



custom was preserved from his day amongst the Arabs, who, however, did not remove the old covering when placing a new one, till at length the weight threatened to crush the building. At the time of Qussai the cost of the veiling the Kaba was covered by subscription, till a wealthy merchant offered to provide the "Kiswa" on alternate years, an act of piety which gained for the zealous votary the name of "the Just One." The Prophet of Arabia directed that the covering should be of fine Yaman cloth, and the expense thereof paid out of the public treasury. The Khalif Omar, on the other hand, preferred Egyptian linen, and ordered that the "Kiswa" should be removed every year, and the old veil be distributed among the pilgrims. In the reign of Osman the Holy of Holies was twice clothed, in winter and summer respectively, receiving in the former season a covering of brocade, with a veil, and in the latter a suit of fine linen. Muawiya at first supplied linen and brocade, but he subsequently exchanged the former for striped Yaman stuff, and further directed that the walls should be cleaned and perfumed. At this period, too, the custom originated by the Khalif Omar of dividing the old "Kiswa" among the pilgrims became confirmed; it had been at first proposed to bury the disused covering that it might not be worn by the impure, whereupon Ayisha, the wife of the Prophet, suggested that it should be sold, and the proceeds distributed amongst the poor. The Meccans, however, followed the first half of the proposal emanating from the "Mother of the Muslims," but, anxious to benefit their own pockets, neglected the rest of the injunction. In recent years the old "Kiswa" has



not unfrequently been the perquisite of the tribe which have the custody of the holy temple, who do not scruple to "turn an honest penny" by the sale of the precious relic. As a matter of fact, however, the fees which the pious pilgrim is, as a rule, only too pleased to give for so sacred a memento of a visit to the mosque generally fall to the lot of the "guides," to whom reference has been already made.

Strictly speaking, the embroidered cloth which hangs over the door of the shrine, and the belt or zone on which the name of the Emperor of Constantinople is inscribed, belong to the Grand Sharif of Mecca; while of the rest one half goes to the keeper of the key, and the remainder to the slaves employed in the temple. Once in seven years, when the "Feast of Sacrifices" falls on a Friday, the "Kiswa" is sent in its entirety to the Sultan of Turkey.

In the ninth century the dress was changed three times a year, viz., on the 10th of the first month, when it was red brocade, on the 1st of the seventh month, on which occasion it was fine linen, and on the 1st of the tenth month, when it was white brocade. It was found, however, that the covering got spoilt by the pilgrims, whereupon two veils were supplied, and the brocade was let down as far as the pavement; but in the end a new veil was sent every two months. During the Khalifate of the Abbasides (A.D. 750-1258) this investiture came to signify sovereignty in the Hijaz. In the twelfth century the "Kiswa" was composed of black silk, and renewed by the Khalif of Baghdad annually, but it was afterwards green and gold. During the next century, two villages were assigned



by the Sultans of Egypt for the purpose of defraying the expenses attendant on providing a black covering for the outside of the Kaba, the inside of which, now, for the first time, was decked with a "Kiswa," the colour selected being red: hangings, too, were sent for the Prophet's tomb at Madina. After the Holy Cities had fallen under the power of the Turks, in A.D. 1518, considerable sums were devoted for the expenses of the "Kiswa," the colour of which was retained as before, black; the custom was also established that the inner "Kiswa" should be renewed at the accession of each Sultan. In consequence of the injury which the old curtain suffers from exposure to weather, etc., regular rules were instituted regarding the outer covering, which henceforth was taken off annually on the 25th of the eleventh month, the building is then left naked for the period of fifteen days, till the 10th of the following month, the third day of the great festival of the pilgrimage.

The outer "Kiswa" is worked at a cotton manufactory, known as "Khurunfish," at Cairo, by a hereditary family known as the Baitul Sadi. Its texture is of coarse silk mixed with cotton, this latter being introduced in consequence of the Muslim prohibition against the use of pure silk. The veil of the temple, which is composed of eight pieces, two for each face of the Kaba, the seams being concealed by the zone or girdle, is lined with white calico, and supplied with cotton ropes. There is a tradition that in days gone by all the Quran was interwoven into the "Kiswa." At the present day the inscriptions are: a verse which in English runs,

“Verily the first of houses founded for mankind is that at Bakka; blessed and a direction to all creatures”; added to this there are seven chapters from the same sacred work, namely the Cave, Mariam, the Family of Imran, Repentance, T. H., Tabarruk, and Y. S. The character of the writing is the largest style of Eastern caligraphy, and is legible from a considerable distance.

When the “Kiswa” is ready at Khurunfish it is carried in procession to the mosque at Cairo, where it is lined, sewn, and prepared for the journey. At the time of the departure of the great caravan of pilgrims from Egypt the veil is borne upon a high, flattish frame of wood, termed “Kajawa,” and packed on the back of a fine camel; a procession is then formed, composed of numerous companies of darwishes with their banners and “shalishes,” the latter being a pole about twenty feet in length, like a large flag-staff, with a huge conical ornament of brass on the top. Some of the people also carry flags inscribed with the profession of their faith, “There is no God but God, and Muhammad is his Apostle,” or with quotations from the Quran; sometimes, too, there are to be seen the names of the Prophets and the founders of the various orders which bear the banners. Occasionally some of the darwishes carry nets of various colours extended upon a framework of hoops, to denote the origin of their fraternity as fishermen. But the most curious part of the procession is in no way connected with religion or pious zeal. Quite otherwise, for it consists in a mock combat between two men armed with swords and shields; while in another direction may be seen a

fantastically dressed "Mulla" clothed in sheepskin, and wearing a high skin cap, as well as a grotesque false beard, composed of short pieces of cord or twist, apparently of wool, with moustachios formed of two long brown feathers. This *soi-disant* priest pretends from time to time to write judicial decisions, the paper being supplied by the spectators who flock around him. But a more remarkable group in the procession yet remains to be noticed, consisting of several darwishes, each of whom bears in his hand an iron spike about a foot in length, with a ball of the same metal at the thick end, having a number of small and short chains attached to it. To appearance these individuals thrust the spike in their eyes, and withdraw it without showing any mark of injury. The recompense for this piece of jugglery, for such it is, though the spectators are never disposed to acknowledge the deception, is but a few small coins or a pipeful of tobacco. The procession of the "Kiswa" takes place about three weeks before that of the Mahmil, which latter will be subsequently described, though on reaching Arafat, near Mecca, and indeed sometimes shortly after starting, the two are not infrequently united in order to add to the dignity and importance of the show. Sometimes, also, a further oblong curtain of black material, embroidered with gold, is borne in the procession, being destined to cover the "Maqam Ibrahim" in the Holy City.

The interior of the Kaba consists of a single room, the roof of which is supported by two columns, there being no other light but what is received through the door. The ceiling, the upper half of the two columns, and the side walls to within about five feet of the

floor, are hung with a thick stuff of red silk richly interwoven with flowers and inscriptions in large characters of silver; this latter, as previously stated, is renewed on the accession of each Sultan of Turkey, *not annually*, as is the case with the outer covering. The lower part of each of the above-mentioned columns is cased with carved aloe-wood, in contradistinction to that part below the silk hangings, where it is fine white marble ornamented with inscriptions, cut in relief, and with elegant arabesques, the whole being of exquisite workmanship. The floor, which as previously stated is level with the door, and therefore about seven feet above the area of the mosque, is inlaid with marble of different colours. Between the pillars numerous lamps are suspended; these, which are donations of the Faithful, are said to be made of solid gold, though there is a tradition that once upon a time the Shaikhs of Mecca, tempted by the prize, stole these costly relics, and conveyed them away in the wide sleeves of their gowns; but for the credit of Arab integrity no less than Muslim zeal for the House of their God, it may be hoped that this is but a lying legend of an embittered enemy.

The key of the Kaba is placed in a bag made indifferently in one of three colours, red, black, or green; the material being silk embroidered with golden letters; the words are "Bismillah" (in the name of God), the name of the reigning Sultan, an Arabic sentence proclaiming the circumstance that it is "the bag of the key of the Holy Kaba," and a verselet from the Quran, entitled the "Family of Imran." The bag is made at the same place as the "Kiswa."



The temple is partly surrounded at some distance by an enclosure in the shape of an irregular oval, composed of thirty-two slender gilt pillars connected at the base by a low balustrade, and at the top by bars of silver. Between every two of these are suspended seven glass lamps, which are always lighted after sunset. There is also a good pavement of marble, about eight inches below the level of the great square. This structure was erected in A.D. 1573, by order of the Sultan of Turkey. Beyond this there is a second pavement, about twelve feet broad, somewhat elevated above the first, but of coarser work; then another six inches higher, and twenty-seven feet broad, upon which stand several small buildings; further on than this the ground is gravelled, so that two broad steps may be said to lead down to the Kaba.

There are several holy spots and venerated relics in the vicinity of the Holy of Holies. Of these little more than a bare enumeration must suffice. (a) The four "Maqams," or "buildings," where the Imams of the orthodox Muhammadan sects, the Hanifites, Malikites, Hambalites, and Shafites, take their station, and lead prayers for the congregation. (b) The Maqam Ibrahim, said to contain the sacred stone upon which Abraham stood when he built the Kaba, and which, with the help of his son Ishmael, he removed from the spot where he is supposed to have kneaded the chalk and mud required for his work, is also sacred in the eyes of the Muslims. (c) The "Mimbar," or pulpit of the mosque, constructed of fine white marble with many sculptured ornaments; it dates back to A.D. 1561. (d) The "Mizab" is the



spout through which the rain-water collected on the roof of the Kaba is discharged upon Ishmael's grave, where pilgrims are wont to stand to catch the precious liquid. This contrivance, which is about four feet in length and six inches in breadth, was sent from Constantinople in A.D. 1573, and is reported to be of pure gold.

No account of the temple at Mecca would be complete without an allusion to the famous well "Zamzam," the waters of which are held in the highest esteem, being used for drinking purposes and religious ablutions, but not for any baser objects. It is also sent in bottles to most parts of the Muslim world as a memento of the holy mosque. The Muhammadans contend that it is the identical spring which gushed out when Hagar was wandering in the desert with her son Ishmael, and some supposed that, when she spied the water, she called out in the Egyptian tongue, "Zam, Zam!" that is, "stay, stay!" Others, however, incline to the idea that the name takes its origin from the murmuring of the waters, the sound being rudely depicted by the two syllables in question. The matter must, however, remain unsettled, as it is impossible to solve the point beyond the pale of doubt. It is interesting to know that the water is said to be most efficacious on the 10th of the first month, the 15th of the eighth month, the 21st, 23rd, 25th, and 27th of the ninth month, and the 1st and 7th of the tenth month.

