in temporal affairs.

In the early ages the religion of the Arabs, which the Muslims call the state of ignorance, in opposition to the knowledge of God's true worship revealed to them by their Prophet, was chiefly gross idolatry; the Sabian worship having almost overrun the whole nation, though there were also great numbers of Christians, Jews, and Magians among them.

The Sabians, though they believed in one God, and produced many strong arguments for His unity, yet also paid an adoration to the stars, or the angels and intelligences which they supposed to reside in them and govern the world under the Supreme Deity. They endeavoured to perfect themselves in the intellectual virtues, and believed the souls of wicked men will be punished for nine thousand ages, but will afterwards be received to mercy. They were obliged to pray three times a day; the first, half an hour or less before sunrise, ordering it so that just as the sun rises they might finish eight adorations, each contain-



ing three prostrations; the second prayer ended at noon, when the sun begins to decline, in saying which they performed five such adorations as the former: and the same they used to do the third time, their task ending just as the sun sets. They fasted three times a year, the first time thirty days, the next nine days, and the last seven. They offered many sacrifices, but ate no part of them, burning them all. They abstained from beans, garlic, and some other pulse and vegetables. As to the Sabian "Qibla," or part to which they turn their faces in praying, authors greatly differ; one will have it to be the north, another the south, a third Mecca, and a fourth the star to which they paid their devotions; perhaps, too, there might have been some variety in their practice in this matter. They were wont to go on pilgrimage to a place near the city of Harran in Mesopotamia, where great numbers of them dwelt, and they had also a great respect for the temple of Mecca, and the pyramids of Egypt; fancying these last to be the sepulchres of Seth, and of Enoch and Sabi his two sons, whom they regarded as the first propagators of their religion; at these structures they sacrificed a cock and a black calf, and offered up incense. Besides the Book of Psalms, the only true scripture they read, they had other books which they esteemed equally sacred, particularly one in the Chaldee tongue which they called the Book of Seth, a work full of moral discourses. This sect is supposed to have taken the name of Sabians from the above-mentioned Sabi, though it seems rather to be derived from the word Saba, signifying the host of heaven, which they worshipped. Travellers commonly called them



Christians of St John the Baptist, whose disciples they also pretended to be, using a kind of baptism similar in some degree to that customary in Christian worship. This is one of the religions the practice of which Muhammad tolerated (on receipt of tribute), and the professors of it are often included in that expression of the Quran, "those to whom the scriptures have been given," or literally, *the people of the book*.

The idolatry of the Arabs then, as Sabians, chiefly consisted in worshipping the fixed stars and planets, and the angels and their images, which they honoured as inferior deities, and whose intercession they begged, as their mediators with God. For the Arabs acknowledged one supreme God, the Creator and Lord of the universe, whom they called "the Most High God"; and their other deities, who were subordinate to him, they termed simply "the goddesses."

It was from this gross idolatry, or the worship of inferior deities, or companions of God, as the Arabs continue to call them, that Muhammad reclaimed his countrymen, establishing the sole worship of the true God among them; so that the Muslims are far from being idolaters, as some writers have pretended.

The worship of the stars the Arabs might easily have been led to adopt from their observing the changes of weather to happen at the rising and setting of certain of them, a circumstance which after a long course of experience induced them to ascribe a divine power to those stars, and to think themselves indebted to them for their rains, a very great benefit and refreshment to their parched country: of this superstition the Quran particularly takes notice.

The ancient Arabians and Indians, between which two nations there was a great conformity of religions, had seven celebrated temples, dedicated to the seven planets.

Though these deities were generally revered by the whole nation, yet each tribe chose some one as the more peculiar object of adoration.

Of the angels or intelligences which they worshipped, the Quran makes mention only of three, known under the female names of Allat, al Uzza, and Mana. These were by them called goddesses, and the daughters of God; an appellation they gave not only to the angels, but also to their images, which were either believed to be inspired with life by God, or else to become the tabernacles of the angels, and to be animated by them; and divine worship was accorded them, because it was imagined they interceded with God for such as were their devotees.

Allat was the idol of a tribe which dwelt at Tayif, and had a temple consecrated to her in a place called Nakhla. This idol was overthrown by Muhammad's order, in A.D. 630. The inhabitants of Tayif, especially the women, bitterly lamented the loss of this their deity, of which they were so fond that they begged of the Prophet as a condition of peace, that it might not be destroyed for three years, and not obtaining that, asked only a month's respite; but he absolutely denied them even this concession. There are several derivations of this word, which most probably takes its origin from the root Alla, of which it is a feminine form, meaning "goddess."

Al Uzza, as some affirm, was the idol of the Quraish and lesser tribes; others are of opinion that



it was a tree called the Egyptian thorn, or acacia, worshipped by the tribe of Ghatfan, who built a chapel over it, called Boss, so contrived as to give a sound when any person entered. Khalid Ibn Walid being sent by Muhammad in A.D. 629 to destroy this idol, demolished the chapel, and cutting down the tree or image, burnt it: he also slew the priestess, who ran out with her hair dishevelled, and her hands on her head as a suppliant. Yet the author who relates this says, in another place, the chapel was pulled down, and its architect himself killed, because he consecrated it with design to draw the pilgrims thither from Mecca, and lessen the reputation of the Kaba. The name of this deity may be interpreted as signifying "*the most mighty*."