Allusion must not be omitted to the sacred pigeons which congregate on the mosque at Mecca, the "doves of the Kaba," as they are called. These birds are held in the deepest reverence, never being

killed for food, as elsewhere is the case. Various reasons have been assigned for the veneration with which they are regarded, the most plausible theory being that propounded by Burton, that it is connected with the tradition of the Arabs in regard to Noah's dove.

The cleansing of the sacred edifice occurs three times a year, and the mode of doing it is as follows :—The Grand Sharif and the Pasha (of whom hereafter) each fastens round his waist a shawl; after which, accompanied by two or three slaves and the "key bearer," they enter the shrine, which they first wash thrice over, including walls, floor, pillars, and ceiling, the third time using rose-water; then they rub the walls with sandal-wood and scent, and afterwards they fumigate it with incense. The waste water is collected by the people in phials, etc., and preserved as a charm, or treasured as a sacred gift for their intimate friends and kindred on return home from the pilgrimage to Mecca. Of the shawls used by the Grand Sharif and Pasha during the process, one is given to the Keeper of the Key, and the other to the slaves. For sweeping out the shrine small brushes are used, which are afterwards thrown away outside; but even these are picked up by the people as sacred relics of the holy building. The dates on which this purification takes place are: 12th of the first month, 20th of the third month, and 20th of the eleventh month.

The temple of Mecca has been an object of veneration amongst the Arabs from time immemorial. Indeed, an antiquity is claimed for it dating back 2000 years before the creation! The tradition runs,

that when the Almighty informed the celestial throng of angels that he was about to send a vicegerent on earth they deprecated the design. "God knoweth what ye know not," was the gentle reproof. Allah thereupon created a building in heaven with four jasper pillars and a ruby roof, which done, he ordered the angels to make a like edifice (the first) for man on earth. According to some authorities a second house is supposed to have been erected by Adam when first he appeared on the earth, while others are of opinion that it was not constructed till after his expulsion from the Garden of Eden, when, no longer able to hear the prayers of the angels, he was mercifully allowed a place of worship in which he might pay his devotions to his Creator. On Adam's death his tabernacle was taken to heaven—so say the Muslim legends—and a third building, composed of stone and mud, was placed in its stead by his son Seth. Some hold the view that this later Kaba was destroyed by the Deluge, while others declare that the pillars were allowed to remain. Information regarding the fourth house is more precise. Abraham and his son were ordered to erect an edifice upon the old foundations. It is supposed to have been of an irregular shape, without a roof, but with two doors level with the ground, and a hole for treasure in the interior. Gabriel brought the Black Stone from the mountains where it had been stored up, and Abraham thereupon, by direction of his angelic visitor, placed it in its present corner to mark the spot where the complicated rites of pilgrimage, into which the Patriarch was then initiated, should begin.

The Amalika, or descendants of Shem, the son of

Noah, who settled near Mecca, raised the fifth house. The sixth was built about the Christian era by the Bani Jorhom, the first of the Hebrews to abandon their mother tongue, and adopt the dialect of the Arabs, from amongst whom their founder had married a wife.

The celebrated Qussai, the forefather (in the fifth generation) of the Prophet, built the seventh house in the middle of the fifth century, according to the design which Abraham had previously adopted. He roofed it over with palm leaves, and stocking it with idols, induced his tribe to settle in its vicinity.

This last-mentioned place of worship was accidentally burnt down by a woman's censer, which set fire to the "Kiswa," or covering, and to complete the havoc the walls were destroyed by a torrent. The Quraish, who rebuilt the house, were assisted by the crew of a merchant ship wrecked at Jedda, while the vessel itself afforded material for the roof. But lacking money they curtailed its proportions, though at the same time they doubled the height of the walls; they also built a staircase in the northern side, closed the western door, and placed the eastern porch above the ground, to prevent men entering without leave. It is said that while digging the foundations the workmen came to a green stone, like a camel's hunch, which when struck with a pickaxe sent forth blinding lightning, and prevented further excavation. This eighth house was built during the time of the Prophet of Arabia (A.D. 609), who, as has been explained, was called upon to settle a dispute amongst the tribes as to the position of the Black Stone.

In A.D. 683 Abdullah bin Zubair, nephew of the Prophet's widow, Ayisha, rebuilt the next House of God, its predecessor having been injured by fire, which burnt the covering, besides splitting the Black Stone into three pieces. The edifice was, on this ninth occasion, made of cut stone and fine lime, brought from Yaman. Abdullah lengthened the building by 7 cubits, and added 9 cubits to its height, which was thereupon 27 cubits. He also roofed over the whole, reopened the western door, supported the interior with a single row of three columns, instead of the double row of six placed there by the Quraish. When finished it was perfumed internally and externally, and invested with brocade, after which Abdullah and all the citizens, going forth in procession, slew one hundred victims, and rejoiced with great festivities. In the course of a decade (A.D. 693) it was ruled that Abdullah had made unauthorised additions to, and changes in, certain of the more sacred portions of the house, and one Hajjaj bin Yusuf was charged to rebuild the edifice, the tenth of the series, one and all of which had failed to resist the attacks of fate. The greater part of the present building dates from the period of this latter house, but in A.D. 1620 a violent storm swept away the mosque, while the waters, rising above the threshold of the Kaba, carried away the lamp-posts, the Maqam Ibrahim, all the northern wall of the house, half of the eastern and one-third of the western side. The repairs, which were so considerable that some authorities deem them to constitute the eleventh house, were not finished till upwards of ten years.

The sanctity of the Kaba is, of course, a funda-



mental article of belief with every pious Muslim, and as might have been expected, no effort has been spared to prove to mankind how the Almighty has blessed the house where His honour dwelleth. The signs of divine favour—in themselves curious and interesting—are thus summarised by Captain Burton, from whose well-known work many of the foregoing particulars have been gathered:—

“The preservation of the Hajarul Aswad, and the Maqam Ibrahim, from many foes, and the miracles put forth (as in the war of the Elephant) to defend the house; the violent and terrible deaths of the sacrilegious, and the fact that, in the Deluge, the large fish did not eat the little fish in the Haram. A wonderful desire and love impel men from distant regions to visit the holy spot; and the first sight of the Kaba causes awe and fear, horripilation, and tears. Furthermore, ravenous beasts will not destroy their prey in the sanctuary land, and the pigeons and other birds never perch upon the house, except to be cured of sickness, for fear of defiling the roof. The Kaba, though small, can contain any number of devotees.* No one is ever hurt in it,† and invalids renew their health by rubbing themselves against the ‘Kiswa,’ and the Black Stone. Finally, it is observed that every day 100,000 mercies descend upon the house; and especially that if rain come up from the northern corner there is plenty in Iraq, if from the south, there is plenty in Yaman, if from the east, plenty in India, if from the western there is plenty in Syria, and if from all four angles, general plenty is presignified.”

The pilgrimage must be performed between the seventh and tenth days of the twelfth month, a visit to Mecca at any other time not having the full

* According to Burckhardt the building will contain 35,000 persons, but there are not generally more than 10,000 to be seen there.

† This fact is disputed by Burton, who said that the mosque is hardly ever opened without some accident happening.



merit attaching to that act of piety if undertaken at the enjoined period. Hence the Muhammadan year being lunar, while the seasons are regulated by the sun, the time of the "Hajj" varies every twelve-month, and occurs in spring, summer, autumn, or winter, as the case may be, the entire change being completed during a cycle of thirty-two solar years.

The ceremony is of three kinds: (1) the lesser pilgrimage (Umra); this is performed at any time save the appointed season; (2) the simple pilgrimage (Hajj), which must be undertaken at the appointed period; and (3) the greater pilgrimage (Hajjul Akbar); this is the usual "Hajj" carried into execution when the day of "Arafat" (of which more anon) falls on a Friday.

As regards the lesser pilgrimage it is only necessary to state that it is generally confined to a journey to a mosque about six miles from Mecca, whence, after a prayer, the votary repairs to the Holy City and performs the "Tawaf" and "Sai" (to be hereafter described); he then shaves his head, lays aside his pilgrim's garb (Ihram), and all is finished. This act of piety and devotion may be performed at any season of the year, but it is considered especially meritorious during the sacred seventh month, which forms a break in the middle of the eight secular months.

When the votary performs the "Hajj" and the "Umra" together, as was done by the Prophet, on the occasion of his last visit to Mecca, it is termed "Al Muqarinna" (the meeting); "Al Ifrad" (singulation) is when either the "Hajj" or the "Umra" is undertaken separately; but in any case the former



must precede the latter. A third description, termed "Al Tamattu" (possession), is when the pilgrim assumes the "Ihram," and does not cast it aside throughout the tenth and eleventh months and during nine days (ten nights) in the twelfth month, performing the "Hajj" and "Umra" the while.

Sir W. Muir says that, "according to the rules of Islam, the pilgrim must resolve before he assumes the pilgrim garb which pilgrimage he will perform.

The Musulman who has performed the pilgrimage is called "Haji."

Upon the votary's arrival at the last stage (of which there are five), about five or six miles from Mecca, he bathes himself and assumes the sacred robe, which is called "Ihram." This latter, however, may be taken into wear at other spots, the farther from Mecca the greater the merit; consequently, some poor wretches from India and Egypt travel the whole journey in this costume. As a rule, however, those who come from Hindustan array themselves in their befitting costume the day previous to their arrival at Jedda. The "Ihram" consists of two new cotton seamless cloths, each six feet long by three and a half broad, the colour being white with narrow red stripes and fringes. One of these garments, called "Izar," is wrapped round the loins from the waist to the knee, and knotted or tucked in at the middle; the other, known as the "Radha," which is knotted at the right side, being thrown loosely over the back, exposing the arm and shoulder, while leaving the head uncovered. It is allowable, however, to carry an umbrella, should health require such a protection against the weather. It is customary,

at least in some cases, to dispense with the "Ihram," when reason of health can be alleged, but in such instances a sheep must be sacrificed at Mecca as a "sin-offering." Women do not always wear the "Ihram," some attiring themselves in the veil usually worn by their sex in the East, while others put on, for the occasion, a large white veil, in which they envelop themselves down to their feet. The veil, in common with the "Ihram" worn by the men, being sanctified by use, is religiously kept by the pilgrim during life, in order to serve at death as a winding-sheet for the corpse of the pious owner.

Nothing is allowed upon the instep, a prohibition which precludes the use of shoes or boots. To meet the requirements of the case, sandals are made at Mecca expressly for the pilgrimage. The poorer classes cut off the upper leather of an old pair of shoes. After the pilgrims have assumed the garb enjoined by the Prophet, they must not anoint their head, shave any part of the body, pare the nails, or wear any other garment than that described above; even scratching is not permissible, lest perchance vermin be destroyed, or a hair uprooted; accordingly, it is a general practice to call the "barber" into requisition immediately before donning the "Ihram," the head is then shaved, the nails are cut and the mustachios trimmed: thus much as regards the men; the weaker sex gather up their hair and cut off about four fingers' length. It is further forbidden, while clad in the garment of sanctity, to hunt wild animals, or to kill those which were such originally; but the pilgrim may destroy five noxious creatures, viz., kites, crows, rats, scorpions, and dogs given to biting.



Trees are to be spared, as also self-growing plants, but it is allowable to cut grass. For each infraction of these ordinances it is incumbent to sacrifice a sheep, as an indication that the offender is worthy of death.

There is a peculiar custom at Mecca, that if a person engages a house he is obliged to pay a full year's rent, even should but a few weeks remain when the house is taken till the expiry of the twelfth month, which ends the Muhammadan year; and not only so, but when this latter period arrives, the occupier has either to leave the house, or become liable for another year's rent; so that not unfrequently a hapless tenant is compelled to pay two years' rent for the use of a house during the term of but a few weeks. On the occasion of the pilgrimage season, houses are generally hired furnished for a few weeks; but the poorer classes live in "free-houses," built by rich and pious votaries for the benefit of such of their fellow-countrymen as cannot afford either to pay rent or to hire rooms; it not unfrequently happens, however, that the purpose of the founder is defeated, owing to the circumstance that the occupier has to pay the manager for the privilege of living rent-free, and the highest bidder is pretty sure to win the day. Some "free-homes" are reserved for the gentle sex. The principal of these houses belong to the Javanese authorities, the rulers of Haidarabad, Bhopal, etc. The welfare of the various peoples who flock to Mecca is further promoted by the presence of agents charged with the duty of protecting the interests of the respective nations to which they belong. There is also a hospital; but the accommo-



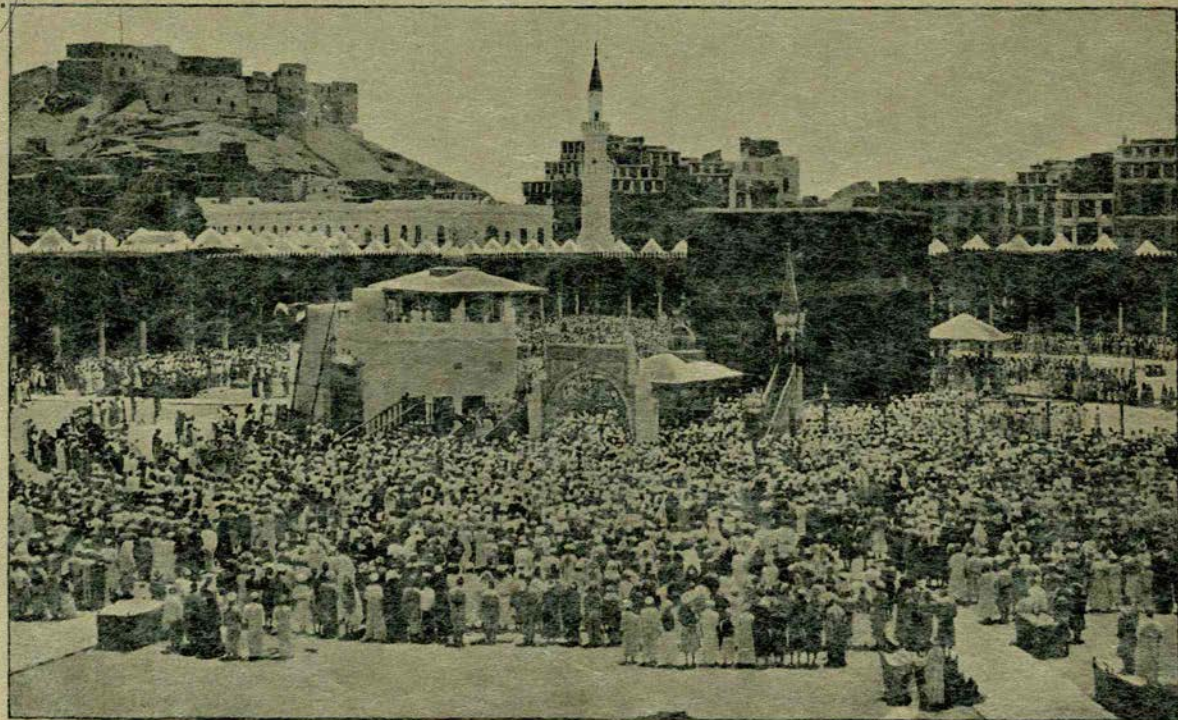
dation is limited, and in spite of every precaution, the condition of the poor is most miserable. When they get ill, scarce a soul cares to attend to the hapless wretches, who cannot at times procure even that necessity of life, water; weak, sick, ill-fed, and houseless, they drag on a miserable existence in the streets, till death puts an end to troubles, which their fellow-creatures are unable or unwilling to assuage.

According, however, to the testimony of the traveller Doughty, it is doubtful whether as a rule, save amongst the richer part of the community, those who secure houses fare much better. His testimony is as follows :—

“The camping ground at Mecca lies too far from the place; the swarm of poor strangers must seek their hired dwelling-chambers in the Holy City, thus many are commonly stowed together in a very narrow room. The most arriving feeble from great journeys, with ill humours increased in their bodies, new and horrible disorders must needs breed among them;—from the Mecca pilgrimage has gone forth many a general pestilence, to the furthest of mankind.”

After the toilet is completed, the pilgrim, turning the face in the direction of Mecca, says aloud some Arabic words, which may be rendered, “I vow this Ihram of Hajj and the Umra to Allah Almighty.” It is also customary at this stage to recite the “Talbiya”—literally translated, it runs thus :—

“Here I am, O Allah! here am I,
No partner hast Thou, here am I,
Verily praise and beneficence are thine, and the kingdom.
No partner hast Thou, here am I.”

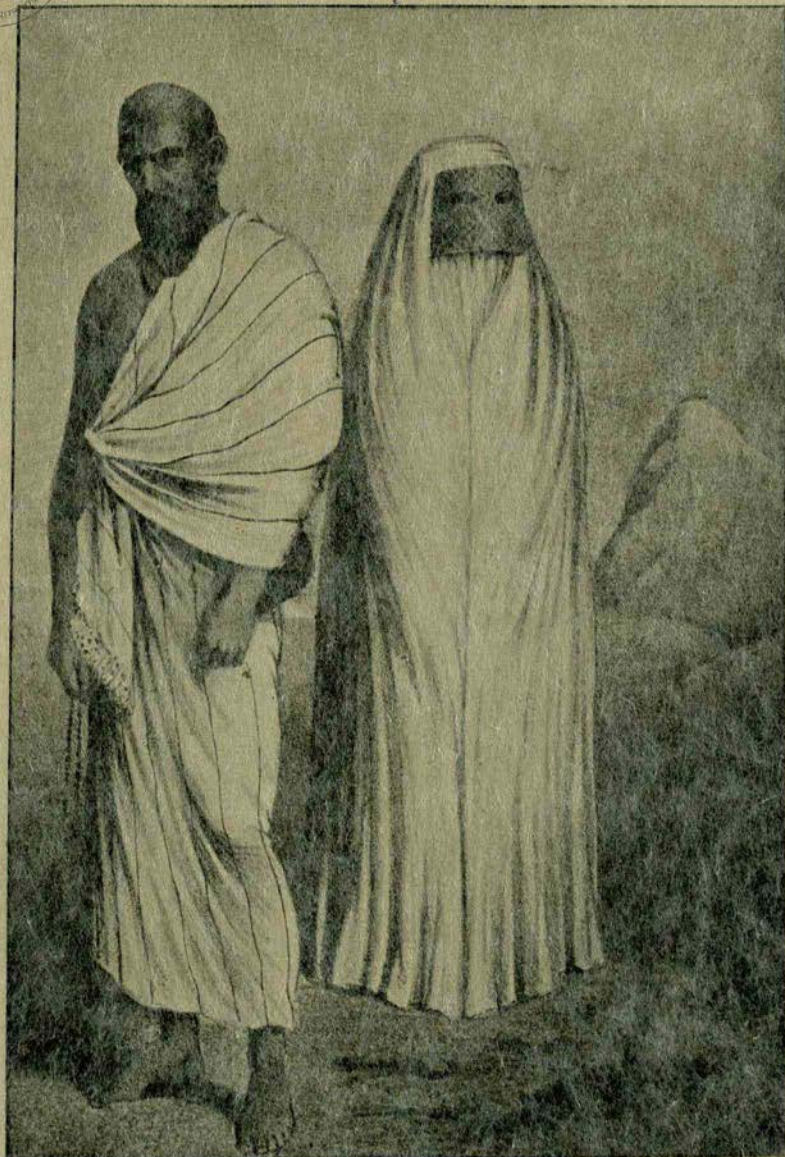


PILGRIMS IN THE TEMPLE OF MECCA.

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PILGRIM DRESS, MALE AND FEMALE.

Immediately on arrival at Mecca the pilgrim performs the legal ablutions. Entering the Holy City by day and on foot, a visit is at once paid to the sacred mosque, taking care that when the glance first alights upon the "Kaba" (Holy of Holies), the following or some similar words are uttered: "O Allah! increase this Thy house in degree and greatness and honour and awfulness, and increase all those who have honoured it and glorified it, the Hajis and Mutamirs [Umra performers], with degree and greatness and honour and dignity." A visit is next paid to the "Black Stone," which is touched with the right hand, and then reverently kissed; that done, the "Kaba" is encompassed seven times. This latter act, called "Tawaf," is performed, commencing on the right and leaving the Holy of Holies on the left, the circuits being made thrice with a quick step or run, and four times at a slow pace. These processions are supposed to take their origin from the motions of the planets. The votary then repairs to the "Maqam Ibrahim," a hallowed and venerated spot in the temple of Mecca, and utters two prayers, after which steps are retraced to the "Black Stone," which is once again devoutly kissed. It should be stated that the devotions are performed silently by day, and aloud at night.