Mana, the object of worship of the tribes between Mecca and Madina, was a large stone, demolished by one Saad, in A.D. 629, a period so fatal to the idols of Arabia. The name, derived from a word signifying to flow, refers to the outpouring of the blood of the victims sacrificed to the deity; whence, also, the valley of Mina, near Mecca, where the pilgrims at this day slay their sacrifices, took its name.

There are also some antediluvian idols against which Noah preached; these were afterwards taken by the Arabs for gods, having been men of great merit and piety in their day, whose statues they revered at first with a civil honour only, which in process of time became heightened to a divine worship.

Of these Wadd, supposed to be typical of heaven, was worshipped under the form of a man.

Sawa was adored under the shape of a woman.



This idol, lying under water for sometime after the Deluge, was at length, it is said, discovered by the devil, and thenceforth worshipped by certain tribes, who instituted pilgrimages to it.

Yaghus was an idol in the shape of a lion. Its name seems to be derived from a term which signifies *to help*.

Yauk was worshipped under the figure of a horse. It is said he was a man of great piety, and his death much regretted; whereupon the devil appeared to his friends in human form, and persuaded them, by way of comfort, to place his effigies in their temples, that they might have it in view when at their devotions. This was done, and seven others of extraordinary merit had the same honours shown them, till at length their posterity made idols of them in earnest. The name Yauk probably comes from a word meaning to *prevent or avert*.

Nasr was a deity adored under the image of an eagle, which the name signifies.

Besides the idols mentioned, the Arabs also worshipped great numbers of lesser deities: for every housekeeper had his household god or gods, which he last took leave of and first saluted at his going abroad and returning home. There were no less than 360 idols, equalling in number the days of their year, in and about the Kaba of Mecca; the chief of which was Hobal, the statue of a man, made of agate, which having by some accident lost a hand, the Quraish repaired it with one of gold: he held in his grasp seven arrows without heads or feathers, such as the Arabs used in divination. This idol is supposed to have been identical with the image of Abraham



found and destroyed by the Prophet, on his entering the Kaba, in A.D. 629, when he took Mecca; the image was surrounded by a great number of angels and prophets, as inferior deities; among whom, as some say, was Ishmael, with divining arrows in his hand.

Asaf and Nayala, the former the image of a man, the latter of a woman, were also two idols brought from Syria, and placed the one on Mount Safa, and the other on Mount Marwa. It is related that Asaf was the son of Amru, and Nayala the daughter of Sahal, both of the tribe of Jorhom, who committing improprieties in the Kaba, were by God turned into stone, and afterwards worshipped by the Quraish, and so much revered by them, that though this superstition was condemned by Muhammad, yet he was forced to allow them to visit those mountains as monuments of divine justice.

One idol more of this nation merits notice, and that was a lump of dough worshipped by the tribe of Hanifa who treated the sacred mass with a respect which finds imitators in the present day, presuming not to eat it till they were compelled so to do by famine.

Several of their idols, as Mana in particular, were no more than large rude stones, the worship of which the posterity of Ishmael first introduced: for as they multiplied, and the territory of Mecca grew too strait for them, great numbers were obliged to seek new abodes; and on such migrations it was usual for them to take with them some of the stones of that holy land, and set them up in the places where they located themselves. But this at last ended in rank idolatry, the Ishmaelites forgetting the religion left



them by their father so far as to pay divine worship to any fine stone which they might happen to meet.

Some of the pagan Arabs gave credence to neither a creation past, nor a resurrection to come, attributing the origin of things to nature, and their dissolution to age. Others believed both, amongst whom were those who, when they died, had their camel tied by their sepulchre, and so left, without meat or drink, to perish, so as to accompany them to the other world, lest they should be obliged, at the resurrection, to go on foot, which was reckoned very scandalous. Some held to a metempsychosis, fancying that of the blood near the dead person's brain was formed a bird named Hama, which once in a hundred years visited the sepulchre; though others say this bird is animated by the soul of him who is unjustly slain, and continually cries, "give me to drink"—meaning of the murderer's blood—till his death be revenged, and then it flies away.

That Muhammad was really the author of the Quran is scarcely perhaps open to dispute; though it is doubtful whether, and to what extent, he had assistance from others.

However this may be, the Muslims absolutely deny that the book was composed by their Prophet himself, or by any other for him; it being their general and orthodox belief that it is of divine origin, nay, that it is eternal and uncreated, remaining, as some express it, in the very essence of God; that the first transcript has been from everlasting by God's throne, written on a table of vast size, in which are also recorded the divine decrees past and future: that a copy from this table, in one volume on paper, was,



by the ministry of the angel Gabriel, sent down to the lowest heaven, in the ninth month of the year, whence it was revealed to Muhammad by parcels, some at Mecca, and some at Madina, at different times, during the space of twenty-three years, as the exigency of affairs required. The angel gave him, however, the consolation to show him the whole (which they tell us was bound in silk, and adorned with gold and precious stones of Paradise) once a year; though in the later period of his life he had the favour to see it twice.

The number of visits which the angelic messenger paid to earth for the purpose of revealing to the Prophet the wishes of his Creator is said to have been no less than 24,000; but in what shape Gabriel appeared is a matter with regard to which there is considerable difference of opinion amongst Muslims, though they all agree in thinking that his angelic form was laid aside when he came down to this mundane sphere. It is supposed that few chapters were delivered entire, the most part having been revealed piecemeal, and written down from time to time by the Prophet's amanuensis, by name Zaid, a person of the most extraordinary erudition: it is said that he learned Hebrew in fifteen days, Persian in eighteen days, while in addition to these languages he knew Æthiopic, Greek, and Coptic. In this way the whole was gradually completed, according to the directions of the angel. The first parcel that was revealed, is generally agreed to have been the first five verses of the ninety-sixth chapter.

After the passages had been taken down in writing by his scribe, from the Prophet's mouth, they were



published to his followers, several of whom took copies for their private use, but the far greater number learned them by heart. The originals, when returned, were put promiscuously into a chest, no order of time being observed, for which reason it is uncertain when many passages were revealed.

When Muhammad died, he left his revelations in the same disorder in which he had put them away; their arrangement was the work of his successor, Abu Bakr (A.D. 632-634), who, considering that a great number of passages were committed to the memory of the Prophet's followers, many of whom had been slain in the wars, ordered the whole to be collected, not only from the palm-leaves and skins on which they had been written, and which were kept between two boards or covers, but also from the mouths of such as had acquired them by heart. This pious duty devolved upon Zaid, who had acted as amanuensis to the Prophet of Arabia. And this transcript when completed, he committed to the custody of Hafsa, the daughter of Omar, one of the Prophet's widows.

Owing to this circumstance it is generally imagined that Abu Bakr was really the compiler of the Quran; though for aught that appears to the contrary, Muhammad left the chapters complete as we now have them, excepting such passages as his successor might have added or corrected from those who knew them by heart; what Abu Bakr did else being perhaps no more than to range the chapters in their present order, a labour which seems to have been performed without any regard to chronological sequence, the longest having as a rule been placed first.

In A.D. 650, Osman being then Khalif, and



observing the great disagreement in the copies of the Quran as regards the several provinces of the empire, ordered a great number of copies to be transcribed from the compilation of Abu Bakr, in Hafsa's care, under the inspection of some specially selected scholars, whom he directed that wherever they disagreed about any word, they should write it in the dialect of the Quraish, in which it was at first delivered. These copies, which were made as before under the general direction of Zaid, were dispersed in the several provinces of the empire, and the old ones suppressed (A.D. 652). Though many things in Hafsa's copy were corrected by the above-mentioned supervisors, yet some few various readings still occur. The manuscript itself of Hafsa's copy was destroyed soon after this date.

It may interest the curious to learn that of the seven principal editions of the Quran which were subsequently prepared two were published and used at Madina, a third at Mecca, a fourth at Kufa, a fifth at Bussora, a sixth in Syria, while the seventh became the common or vulgar edition throughout the land. Of these, the first makes the whole number of the verses 6000; the second and fifth, 6214; the third, 6219; the fourth, 6236; the sixth, 6226; and the last, 6225. But they are all said to contain the same number of words, namely, 77,639; and the same number of letters, viz., 323,015.

The first *printed* edition of the entire Quran was published in Arabic at Venice, in the year 1530, under the direction of Pagninus of Brescia. The Pope of Rome, however, was alarmed, and by his orders all the copies were committed to the flames.

The next complete Arabic edition appeared at Hamburgh in A.D. 1649; in quarto, under the auspices of Hinkelmann. A later and more celebrated edition was printed at St Petersburg, in A.D. 1787, by command of the Empress Catherine II., for the benefit of such of her Tartar subjects as were Muslims; and in order not to offend their prejudices against printed books, the type was cast in such a manner as to present the appearance of a manuscript. A Latin translation made in A.D. 1143 but not published till the year 1543, was followed, after the interval of a century and a half (A.D. 1698), by the elaborate volumes in the same language which were given to the world by Father Lewis Maracci, the confessor of Pope Innocent XI. The first English edition of the Quran was the translation of Alexander Ross, which appeared at intervals between the years A.D. 1649-1688; but the edition best known in England is that by G. Sale, though the labour of his predecessor, Pocock, in no inconsiderable degree paved the way for his more fortunate rival.

It has been said that amongst the Muslims the Quran is considered to have had a divine origin, having been uncreated and eternal; but such a notion is not universal, and many and heated have been the controversies on this very point. One anecdote will suffice to indicate the nature of the dispute which rent Islam in sunder. The Imam ash Shaffi, who flourished from about A.D. 767 to A.D. 820, held a public disputation in Baghdad on this very point; quoting the verse from the Quran, "God said be, and it was." He proceeded to inquire, "Did not therefore God create all things by the word be?"



His opponent assented. "If then," was the rejoinder, "the Quran were created, must not the word 'be' have been created with it?" So plain a proposition was unanswerable. "Then," said Shafii, "all things according to you were created by a created being, which is a gross inconsistency and manifest impiety." The disputant was reduced to silence, and proclaimed a pestilent heretic, for whom death was the only reward.