All visitors do not enter the "Kaba"; indeed, there is a tradition that Muhammad himself, on being questioned as to the reason why he had passed the sacred portal, replied: "I have this day done a thing which I wish I had left undone. I have entered the Holy House, and haply some of my people, pilgrims, may not be able to enter therein, and may turn back



grieved in heart ; and, in truth, the command given to me was only to encircle the Kaba, it is not incumbent on any one to enter it." Those, however, who elect to tread the hallowed floor, are mulcted in a nominal fee, equivalent to about four shillings per head, but the charge by no means exhausts the demands on the pilgrim's purse. Moreover, after visiting the sacred precincts a person is bound, amongst other things, never again to walk barefooted, to take up fire with the fingers, or to tell an untruth. The last mentioned is indeed "a consummation devoutly to be wished for," albeit it would deprive, in some cases, an Oriental of "meat and drink and the roof that covers him." It may here be mentioned that the Kaba is opened free to all comers about ten or twelve times in each year, while on other occasions the pilgrims have to collect amongst themselves a sum sufficient to tempt the guardians' cupidity. The mosque itself, there being no doors to the gateway, is open at all times, and the people of Mecca love to boast that at no hour either by day or night is the temple without a votary.

The pilgrim afterwards repairs to the gate of the temple leading to Mount Safa, whence, ascending the hill and raising the cry of "Takbir" (praise to God), it is incumbent to implore pardon for past sins. This done, a descent is made preparatory to a clamber up the hill of Marwa, a proceeding called "As Sai" (running), and repeated several times. The prayer used on this occasion is as follows : "O my Lord, pardon and pity and pass over that sin which Thou knowest : verily Thou knowest what is not known, and verily Thou art the Most Glorious, the Most Generous. O our Lord ! grant us in this world prosperity, and in

the future prosperity, and save us from the punishment of fire." It is usual, in the case of male pilgrims, to run between Safa and Marwa, because Hagar the mother of Ishmael when in these parts is supposed to have sped in haste searching after water to preserve the life of herself and her hapless infant ; but notwithstanding the example thus set by one of their own sex, the women as a rule walk the distance. Some, however, are of opinion that the custom of running arose from the circumstance that on one occasion the infidel Meccans mocked the companions of the Prophet, and said that the climate of Madina had made them weak, whereupon this vigorous method was adopted to disprove the calumny.

The eighth of the twelfth month commences with a ceremony known as "Tarwiya" (carrying water), probably in commemoration of the circumstance that in the pagan period the Arabs used to spend their time in providing themselves with this necessary of life. On this day the worshipper unites with fellow pilgrims in performing the usual services of the Muslim ritual at a spot called Mina, where he stays the night. On the morning of the ninth, a rush is made to Mount Arafat, a holy hill which, says Burton—

"Owes its name and honours to a well-known legend. When our first parents forfeited heaven by eating wheat, which deprived them of their primeval purity, they were cast down upon earth. The serpent descended at Ispahan, the peacock at Kabul, Satan at Bilbays (others say Sennar or Sistan), Eve upon Arafat, and Adam at Ceylon. The latter, determining to seek his wife, began a journey to which earth owes its present mottled appearance. Wherever our first father placed his foot—which was large—a town afterwards arose, while between the strides will always be a

'country.' Wandering for many years he came to the mountain of mercy, where our common mother was continually calling upon his name, and their recognition gave the place the name of Arafat. Upon its summit Adam, instructed by the archangel, erected a 'Madah,' or place of prayer; and between the spot and the 'Nimra' Mosque the pair abode till death. Others declare that after recognition the first pair returned to India, whence for forty-four years in succession they visited the Holy City at pilgrimage time."

At Mount Arafat, after first performing early worship at the time of morn, when "a man cannot see his neighbour's face," the votary on arrival says two prayers with the Imam (priest), and hears the "Khutba" or sermon (which generally lasts three hours!) the preacher all the while holding in his left hand a short staff, probably emblematical of the early days of Islam, when a sword was carried as a protection against surprise. Those present appear before the priest in ordinary clothes, the "Ihram" being laid aside for the occasion. This act of devotion is so all-important, that if the luckless pilgrim be too late to listen to the homily the labour of the journey is irretrievably lost. There must also be abundant supplication, while they who repeat 11,000 times the chapter of the Quran commencing, "Say He is our God," will obtain from Allah all that is desired!

When the sermon is finished the votary waits till sunset, preparatory to a visit to the Holy Hill. It is thought meritorious to accelerate the pace on quitting the mountain of Eve, and a strange race therefore ensues, known as "the pushing from Arafat." It may well be imagined that a huge camp three or four miles long and from one to two miles in breadth cannot pass through a comparatively narrow gorge without affrays occurring, and on some occasions as many as



200 lives have been lost. It is a truly remarkable scene; innumerable torches are lighted, twenty-four being carried by the grandees, soldiers fire their muskets, martial bands play, sky-rockets are thrown into the air, and all the while the "Hajj" proceeds at a quick pace in the greatest disorder, amidst a deafening clamour, through the Pass of Mazaumain *en route* to Muzdalifa, at which latter place each pilgrim picks up several small pebbles, and repeats the sunset and evening prayers, after his work is done for the night.

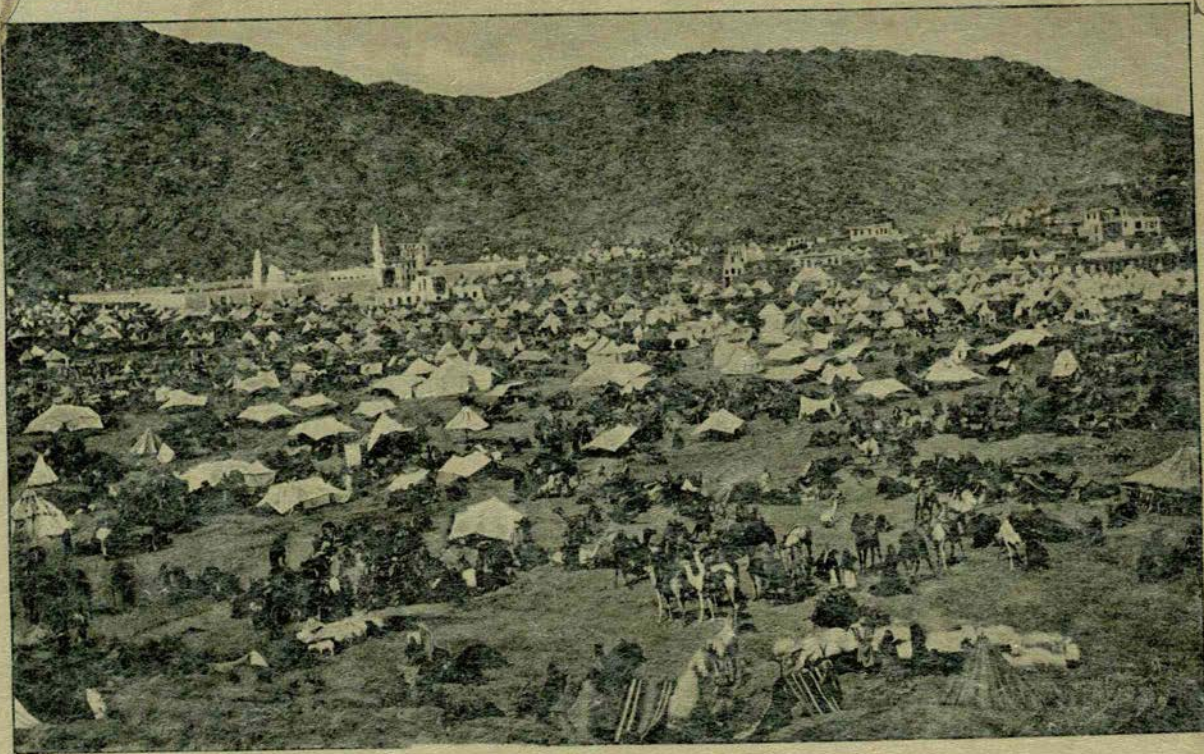
The next morning (the tenth day of the twelfth month) or third day of the pilgrimage, is the great "day of days," distinguished in the East by several names. The Turks call it "the sacrifice of Bayram"; to the Indians it is known as "the kine fête"; while the Arabs designate it indifferently, "the feast of sacrifice," "the feast of the forenoon," and "the great feast"—the last mentioned being perhaps most commonly in use.

At an early hour the pilgrim proceeds to Mina, and repairs at once in succession to three places indicated by a like number of pillars, at each of which spots he takes one of the seven small stones brought from Muzdalifa, and having repeated a particular prayer over the same, and blown upon it, he throws it at a pillar. When the largest is reached, the pilgrim exclaims as he casts the pebble, "In the name of Allah—Allah is Almighty—I do this in hatred of the Fiend and his shame." This action is repeated till all the stones are used. This curious custom, known as "the throwing of the pebbles," is supposed to have its origin in the circumstance that once upon a time

the devil, in the shape of an elderly Shaikh, appeared successively to Adam, Abraham, and Ishmael, but was driven back by the simple process, inculcated by the Angel Gabriel, of throwing stones about the size of a bean, a mode of exorcism fatal to the wiles of the enemy of mankind. The scene of these adventures is marked by pillars, one of which bears the characteristic appellation, "the Great Satan." Others incline to the view that Abraham, meeting the devil in this place, and being disturbed thereby in his devotions, and tempted to disobedience in the contemplated sacrifice of his son, was commanded by God to drive away the Fiend with stones. The "Great Satan" is a dwarf buttress of rude masonry about eight feet high by ten and a half broad, placed against a rough wall of stones at the Meccan entrance to Mina. As each devotee strives to get as near to this pillar as possible before casting a stone thereat, fights and quarrels are of frequent occurrence, and many a broken limb or injured head betokens the pious zeal of the unhappy worshipper, whom no danger or difficulty can deter from carrying out to the letter the injunctions of the Prophet.

This dangerous ceremony finished, the pilgrim performs the usual sacrifice of the "feast of the forenoon." This is perhaps the most revolting spectacle which can well be pictured; thousands of animals are slaughtered in "the Devil's Punch Bowl," the number being variously estimated at from 80,000 to 200,000; the entrails are then cast about the valley in every direction, where they remain to rot and putrefy in the sun; the effluvia, as may be supposed, passes imagination. In the midst of

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THE DEVIL'S PUNCH-BOWL AT MINA.

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this loathsome scene may be beheld poor Hajjis collecting morsels of flesh with greedy avidity, while negroes and Indians not infrequently employ themselves in cutting the meat into slices and drying it for their travelling provision. Such are the horrors of the valley of Mina : a spot so wonderful that it is said occasionally to extend itself so as to provide room for the votaries present at the ceremonies of which it is annually the scene, while orthodox Muslims further assure us that vultures never carry off the slaughtered flesh, but piously leave it for the destitute but zealous pilgrims ; not even a fly, too, will settle upon food sanctified to the use of religion. Unhappily the testimony of travellers conflicts with the truth of these miracles, which exist but in the imagination. It may be added that of late years provision is made for the burial of the carcasses instead of their being allowed to putrefy and fester on the surface of the ground.