The Muslims would have it believed that the Arabic of the Quran is the language of heaven, and an effort was made in the first days of Islam to preserve a uniform pronunciation and reading of the sacred volume: but men of strange lands could not acquire the pure intonation of the people of Mecca, and no less than seven different ways of reading the book became current, owing in a great measure to the absence of vowel points and other diacritical marks. So a voice from heaven revealed to mankind that they were at liberty to read the sacred book in seven dialects, and a recognised School of Readers, seven in number, sprang into existence, whose readings are universally accepted throughout the Muslim world.

The Doctrines and Precepts of the Quran relating to Faith and Religious Duties.—To his religion Muhammad gave the name of Islam, which word signifies resignation, or submission to the service and commands of God.

The Muhammadans, again, divide Islam into two distinct parts: (1) faith, or theory; and (2) religion, or practice; and teach that it is built on five fundamental points, one belonging to faith, and the other four to practice.



The first is the confession of faith ; that "there is no God but the true God ; and that Muhammad is His apostle." Under which they comprehend six distinct branches : viz., (1) Belief in God ; (2) In His angels ; (3) In His scriptures ; (4) In His prophets ; (5) In the resurrection and day of judgment ; and, (6) In God's absolute decree and predetermination both of good and evil.

The four points relating to practice are : (1) Prayer, under which are comprehended those washings or purifications which are necessary preparations required before prayer ; (2) Alms ; (3) Fasting ; and, (4) The Pilgrimage to Mecca.

But besides these, there are a great number of passages which are occasional, and relate to particular emergencies. For whenever anything happened which perplexed Muhammad, he had constant recourse to a new revelation, as an infallible expedient in all cases of difficulty.

Belief in God.—The fundamental position on which Muhammad erected the superstructure of his religion was, that from the beginning to the end of the world there has been, and for ever will be, but one true orthodox belief ; consisting, (a) as to matter of faith, in acknowledging the only true God, and believing in and obeying such messengers or prophets as He should from time to time send, with proper credentials, to reveal His will to mankind ; and, (b) as to matter of practice, in the observance of the immutable and eternal laws of right and wrong, together with such other precepts and ceremonies as God should think fit to order for the time being, according to different dispensations in different ages of the world.



Under pretext that this eternal religion was in his time corrupted, and professed in its purity by no one sect of men, Muhammad claimed to be a prophet sent by God to reform those abuses which had crept into it, and to reduce it to its primitive simplicity; with the addition, however, of peculiar laws and ceremonies, some of which had been used in former times, and others were now first instituted. And he comprehended the whole substance of his doctrine under these two propositions, or articles of faith: viz., that there is but one God, and that he himself was the apostle of God; in consequence of which latter article, all such ordinances and institutions as he thought fit to establish must be received as obligatory and of divine authority.

Regarding the attributes of God, the Muhammadans believe that He is (1) Living and Eternal; (2) all-knowing; (3) all-powerful; (4) able to do what He wills; (5) all-hearing; (6) all-seeing; and, (7) endued with speech. But there is a considerable diversity of opinion as to the interpretation to be put upon some of these powers, and Islam is rent into factions holding views totally at variance with each other on many points of dogma relative to the Almighty Ruler of the world.

The names of God are supposed to be 3000 in number, of which one thousand are known to the angels, and a thousand to the Prophets, while the remaining thousand are thus distributed: in the Pentateuch three hundred, in the Psalms and in the Gospels respectively a similar number, while in the Quran there are to be found ninety and nine, one being still hidden, and concealed from mankind.



Angels.—The Muhammadans believe in the existence of angelic beings free from all sin, who neither eat nor drink, and who have no distinction of sex. As a rule invisible, save to animals, who, according to common belief can see them, they, occasionally at special times appear in human form. Of such beings there is a hierarchy. In the highest rank are those nearest to God. These are the firm supporters of His throne, who receive the homage of the others. The first of these is in the likeness of a man, the second in that of a bull, the third in that of an eagle, and the fourth in that of a lion. On the day of judgment, however, four other angels will be added to these, because in the Quran it is written that on that occasion eight angels will sustain the throne of God. After these comes the angel named "Ruh" or "Spirit," so called because every breath he draws creates a soul.

The four angels who are considered to enjoy God's favour in a pre-eminent degree are (1) Gabriel, the guardian and communicator of His revelation, who in the space of one hour can descend from heaven to earth, and who, with one wing, of which he has 600, can lift up a mountain; (2) Michael, an archangel, whose special province is to see that all created beings have what is needful for them, both as regards body and soul; (3) Izrail, the angel of death, whose feet stand on the foundation of the earth, while his head reaches to the highest heavens, to whom is assigned the duty of receiving men's souls when they die; and lastly (4) Israfil, the angel of the resurrection.

In addition to these are the Seraphim occupied



exclusively in chanting the praises of God ; the two *secretaries*, who record the actions of men ; the *observers* who spy out the least gestures, and hear every word of mankind ; the *travellers*, who traverse the whole earth in order to know when people utter the name of God, and pray to Him ; the angels of the seven planets ; the two guardian angels appointed to keep watch over the world ; these latter are changed every day ; the two angels of the grave ; the nineteen who have charge of hell ; and lastly, the countless multitudes of heavenly beings who, according to the Muslim belief, are charged with the care of the earth, each particle of which has a separate angel, and who fill the illimitable expanse of space.

The devil, whom Muhammad named Iblis, was once one of those angels nearest to God's presence, and fell, according to the doctrine of the Quran, for refusing to pay homage to Adam at the command of the Lord of Heaven.

According to the notions of the Muslims, there is a special arrangement made by Providence to mitigate the evils of Satanic interference. Iblis, though able to assume all other forms, is not permitted to appear in the semblance of the Deity, or any of His angels, or prophets. There would otherwise be much danger to human salvation, as under the appearance of one of the prophets, or of some superior being, the Tempter might make use of his power to seduce men to sin. To prevent this, whenever he attempts to assume such forms, fire comes down from heaven and repulses him.

It has been said that the angels are immaculate, but, if the story of Harut and Marut is to be



accepted — a matter upon which there is considerable difference of opinion amongst Muslims themselves—this dictum must be qualified to some extent. The tale runs that in the time of Enoch the Prophet, when the angels beheld the wickedness of mankind, they were sorely distressed, and said to the Creator of Heaven and Earth, "O Lord! Adam and his descendants, whom Thou hast appointed as Thy vicegerents on earth, act disobediently." To which the Lord replied, "If I were to send you on earth, and to give you hurtful and angry dispositions, you, too, would sin." The angels thought otherwise, so God bade them select two of their number, who should undergo this ordeal. A choice having been made, the Almighty implanted in their hearts the passions of lust and anger, saying, "Go to and fro on the earth from day to day, put an end to the quarrels of men, ascribe no equal to Me, do not commit adultery, drink no wine, and every night repeat the exalted name of God, then return to heaven." For a while all went well, till one day a beautiful woman, named Zohra, brought them a cup of wine, whereupon one of the angels said, "God has forbidden it." But his brother was bewitched with the seductive persuasiveness of the fair daughter of Eve, and pleaded "God is merciful and forgiving." So they drank the wine, killed the husband of Zohra, to whom in their jovial moments they had revealed the "exalted name" of God, and fell into grievous sin. But they found to their cost, on awakening from their debauch, that the "name" which they had disclosed had fled from their memories, and so they could not return to heaven. Thereupon they begged



Enoch to intercede for them. The Prophet consented, with the result that they were allowed to choose between a present and a future punishment. They elected the former alternative, and are to this day hanging suspended with their heads downwards in a well, a fresh spring ever flowing just beyond reach of their parched lips. The woman, the author of all this evil and mischief, was changed into a star. The story is doubtless legendary, but it serves to show that according to the Muhammadan view the angels of heaven are not immaculate, or free from the vices which degrade their less favoured brethren on earth.

Jinn, or Genii.—Besides angels and devils, the Muhammadans are taught by the Quran to believe in an intermediate order of creatures, which they call Jinn, or Genii, created of fire, but of a grosser fabric than angels; since they eat and drink, propagate their species, and are subject to death, though they are supposed generally to live several centuries. Some of these are good, and others bad, but all capable of future salvation or damnation, alike as men; whence Muhammad claimed to be sent for the conversion of genii as well as men. The Orientals pretend that these spirits inhabited the world for many ages before Adam was created, under the government of several successive princes, who all bore the common name of Solomon; but falling at length into an almost general corruption, Iblis was sent to drive them into a remote part of the earth, there to be confined: that some of that generation still remaining, they were forced by one of the ancient kings of Persia, who waged war against them, to retreat into

the famous mountain of Qaf. Of which successions and wars they have many fabulous and romantic stories. They also make different ranks and degrees among these beings (if they be not rather supposed to be of a different species), some being called absolutely Jinn, some Peri or fairies, some Div or giants, others Taqwins or fates.

Scriptures.—As to the Scriptures, the Muhamadans are taught by the Quran that God, in divers ages of the world, gave revelations of His will in writing to several prophets. The number of these sacred books was, according to them, 104. Of which ten were given to Adam, fifty to Seth, thirty to Idris or Enoch, ten to Abraham; and the other four, [being the Pentateuch, the Psalms, the Gospel, and the Quran, were successively delivered to Moses, David, Jesus, and Muhammad; which last being the seal of the prophets, those revelations are now closed, and no more are to be expected. All these divine books, except the four last, they agree to be now entirely lost, and their contents unknown; though the Sabians have several works which they attribute to some of the prophets of olden days. And of those four the Muslims hold that the Pentateuch, Psalms, and Gospel, have undergone so many alterations and corruptions, that though there may possibly be some part of the true word of God therein, yet no credit is to be given to the present copies in the hands of the Jews and Christians. The Jews in particular are frequently stigmatised in the Quran for falsifying and corrupting their copies of the law. As Muhammad acknowledged the divine authority of the Pentateuch, Psalms, and Gospel, he often appeals



as proofs of his mission, to the fact that the Quran was in harmony with those writings, and to the prophecies therein which he alleged concerned himself; and he frequently charges the Jews and Christians with stifling the passages which bear witness to him. His followers also fail not to produce several texts even from our present copies of the Old and New Testament, to support their master's cause.