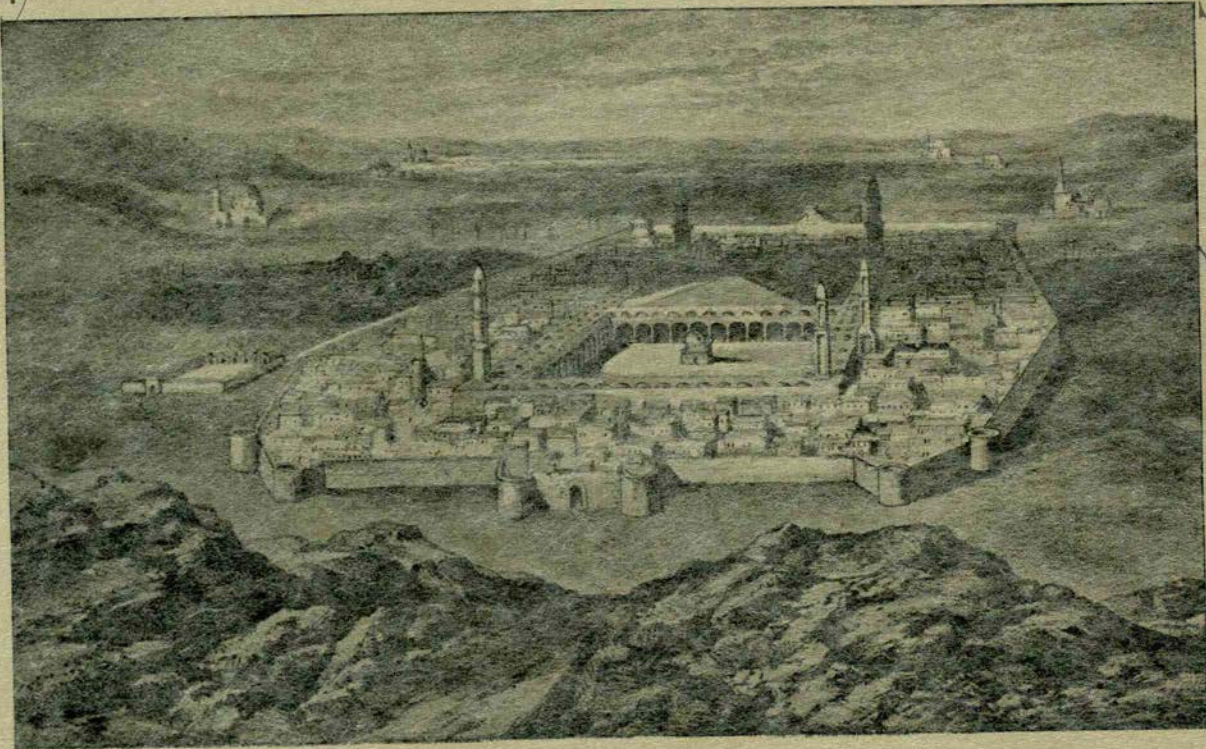
This slaughter of an animal without spot or blemish is supposed to commemorate the sacrifice of Ishmael by Abraham, hence the name (sacrifice) which it bears. It may be here explained that it is the commonly received opinion amongst the Muhammadans that the son whom the Patriarch offered was Ishmael not Isaac. Muslim commentators also assert that the "Friend of God" went so far as to draw the knife with all his strength across the lad's throat, but was miraculously hindered from hurting him. As regards the victim, some suppose it to have been a ram—the very same creature indeed which Abel sacrificed—this said animal having been brought for the occasion from



Paradise. Others are of opinion that it was a wild goat, the horns of which were afterwards hung up on the spout of the Kaba, where they remained till the building was consumed by fire.

The votary now gets shaved and the nails pared; the religious garb is then removed and the "Hajj" is ended, the weary zealot being allowed a well-earned rest at Mecca during the ensuing three days, known as "the days of drying up," *i.e.*, the blood of the sacrifice. Before, however, leaving Mecca, the pilgrims should once more perform the circuit round the "Kaba," and throw seven stones at each of the sacred pillars. The total number of stones thrown differs somewhat among the various sects. The Shafis use forty-nine, *viz.*, seven on the tenth day of the month, seven at each of the three pillars (total twenty-one) on the eleventh day, and the same on the twelfth day. The Hanafis further throw twenty-one stones on the thirteenth of the month, thus raising the number to seventy. The first seven pebbles *must* be collected at Muzdalifa, but the rest may be taken from the Mina valley; in any case, however, each stone should be washed seven times prior to its being thrown, and there must be a total of *not less* than seven for each pillar. The Hanafis attempt to approach as near as possible to the pillar, while the Shafis are allowed more latitude, provided they do not exceed a limit of five cubits.

Ordinary pilgrims remain at Mecca from ten to fifteen days after the completion of all the requisite ceremonial. Some, however, stay for several months, while others again dwell there for years; but residence at the Holy City is not encouraged by



MADINA.

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Muhammadan authorities, nominally on the ground that it tends to lessen the respect due to the house of God; in reality, however, the difficulty of sojourning for any lengthened period in a town so ill calculated to support a large population is probably the true cause of the objections raised against such a pious proceeding as remaining constantly in sight of the Holy of Holies.

After the pilgrimage is finished, a certain amount of time is consumed in collecting mementos of the "Hajj"; these are for the most part pieces of wood off the tree called "Pilu," which are well adapted for cleaning the teeth. "Lif," a kind of grass like silk thread; white, black, and red antimony for the eyelids; barley of the species eaten by the Prophet, commonly grown in the valleys about Mecca and Madina; and dates from the latter city. After all these arrangements are completed, many of the Hajis betake themselves to the mosque of the Prophet at Madina; this act of piety is a practice of faith, and the most effectual way of drawing near to Allah through His messenger Muhammad; though highly meritorious, it is nevertheless a voluntary undertaking, the choice being left to the individual's free will.

The mosque of the Prophet at Madina is built on much the same plan as that at Mecca, though the dimensions are considerably smaller, the edifice being but 290 feet in length, and 229 in breadth. A minute description of the building scarcely seems necessary; but it would not be possible to omit mention of the "Hujra," or sacred enclosure, a square building of black stones, supported by two pillars, in the interior



of which structure are, it is alleged, the tombs of Muhammad and his two earliest friends and immediate successors, Abu Bakr and Omar. In front of these sacred objects of veneration a curtain is drawn to the height of at least thirty feet ; there is also a small gate always kept shut, no person being permitted under any pretence to enter within the holy precincts except the chief eunuchs, who take care of the place, and who at night put on the new curtains, which latter are sent from Constantinople whenever the old covering is decayed (according to some authorities this happens about once in six years), or when a new Sultan ascends the throne. The old veils are sent to Constantinople, and serve to cover the tombs of the Sultans and princes.

The temple was founded by Muhammad himself, who erected a small chapel on the spot where his camel had first rested in the town ; this building was made of mud walls, with a roof of palm leaves, supported by pillars composed of the stems of the same description of tree. During the first century and a half after his death, the edifice was enlarged by successive Khalifs, till it attained a considerable size and corresponding splendour. From A.D. 776 till A.D. 1256 the structure remained unaltered ; but in the latter year the mosque caught fire, and was burnt to the ground, a calamity which occurred again in A.D. 1481, this time owing to its having been struck by lightning. The havoc was complete, the interior of the "Hujra" being the only portion which escaped destruction. The mosque, as it now stands, was built in A.D. 1486 by Qaid Bey, King of Egypt, who sent 300 workmen from Cairo for that purpose ; but

so great was the debris of the former building that it was with the greatest difficulty the original place of the Prophet's tomb could be ascertained.

The ceremonies on visiting them osque are as follows :—

Before entering the town the pilgrim purifies himself with total ablution, rubbing his body, if possible, with perfumes. Arrived in sight of the dome he utters some pious ejaculations, after which the "cicerone," leads him to the gate known as "Babu's Salam," the threshold of which must be passed with the right foot foremost, a custom general as regards all mosques, but especially insisted upon at Madina. Reciting some prayers as he walks, the votary then makes his way to a particular spot, where he utters a short intercession and salutes the mosque with four prostrations, repeating two short chapters of the Quran, viz., the 109th, entitled "The Unbelievers," and the 112th, which proclaims the Unity of God. The pilgrim now makes his way to the "Hujra," taking his stand beneath the western window, where, with arms half raised, he addresses his invocations to Muhammad, recapitulating as many as he can recollect of the ninety appellations by which the Prophet is characterised, and prefixing to each a few words equivalent to "I salute thee." Next, intercession is made to heaven on behalf of all those relatives and friends for whom it is considered desirable to pray, and finally a charitable hope is expressed that God will "destroy our enemies, and may the torments of hell fire be their lot." It is in consequence of this custom that letters addressed to the people of Madina invariably conclude with a



request that the writer's name may be mentioned at the Prophet's tomb.

After a few minutes spent in pressing the head close against the window in silent adoration, the visitor steps back and performs a prayer of four prostrations under a neighbouring colonnade; he then approaches the second window, on the same side, said to face the tomb of Abu Bakr, and repeats the procedure adopted on the first occasion. So also as regards the window where Omar is supposed to be buried. This done, the pilgrim betakes himself to another corner of the building, where the tomb of the daughter of Muhammad is situated; here, after four prostrations, a prayer is addressed to the "bright Fatima." Retracing his steps to the porch of departure, a prayer is uttered as a salutation to the Deity on leaving the mosque. This completes the ceremony, which lasts about twenty minutes, and the votary is then at liberty to withdraw, not, however, without having paid his fee to the numerous individuals—alike men and women—who sit with handkerchiefs spread out to receive the gifts of the Faithful.

According to Burekhardt, "the ceremonies may be repeated as often as the visitor wishes; but few perform them all, except on arriving at Madina, and when on the point of departing. It is a general practice, however, to go every day at least once to the window opposite Muhammad's tomb, and recite there a short prayer. Many persons do it whenever they enter the mosque. It is also a rule never to sit down in the mosque for any of the usual daily prayers, without having previously addressed an invocation to the Prophet, with uplifted hands, and the face turned towards his tomb. A similar practice is prevalent in many other mosques in the East, which contain the tomb of a saint. The



Muslim divines affirm that prayers recited in the mosque of Madina are peculiarly acceptable to the Deity, and incite the Faithful to perform this pilgrimage by telling them that one prayer said in sight of the "Hujra" is as efficacious as one thousand said in any other mosque except that of Mecca."