Prophets.—The number of Prophets sent by God to make known His will is usually stated at about 200,000, of whom twenty-five are mentioned in the Quran; of these latter the principal, ranked in order of merit, are Noah (the prophet of God), Abraham (the friend of God), Moses (the speaker of God), Jesus (the spirit of God), and chief of all, Muhammad (the messenger of God). These, one and all, will be permitted to intercede in the Day of Judgment for their followers. There is some difference of opinion as to whether the prophets are superior to the angels. Some Muhammadans are inclined to one view, some to another. Again the question of sinlessness on the part of these favoured mortals is one to which considerable attention has been paid by Muslim theologians. The orthodox belief is that they are free from sin owing, as some think, to the Grace of God, which perpetually keeps them in the right path, or, as others suppose, because the power of sinning is not created in them. As, however, history records that prophets have at times stepped aside from the paths of rectitude and propriety, Muhammadans to meet the difficulty, divide sin into two distinct categories, "great sins" and "little sins." It is the universal belief that a prophet never, either wittingly

or unwittingly, commits offences in the former category; but there is a latitude allowed with regard to the latter class of wrongdoings, though some excuse the frailties of the prophets as faults and slight imperfections, not amounting to sin; and it is not a little curious that the one sinless prophet of Islam, he who alone of all is mentioned in the pages of the Quran as free from guilt, is the founder of the Christian Faith.

It is the universal belief that prophets work miracles. It is true that in the Quran Muhammad disclaims such a power; but, none the less, his followers ascribe to him mighty and wonderful deeds, far transcending the feeble attempts of all those who preceded him: thus the sun and the moon, so the Muslims would have it believed, obeyed his behests, the elements, too, were subservient unto him, while not only were the keys of the treasuries of earth in his possession, but heaven itself opened its portals to receive the chosen of God.

Resurrection.—The next article of faith required by the Quran is the belief in a general resurrection and a future judgment. But before considering the Muhammadan tenets on those points, it will be well to mention their views concerning the intermediate state, both of the body and of the soul, after death.

When a corpse is laid in the grave, he is received by an angel, who gives him notice of the coming of the "examiners," in the shape of two livid black angels, with blue eyes and of terrible appearance, named Munkar and Nakir. These order the dead person to sit upright, and examine him concerning



his faith, as to the unity of God, and the mission of Muhammad: it is for this reason that, when a person is buried, a cavity is made in such a way as to leave room for the body to be raised at the period of examination. If the answer be satisfactory, the body is suffered to rest in peace, and it is refreshed by the air of Paradise; but if not, the angels beat him on the temples with iron maces, till he roars out for anguish so loud, that he is heard from east to west, by all except men and genii. Then they press the earth on the corpse, which is gnawed and stung till the resurrection by ninety-nine dragons, each having seven heads; or, as others say, sins will become, as it were, venomous beasts, the grievous ones stinging like dragons, the smaller like scorpions, and the others like serpents; circumstances which are not infrequently understood in a figurative sense.

As to the soul, when it is separated from the body by the angel of death, who performs his office with ease and gentleness towards the good, and with violence towards the wicked, it enters into that state which they call *Al Barzakh* or *the interval* between death and the resurrection. The souls of the faithful are divided into three classes: first, prophets, whose spirits are admitted into Paradise immediately; second, martyrs, whose souls according to a tradition of Muhammad, rest in the crops of green birds, which eat of the fruits and drink of the rivers of Paradise; and third, other believers, concerning whose state before the resurrection there are various opinions. (1) Some say they stay near the sepulchres, with liberty, however, of going wherever they please; which they confirm from the



Prophet's custom of making a salutation when reaching a place of burial, and from a statement on his part that the dead answer none the less though they cannot hear such salutations as well as the living. Whence perhaps proceeds the custom of visiting the tombs of relations, so common among the Muhammadans. (2) Others imagine they are with Adam, in the lowest heaven; an opinion which they support by the authority of their Prophet, who gave out that on his return from the celestial regions in his well-known night-journey, he saw there the souls of those who were destined to Paradise on the right hand of Adam, and of those who were condemned to destruction on his left. (3) Some again fancy the souls of believers remain in the spring Zamzam, and those of infidels in a certain well in the province of Hadramaut, called Burhut; but this opinion is branded as heretical. (4) It is also maintained that they stay near the grave for seven days; but that whither they go afterwards is uncertain. (5) There are not wanting Muslims who hold that the deceased are all in the trumpet the sound of which is to raise the dead. (6) Lastly, it is thought that the souls of the good dwell in the form of white birds, under the throne of God. As to the condition of the spirits of the wicked, besides the opinions that have been already mentioned, the more orthodox hold that they are taken by the angels to heaven, whence being repulsed as unclean and filthy, they are brought to the earth, and being also refused a place there, are thrown into a dungeon, which they call Sijjin, under a green rock, or according to a tradition of Muhammad, under the devil's jaw, to be tormented



till they are called up and joined again to their bodies.