One peculiarity at Madina must not escape mention, to wit, that there are placed at the pulpit and in one or two other places in the mosque large wax candles sent from Constantinople; these, which are as thick as a man's body, and twelve feet high, are lighted in the evening by means of a ladder placed near them. The doors of the building are closed about three hours after sunset, and opened about an hour subsequent to dawn; but those who wish to pray all night can easily obtain permission from the eunuch in charge, who sleeps near the "Hujra." During the ninth month of the year the mosque is kept open all night. It may be added that the whole charge of the sacred building is entrusted to about forty or fifty eunuchs, who are much respected in Madina, assuming in consequence airs of great importance—indeed, when they pass through the bazaar it is customary for persons to kiss the guardians' hands. They have large stipends, which are sent annually from Constantinople by the Syrian caravan, and they also share in all the donations made to the mosque, while, in addition, they expect presents from every rich pilgrim, as well as fees from visitors to the "Hujra." These unfortunate creatures live together in one of the best quarters of the city, and their houses are said to be furnished in the most costly and luxurious manner. Another distinctive peculiarity, also, attaches to Madina—Burckhardt's



remarks in allusion to it are at once instructive and interesting.

"The mosque at Mecca is visited daily by female Hajis, who have their own station assigned to them. At Madina, on the contrary, it is thought very indecorous in women to enter the mosque. Those who come here from foreign parts visit the tomb during the night after the last prayer, while the women resident in the town hardly ever venture to pass the threshold; my old landlady, who had lived close to it for fifty years, assured me that she had been only once in her life within its precincts, and that females of a low character only are daring enough to perform their prayers there. In general, women are seldom seen in the mosques in the East, although free access is not forbidden. A few are sometimes met in the most holy temples, as that of 'Azhar' at Cairo, where they offer up their thanks to Providence for any favour which they may have taken a vow thus to acknowledge. Even in their houses the women seldom pray, except devout old ladies, and it is remarked as an extraordinary accomplishment in a woman if she knows her prayers well, and has got by heart some chapters of the Quran, women being considered in the East as inferior creatures, to whom some learned commentators on the Quran deny even the entrance into Paradise; * their husbands care little about their strict observance of religious rites, and many of them even dislike it, because it raises them nearer to a level with themselves, and it is remarked that the woman makes a bad wife who can once claim the respect to which she is entitled by the regular reading of prayers."

Last, but perhaps not least, amongst the peculiarities of Madina, are the millions of insects of the most irritating description, who are only too happy to transfer their allegiance to any devout pilgrims who visit the mosque, be they rich or be they poor, for these creatures are no respecters of persons; nor does the evil end here, for the votary of necessity transfers these plagues to the lodging-houses which there swarm with vermin.

* This, as has been previously explained, is a libel upon Islam.



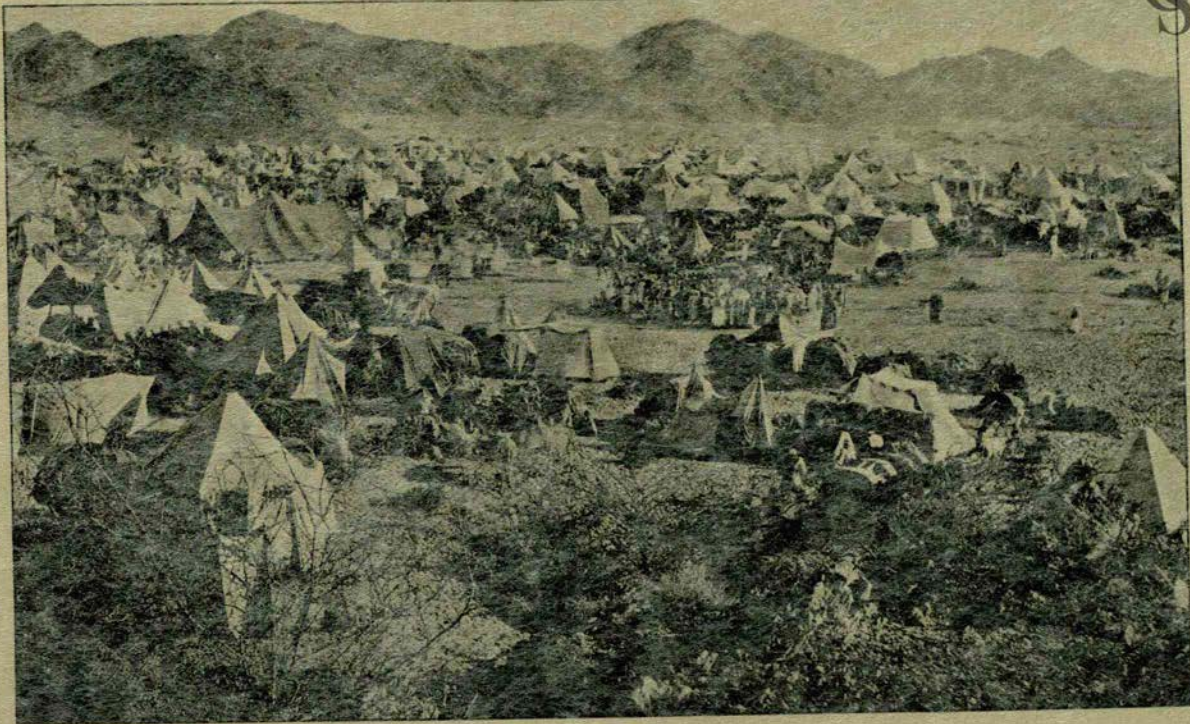
Grandeess and persons of wealth make the journey to Mecca with a numerous array of servants and attendants, well supplied with all the good things of this world; but the less pretentious and the humbler classes form companies of from fifteen to twenty persons, who travel together, thereby securing their safety, and saving their pockets. The whole cavalcade then generally makes a contract with some one to supply the caravan with animals as well as food and stores, the sum being stipulated before the start is commenced. Some three or four months prior to the period of the pilgrimage, these *entrepreneurs*, many of whom amass considerable fortunes, repair to the various villages and announce the approaching departure of the votaries: this is done by beat of drum, a sort of religious chant being sung at the same time, exhorting all faithful and pious Muslims to obey the injunctions of the Prophet. The principal gathering of pilgrims, known as the Syrian Caravan, sets out from Constantinople on the 12th of the seventh month, and collects the votaries of northern Asia in its passage through Anatolia and Syria, until it reaches Damascus, where it remains for several weeks, being placed under the charge of the Pasha of the Province, who, in virtue of the duties which fall to his share, assumes the title and dignity of "Chief of the Hajj." As the early Khalifs for many years discharged personally this high and important office, and placed themselves at the head of the pilgrims, it may well be imagined that this position is at once respected and coveted; nor is it cause for astonishment that in such circumstances the Pasha of Damascus is surrounded with considerable pomp when



he commences to march with the pilgrims. There are generally a large number of officers and soldiers clad in coats of mail, or covered with the skins of tigers, some carrying shields and quivers decked with silver, or it may be gold, and occasionally even with precious stones: while others bear lances and pikes, either gilt or silvered, as the case may be, and ornamented with streamers. The grandees of the country, as well as the citizens and common people of the town, accompany the caravan, bestowing pious wishes for the auspicious termination of the journey, while at every station caravanserais and public fountains have been constructed by former Sultans to accommodate it on its passage, which for some stages is attended with continual festivities and rejoicings. But at Damascus it is necessary to make arrangements for a thirty days' journey across the desert to Madina, and the animals which carry the burdens thus far have to be changed, since the Anatolian camel is not able to bear the fatigues of such a journey. This, however, presents no difficulty, seeing that almost every town in the eastern part of Syria furnishes beasts for the purpose; these latter are, of necessity, very numerous, seeing that they have to carry not only water and provisions for the "Hajis" and soldiers, their horses, and the spare animals brought to supply such as may fail on the road, but also daily food for the camels themselves, as well as provisions which are stored in repositories on the route to provide a supply for the return journey. It has been asserted that, on one occasion, when the mother of the last of the Abbasides performed the pilgrimage, in A.D. 1233, her caravan



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PILGRIMS IN CAMP.

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was composed of 120,000 camels. It is also related that it took 900 camels to transport the wardrobe of Sulaiman Ibn Abdul Malik (A.D. 715). But far eclipsing these was the pilgrimage of a Sultan of Egypt in A.D. 1319, when 500 camels were hired to convey sweetmeats and confectionery alone, and 280 were laden with pomegranates, almonds, and other fruits, while the travelling larder could boast of 1000 geese and 3000 fowls! Truly might this be termed pilgrimage made easy! The splendour of the cavalcade is subsequently enhanced by the presence of the Pasha of Tripoli, and minor officials, at the head of a large body of troops for the protection of the caravan, lest it should be molested by brigands, more especially in the deserts of Syria and Arabia. On more than one occasion, notwithstanding all these precautions, the pilgrims have been attacked and robbed, sometimes even massacred, by the Nomad tribes, through whose regions they had to pass; but as such calamities are more sorely felt by the nation at large than even the defeat of their troops in war, the authorities are perforce compelled to take every pains to ensure, as far as possible, the safety of the pilgrims, who are escorted till within three stages from Madina.

The journey is performed between three o'clock in the afternoon and an hour or two after sunrise on the following day, torches being lighted at night. The Bedouins, however, who carry the provisions for the troops, travel only by day, and in advance of the caravan, the encampment of which they pass in the morning, being in turn overtaken by the latter on the following night at their own resting-place. The

journey with these tribes, though less fatiguing, as ensuring a night's rest, is seldom attempted, owing to the questionable character which the children of the desert enjoy in the East.

At every watering-place on the route there is a small castle with a large tank attached to it, at which the camels water. These buildings are inhabited by a few persons, who remain there the whole year, to protect the provisions made over to their charge. At the watering-places which belong to the Bedouins, the Shaikhs of the tribes meet the caravan and receive the accustomed tribute. Water is procurable on the route, the stations being nowhere more distant than eleven or twelve hours' march; while in winter pools of rain-water are frequently found. Pilgrims who travel with "litters," or on commodious camel-saddles, suffer comparatively little inconvenience; but the poorer classes, who follow the caravan on foot, often die on the road from exhaustion and fatigue.

The Egyptian caravan, which assembles near Cairo on the 25th of the tenth month, and starts on the 27th of that month, is under the same regulations as the Syrian cavalcade, but is composed solely of Egyptians. The journey, which occupies thirty-seven days, is along the shore of the Red Sea, and leads through the territories of wild and warlike tribes of Bedouins, who not unfrequently attack the caravan. The watering-places also are much fewer than on the Damascus route—three days occasionally intervening between the wells, which are, moreover, seldom copious, and often brackish. So dangerous, indeed, is this route, that on one occasion, in 1814, the pilgrims took the route *viâ* Suez, leaving the Egyptian caravan com-



posed solely of soldiers. It is sometimes accompanied by parties of public women and dancing girls, whose tents and equipage are generally amongst the most splendid in the caravan. Female "Hajis," of a similar class, are also to be found in the Syrian caravan. Both the great cavalcades from Constantinople and Cairo return from Mecca on 23rd of the twelfth month, after a stay of some days in the Holy City.

One custom, peculiar to both nations, remains to be noticed—the procession of the "Mahmil." This term, which means "that by which anything is supported," is universally applied in the East to the litter which accompanies the pilgrims to Mecca. Not infrequently, however, and with reason, it is used to designate the camel which bears the burden in question.

It is composed of a square skeleton frame of wood, with a pyramidal top, and has a covering of black brocade, richly worked with inscriptions and ornamental embroidery in gold, in some parts upon a ground of green or red silk, and bordered with a fringe of silk, with tassels, surmounted by silver balls. Its covering is not always made after the same pattern with regard to the decorations, being sometimes a fine silk brocade, adorned with ostrich feathers. But generally, if not invariably, on the upper part of the front, a view of the temple of Mecca is worked in gold, and over it the Sultan's cipher. As a rule, it contains nothing in the interior, but has two copies of the Quran attached externally at the top—one a small scroll, and the other in the usual form of a book, also small, each enclosed in a case of gilt silver. The



Egyptian Mahmil, however, in place of the two copies of the Quran attached to the cover, has a small book of prayer, and some charms packed within the litter. The five balls, with crescents, which ornament the Mahmil are of gilt silver. The whole is borne by a fine tall camel, which is generally indulged with exemption from every kind of labour during the remainder of its life. On the line the Mahmil is stripped of its embroidered cover, the frame of wood being carried on a camel's back. Even the gilt silver balls and crescent are exchanged for similar articles in brass.

The most commonly accepted version as to the origin of the procession of the Mahmil is, that about the middle of the thirteenth century a beautiful Turkish female slave, after the death of the ruler of Egypt, whom she had married, caused herself to be acknowledged as queen of that kingdom, and performed the pilgrimage in a magnificent covered litter borne by a camel. After this, for several successive years, her empty litter accompanied the caravan merely for the sake of State; hence succeeding princes of Egypt sent with each year's caravan of pilgrims a Mahmil, as an emblem of royalty. This legend would not in any case apply to the Turkish cavalcade which starts from Constantinople.

Burckhardt believes the custom to have arisen from the circumstance that the Bedouins from time immemorial were in the habit of carrying banners in battle, a practice which gave rise to the idea of a Mahmil, which indeed they most resemble. D'Ohsson, on the other hand, is of opinion that the custom is intended to perpetuate the memory of the camel upon



which the Prophet of Arabia used to travel, and on which a species of throne was erected, from which latter he was wont to dispense justice to the people. Burckhardt and Burton, however, demur to this view, and are not disposed to attach any peculiar sanctity to what they are led to think is a mere act of regal state. The point some time since (A.D. 1882) assumed considerable importance, owing to the circumstance that the British troops in Egypt were present at the ceremony, which took place at Cairo, on the occasion of the departure of the "Mahmil," and their presence evoked much criticism on the part of a section of the public of this country, while, to add to the difficulties with which the case was surrounded, the procession of the "Kiswa" took place on this occasion simultaneously with that of the "Mahmil," in consequence of the disturbed state of the country, which rendered impracticable its departure at the proper date.

The day of the departure of "Mahmil" from Constantinople is a sort of religious fête. The ceremony on this occasion is very quaint and merits notice. The representative of the Sultan repairs at the head of a great cortège to the palace to receive the orders of his monarch, as well as the "Mahmil" and treasure. The sovereign seats himself under a great, gaily decked pavilion in the middle of a vast corridor adjoining the portion of the palace set apart for the ladies. After this the Imams of the Imperial mosques and other high personages are introduced and form a semicircle around His Majesty, sitting on small rugs placed upon the larger carpet, which covers the floor of the pavilion. At their head is one of the



fourteen shaikhs of the Imperial mosques, who enjoy the honour alternately every year, according to seniority. The dignitary whose turn it is to take the lead commences by chanting different songs in praise of the Prophet (the other prelates joining him from time to time), and finishes with good wishes for His Majesty's health. On the termination of this part of the ceremony the principal members of the body of black eunuchs present themselves in the midst of the court with a camel magnificently draped, having a silver chain round its neck. An officer then advances and, placing his hand on the camel, kisses the latter respectfully. This done he leads the animal about before the Sultan, after which he consigns it to the charge of the functionary destined to take it *en route* to Mecca, who is thereupon decorated with a vest of honour; while the first-mentioned officer also receives from the grand master of the ceremonies a sable fur with a gold-cloth vest. The treasure is then loaded upon eight mules, of whom five carry cases decorated with green velvet. The documents relating to the distribution of the money annually sent by the Sultan for the support of the holy mosque, said to amount to upwards of £70,000, are then sealed and placed, in the presence of the Sultan, in the hands of the leader of the cortège. After these preliminaries are finished, the Chief Chancellor of the Empire produces a letter from the Sultan to the Grand Sharif of Mecca, which, too, is handed with great state to the attendant in charge of the "Mahmil." All is now completed, and the latter personage carries the Sultan's letter in a gold-cloth purse, as far as the second door of the palace, accompanied the while to



the precincts of the first court by a high officer of state, the compliment being paid rather to the "Mahmil" than to the man. All the prelates now follow the cavalcade, which marches thence through the streets of Constantinople, presenting a most extraordinary and imposing sight. First of all there are the numerous functionaries of dignity and importance in full uniform, both preceding and coming after the camel, which, it may be added, is followed by a second to replace the first in case of accident, as also by eight mules laden with treasure. After this sedate and serious procession there follows a body of buffoons and jesters playing antics and making fun to indicate their joy at the approaching pilgrimage. The procession is also accompanied by numerous mules carrying peculiar-looking boxes, of various shapes and sizes, decorated with banners and feathers. These animals laden with treasure are conveyed in a galley to the Asiatic side of the water, but the camels are stripped of their ornaments on the quay and led back without any ceremony to the palace, where they are carefully tended. They are not taken to Mecca, for fear they should succumb to the fatigues of so long a journey, their place being supplied at the sacred city by two others, supposed to have descended from the animal which carried the Prophet. Of these one is kept in Syria by the Pasha of Damascus, who sends it every year to Mecca; the other is sent from Egypt by one of the Beys of the province charged with the care of the pilgrims.

A similar procession takes place at Cairo when the "Mahmil" passes through the metropolis. This usually happens about the 23rd of the tenth month,

though the final departure of the caravan does not occur till the 27th of that month. For the first time, probably, in the history of Muhammadanism, the cavalcade in the autumn of 1882, instead of journeying the usual caravan route through the desert, went by special train to Suez, and thence by steamer to Jedda.

The Persian caravan sets out from Baghdad *via* Aleppo and Damascus, but the pilgrims being "sectaries" (Shias), and in many cases men of property, it is apt to suffer so much molestation and imposition during the route, that great numbers of the people go by sea, embarking at Bussora for Mocha, where, if the wind be favourable, they go to Jedda, if not they form themselves into a caravan, and come by land along the coast of Yaman. Sometimes they swell the numbers of the Syrian caravan; from which they are, however, easily distinguishable, owing to the circumstance that their camel-drivers hail from Baghdad. Pilgrims from the out-of-the-way regions of Persia take nearly twelve months to complete the pilgrimage; and Doughty in his "Travels in Arabia Deserta" tells of a man who was in every year eleven in the twelve months "footing upon the great road." The Persians being heretics, who conceal their doctrine during the "Hajj," were not always permitted to come to the Holy City. "In A.D. 1634," writes Burckhardt, "a few years after the temple of Mecca had been rebuilt, Sultan Murad IV. commanded that no Persian of the sect of Ali (Shias) should be allowed to perform the pilgrimage or enter the house of God. This prohibition was complied with for several years, but the money expended by the Persians soon re-opened the way



to Arafat, and the Kaba." It is said that in A.D. 1625 a sectary of Ali was impaled alive at Mecca because he would not "abjure his creed." Failing a pilgrimage to Mecca, where an outward manifestation of respect to the memory of the first Khalifs is rigorously enforced, the mass of the population of Persia content themselves with a visit to the sepulchres of Ali and his son Husain, whose remains are deposited respectively at Najaf, near Kufa, and Karbala, or to the tomb of the Imam Ali Riza at Mashhad. When a Persian journeys to the Holy City he not unfrequently contrives on entering the mosque to pollute the tombs of the detested Khalifs Abu Bakr and Omar, "an act of foolish fanaticism which has cost many an innocent life, for on such occasions the Arabs seize their sabres, and cut down every Persian they see"; in any case rarely do the Shia votaries escape without an unmerciful beating at the hands of their Sunni rivals. To avoid these dangers the Shias deem themselves entitled to put in practice a pious fraud, and pass themselves off for Sunnis, an act of hypocrisy which the latter severely condemn as unworthy of true followers of the Prophet of Arabia.

In former times there used to be a Maghrabi caravan, starting from Morocco and proceeding by way of Tunis and Tripoli to Alexandria and thence to Cairo, after which it followed the common pilgrim route; but for many years this caravan has ceased to be regular, and pilgrims from Barbary usually proceed by sea to Alexandria and Jedda, in parties of from 50 to 100 at a time.