Touching the matter of children there is a similar difference of opinion: the general notion is that if their parents be believers, the young people will be questioned, but that angels will teach them to say, "Allah is my Lord, Islam my religion, and Muhammad my Prophet." But with reference to the offspring of unbelievers, some think that they will be in Araf—a place between heaven and hell, to be hereafter described—while others suppose that they will be compelled to act in Paradise as servants and attendants for the followers of God.

Though not a few among the Muhammadans hold to the view that the resurrection will be merely spiritual, and consist in no more than the return of the soul to the place whence it first came; and others, who allow man to be composed of body only, that it will be merely corporeal, the received opinion is that both body and soul will be raised, and Muslim doctors argue strenuously for the possibility of the resurrection of the body, and dispute with great subtlety concerning the manner thereof. In any case it is supposed that one part of the human frame will be preserved whatever becomes of the rest, to serve for a basis of the future edifice, or rather a leaven for the mass which is to be joined to it. For the Prophet taught that a man's body was entirely consumed by the earth, except only the bone called al Ajb: and that, as it was the first formed in the creation of a human being, it will also remain uncorrupted till the last day, as a seed whence the whole is to be renewed: and this it is said will be



effected by a forty days' rain sent by God, which will cover the earth to the height of twelve cubits, and cause the bodies to sprout forth like plants.

The time of the resurrection is admitted to be a perfect secret to all but God alone. But the approach of that day will be known from certain signs which are to precede it.

The lesser signs are : (1) The decay of faith among men. (2) The advancing of the meanest persons to eminent dignity. (3) A maid-servant shall become the mother of her mistress (or master); by which is meant either that towards the end of the world men shall be much given to sensuality, or that the Muhammadans shall then take many captives. (4) Tumults and seditions. (5) War with the Turks. (6) Great distress in the world, so that a man when he passes by another's grave shall say "Would to God I were in his place." (7) The provinces of Iraq and Syria shall refuse to pay their tribute. And, (8) The buildings of Madina shall reach to Ahab, or Yabab.

The greater signs are :

(1) The sun's rising in the west : which some have imagined was originally the case.

(2) The appearance of a beast, apparently similar to that in the Book of Revelations.

(3) War with the Greeks, and the taking of Constantinople by seventy thousand of the posterity of Isaac. On the division of the spoil, news will come of the appearance of Antichrist, whereupon the captors shall leave all, and return back.

(4) The coming of Antichrist, *i.e.*, the false or lying Christ. He is to be one-eyed, and marked on the



forehead with the letters C.F.R., signifying as some think the word "Kafir," or infidel.

He will bring with him the resemblance of Paradise and Hell, but in fact that which is supposed to be the abode of the Lost is Heaven, while that which appears as the realm of Bliss is the region of Eternal Misery. According to tradition this Antichrist is to appear first between Iraq and Syria, or according to others in the province of Khorassan; riding on an ass, he will be followed by seventy thousand Jews of Ispahan, and continue on earth forty days, of which one will be equal in length to a year, another to a month, another to a week, and the rest will be common days; he will, moreover, lay waste all places, but will not enter Mecca or Madina, which are to be guarded by angels; in the end he will be slain by Jesus, who is to encounter him at the gate of Ludd. It is said that Muhammad foretold several Antichrists, to the number of about thirty, but one of greater note than the rest.

(5) The descent of Jesus on earth. It is supposed that He is to alight near the white tower to the east of Damascus, when the people are returning from the capture of Constantinople; that He is to embrace the Muslim religion, marry a wife, get children, kill Antichrist, and at length die after remaining on earth forty or, according to others, twenty-four years. During this period there will be great security and plenty in the world, all hatred and malice being laid aside; while lions and camels, bears and sheep, will live in peace, and a child play with serpents unhurt.

(6) War with the Jews; of whom the Muham-



madans are to make a religious slaughter, the very trees and stones discovering such of the race as hide themselves, except only the tree called Gharqad, which is the tree of the Jews.

(7) The irruption of Gog and Magog, or, as they are called in the east, Yajuj and Majuj; of whom many things are related in the Quran, and the traditions of the Prophet. These barbarians having passed the lake of Tiberias, which the vanguard of their vast army will drink dry, will come to Jerusalem, and there greatly distress Jesus and His companions; till, at His request, God will destroy them, and fill the earth with their carcasses, which, after some time, God will send birds to carry away, at the prayers of Jesus and His followers. Their bows, arrows, and quivers the Muslims will burn for seven years together; and at last God will send a rain to cleanse the earth, and to make it fertile.

(8) A smoke, which shall fill the whole earth.

(9) An eclipse of the moon. Muhammad predicted that there would be three eclipses before the last hour; one to be seen in the east, another in the west, and the third in Arabia.

(10) The return of the Arabs to the worship of Allat and al Uzza, and the rest of their ancient idols. After the decease of every one in whose heart there was faith equal to a grain of mustard-seed, none but the very worst of men will be left alive. For God, they say, will send a cold odoriferous east wind, blowing from Syria which shall sweep away the souls of all the Faithful, and even the Quran itself, so that men will remain in the grossest ignorance for a hundred years.

(11) The discovery of a vast heap of gold and silver by the receding of the Euphrates; an event which will be the destruction of many persons.

(12) The demolition of the Kaba or temple of Mecca, by the Ethiopians.

(13) The speaking of beasts and inanimate things.

(14) The breaking-out of fire in the province of Hijaz; or, according to others, in Yaman.

(15) The appearance of a man of the descendants of Kahtan, who shall drive men before him with his staff.

(16) The coming of the Mahdi or director; concerning whom Muhammad prophesied that the world should not have an end till one of his own family should govern the Arabians, whose name should be the same with his own name, and whose father's name should also be the same with his father's name, and who should fill the earth with righteousness. This person some sects believe to be now alive, and concealed in a secret place, till the time of his manifestation; for they suppose him to be none other than the last of the twelve Imams, named Muhammad Abul Qasim.

(17) A wind which shall sweep away the souls of all who have but a grain of faith in their hearts, as has been mentioned under the tenth sign.

These are the greater signs, which, according to the doctrine of the followers of the Prophet of Arabia, are to precede the resurrection, the precise hour being left uncertain. The immediate token of its appearance will be the first blast of the trumpet: which latter they believe will be sounded three times. The first they call the *blast of consterna-*



tion; the second, the *blast of examination*; and the third, after forty years, the *blast of resurrection*; on this latter occasion the trumpet will be sounded by Israfil. This angel having, by the divine order, set the trumpet to his mouth, and called together all the souls from all parts, will throw them into the same, whence, on his giving the last sound, at the command of God, they will fly forth like bees, and fill the whole space between heaven and earth, and then repair to their respective bodies, which the opening earth will suffer to arise; and the first who shall so come forth, according to a tradition of Muhammad, will be himself.

The resurrection will be general, and extend to all creatures, both angels, genii, men, and animals.

Those who are destined to be partakers of eternal happiness will arise in honour and security; and those who are doomed to misery, in disgrace and under dismal apprehensions. Another tradition teaches that mankind shall be assembled at the last day, and divided into three classes. (a) Those who go on foot; (b) those who ride; and (c) those who creep grovelling with their faces on the ground. The first class is to consist of those believers whose good works have been few; the second of those who are in greater honour with God, and more acceptable to Him; whence Ali affirmed that the pious when they come forth from their sepulchres, shall find ready prepared for them white-winged camels, with saddles of gold; and the third class, will be composed of the infidels, whom God shall cause to make their appearance with their faces on the earth, blind, dumb, and deaf. But the ungodly will not alone be thus arranged in sections; for, there



will be ten sorts of wicked men on whom God will on that day fix certain marks. The first will appear in the form of apes,—these are the professors of Zandicism; the second in that of swine,—these are they who have been greedy of filthy lucre, and enriched themselves by public oppression; the third will be brought with their heads reversed and their feet distorted,—these are the usurers; the fourth will wander about blind,—these are unjust judges; the fifth will be deaf, dumb, and blind, understanding nothing,—these are they who glory in their own works; the sixth will gnaw their tongues, which will hang down upon their breasts, corrupted blood flowing from their mouths like spittle, so that everybody shall detest them,—these are the learned men and doctors, whose actions contradicted their sayings; the seventh will have their hands and feet cut off,—these are they who have injured their neighbours; the eighth will be fixed to the trunks of palm trees or stakes of wood,—these are the false accusers and informers; the ninth will smell worse than a corrupted corpse,—these are they who have indulged their passions and voluptuous appetites, but refused God such part of their wealth as was due to Him; the tenth will be clothed with garments daubed with pitch,—these are the proud, the vain-glorious, and the arrogant.

The end of the resurrection the followers of Islam declare to be, that they who are so raised may give an account of their actions, and receive their eternal reward. And they believe that not only mankind, but the genii and irrational animals also, shall be judged on this great day; to an extent that the defenceless cattle will be permitted to take vengeance



on the horned till entire satisfaction shall be given to the injured.

As to mankind, they hold that when they are all assembled together, they will not be immediately brought to judgment, but the angels will keep them in their ranks and order while they are waiting for that purpose; and this interval of suspense some declare is to last forty years, others seventy, others 300, nay, some say no less than 50,000 years, each of them vouching their Prophet's authority. During this space people will stand looking up to heaven, but without receiving thence any information or orders, and will suffer grievous torments, both the just and the unjust, though with manifest difference. For the limbs of the former, particularly those parts which they used to wash in making the ceremonial ablution before prayer, will shine gloriously, and their sufferings will be light in comparison, lasting no longer than the time necessary to say the appointed prayers; but the latter will have their faces obscured with blackness, and disfigured with all the marks of sorrow and deformity. What will then occasion not the least of their pain, is a wonderful and incredible perspiration, which will even stop their mouths, and in which they will be immersed in various degrees according to their demerits, some to the ankles only, some to the knees, some to the middle, some so high as their mouth, and others as high as their ears. And this perspiration it is supposed, will be provoked not only by that vast concourse of all sorts of creatures mutually pressing and treading on one another's feet, but by the near and unusual approach of the sun, which will then be no farther from them than the