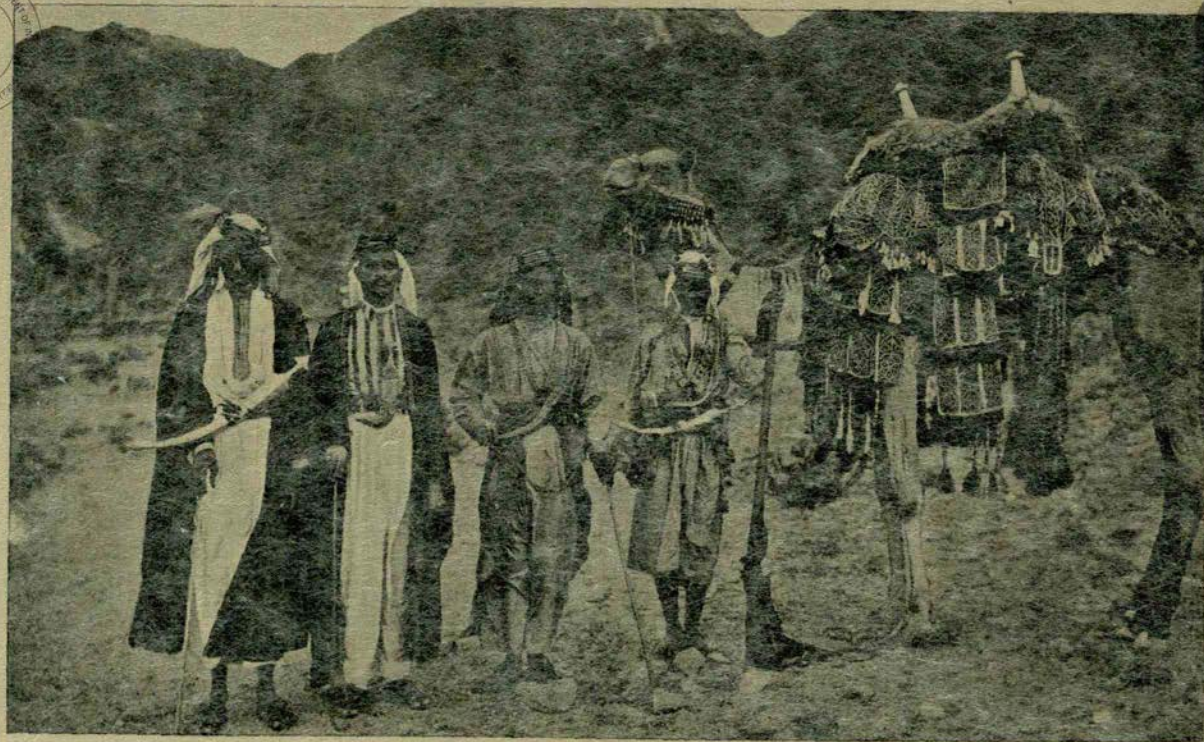
There are minor caravans, which ordinarily come when the roads are open, and the country is tranquil;



but they are from time to time discontinued, and need not be more than mentioned: such as the Yaman caravan, which either starts from Sada in Yaman, and takes its course along the mountains to Tayif and Mecca, or follows a line along the coast. Now and again also small parties of pilgrims, consisting of Indians, Persians, and Arab beggars, arrive in the Hijaz by way of Muskat and Najd.

Of all the poor pilgrims who annually repair to the sacred cities of Arabia, none bear a higher name than the negroes who come *viâ* Massowa, Suakim, and Cosseir. A most industrious class of men, some employ themselves as porters, labourers, or water-carriers, while others make small hearths of clay, painted with yellow and red, which they sell to the pilgrims, who boil their coffee-pots upon them. Many again manufacture small baskets, and mats of date leaves, or prepare an intoxicating drink called "Buza." They generally manage during their stay in the Hijaz to scrape together a small sum of money which enables them, on their return, to start some slight venture on their own account.

When once the pilgrims reach the confines of Arabia they are under the care of the Grand Sharif of Mecca, who is supposed to be answerable for them, a regulation which is perhaps more honoured in the breach than in the observance. This worthy, who enjoys entire religious power in the Hijaz, is appointed by the Sultan of Turkey; but the latter, in view of the dignity being nominally hereditary, generally confines his selection to members of two powerful families. On his attaining office the Grand Sharif is invested with a gold embroidered mantle edged with marten



MECCAN CHIEFS WITH CAMEL AND ATTENDANT.

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[To face p. 304.]

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sable, which, together with a diploma of creation, the Sultan sends from Constantinople. This ceremony used for many years to be repeated annually, but it is believed that the custom has fallen into disuse. This high dignitary, who is clad in white, is always distinguishable by a peculiar turban of the same colour, ornamented with large tufts, the gold threads of which hang down upon the shoulders. His only symbol of office is a large green satin umbrella, carried by an attendant. His salary, which is paid by the Sultan, is nominally £15,000 per annum, but it is open to question whether this amount ever really reaches the Grand Sharif's pocket.

The secular authority centres chiefly in the Pasha of Jedda, who, in common with the governor of Madina, bears the title of "Governor of the Holy Sanctuary." As might be supposed, the secular and sacred officers clash, and the two rivals "thwart each other on all possible occasions, quarrels are bitter and endless, there is no government, and the vessel of state is in danger of being water-logged in consequence of the squabbling between her two captains." Such is the testimony of Burton, founded upon personal experience on the spot.

Pilgrims of the better class generally come by land. These pass the interval before the "Hajj" pleasantly enough, living together in a state of freedom and equality. They keep but few, if any, servants, and divide amongst themselves the various duties of daily life. They are to be seen in scores reading the Quran, smoking in the streets or coffee-houses, praying or conversing in the mosque in full pride of being near the holy shrine, and in pleasurable

anticipation of adding to their names in due course the auspicious title of "Haji."

Few pilgrims, except mendicants, arrive without bringing some production of their respective countries for disposal, the profits on the sale of which diminish, to some extent, the heavy expenses of the journey to Mecca. The Maghrabis, for instance, bring their red bonnets and woollen cloaks; the European Turks shoes and slippers, hardware, and embroidered stuffs, sweetmeats, amber trinkets of European manufacture, knit silk purses, etc.; their kinsmen from Anatolia sell carpets, silks, and Angora shawls; the Persians deal in Kashmir shawls and large silk handkerchiefs; the Afghans barter tooth-brushes made of the spongy boughs of a tree growing in Bokhara, beads of a yellow soap-stone, and plain, coarse shawls manufactured in their own country; the Indians display the numerous productions of their rich and extensive region; the people of Yaman provide snakes for the Persian pipes, sandals, and numerous other works in leather; while the Africans trade in various articles adapted to the wants of their nation. The wares, however, are generally sold by auction, owing to the impecuniosity of the owners, who are, as a rule, compelled to accept a price much below the intrinsic value of the article.

A great change, however, is likely in the near future to take place consequent upon the construction, under the auspices of the Sultan of Turkey (A.D. 1904), of a trunk railway to reach from Damascus to Mecca, with one branch line from a junction in the Jordan Valley to an outlet on the Mediterranean and another from Mecca to Medina, so as to link the two great



sacred shrines of Islam together for the benefit of the pilgrims. A portion of the line from Damascus to Maan, a distance of a little less than 300 miles, was opened for traffic during the last-mentioned year, and vigorous efforts are, it is said, to be made to continue this section as early as may be practicable.

A very considerable number of the pilgrims who annually visit Mecca travel by sea to Jedda, whence they betake themselves in company to the City of Cities. The condition of these poor wretches is beyond the pale of description. Sometimes as many as 600 or 700 miserable creatures are huddled together on board a single ship, without proper accommodation, and with few or none of the decent arrangements of life, so that the condition of the vessel, after a few days have elapsed, is filthy and disgusting beyond description. That women as well as men should elect to witness such scenes as they are compelled to experience on this journey by sea to Jedda, is an additional proof of the strong hold which the religion of Islam has taken upon the millions who glory in undergoing discomforts and dangers the bare mention of which occasions a shudder of horror on the part of anyone accustomed to the proprieties and comforts of modern civilisation. Nor is the return home less distressing, for, added to the discomforts attendant on the voyage, the votaries are frequently compelled to endure great suffering while waiting at the port for a vessel to take them away. Many during this period, which is often protracted, sell everything they possess in the world, and when this is not sufficient to procure food, they are turned into the streets to starve and perish.



That such a state of affairs should not have escaped attention on the part of the British authorities may well be imagined; the result may be gathered from a resolution published by the Government of India, under date 21st January 1886.

For several years past the attention of the Government of India has from time to time been directed to the desirability of alleviating, so far as is possible, the discomforts and sufferings experienced by Muhammadan pilgrims during the journey from India to the Hijaz. The existence of these sufferings, more especially in the case of those of the poorer class of Muhammadans who undertake the pilgrimage, is an admitted fact; but the action taken with a view to afford relief has been necessarily of a restricted nature, owing to the unwillingness felt by the Government to undertake any direct interference with what is considered to be a religious obligation by a large section of the Muhammadan community in India. In 1880 intimation was received from Her Majesty's Secretary of State that the Turkish Government had issued orders requiring passports from all passengers and pilgrims arriving in Jedda, whether Turkish or foreign subjects, and announcing that those who came unprovided with such documents would be liable to be repelled from the ports of the Hijaz. In order to render these Turkish regulations as little irksome as possible to natives of India proceeding to the Hijaz on pilgrimage, the Government of India, after consulting Local Governments and Administrations, resolved to establish a system under which passports should be unconditionally given to every intending pilgrim, not only at the Indian ports of embarkation but also at the central stations of every district in British India, and at the headquarters of all Political Agencies in Native States. Arrangements were also made to grant informal passes to the subjects of other Governments, e.g., natives of Kashghar, Russian Turkestan, Afghanistan, etc., who embark for Mecca from Indian ports, it being explained that these passes impose no responsibility on the Government of India in regard to the holders, and that the Governor-General in Council could not in any way guarantee their recognition by the officials of the Turkish or any other Foreign Government. Further, in consideration of the very large number of pilgrims who annually embark at, and return to, Bombay, and of the necessity

of making some special arrangements to meet their requirements, a Muhammadan Protector of Pilgrims was appointed at that port and instructed to supply intending pilgrims with all the information and assistance within his power in respect of every matter connected with the pilgrimage.

2. Since the above measures were undertaken, further efforts have been made by the Government of India towards the proper regulation of the India pilgrim traffic by amending the provisions of the Native Passenger Ships Act (No. VIII. of 1876) in certain important respects, and by revising the rules issued under that Act with reference to the fitting, provisioning, sanitary arrangements, etc., of pilgrim ships. These rules have been assimilated, as far as possible, with those in force for regulating the transport of emigrants to the French and British colonies, and have been widely circulated in the form of a "Manual for the guidance of officers and others concerned in the Red Sea Pilgrim Traffic." It has been made obligatory on ships conveying more than 100 pilgrims to carry a qualified medical officer, and in order to promote the welfare of Indian pilgrims during their stay in the Hijaz, an Indian Vice-Consul has been appointed at Jedda, whose special duty it is to attend to the interests and well-being of the pilgrims. In order further to afford protection and assistance to the pilgrims, especially in connection with their detention in quarantine under the orders of the Turkish Government, a Muhammadan Vice-Consul has been temporarily appointed for Hodaida and Kamaran. A dispensary has also been established at Jedda for affording relief to Indian pilgrims in the Hijaz. Lastly, in order to regulate and bring under proper control the transactions of pilgrim-brokers in the city of Bombay, it is proposed to introduce a Bill into the local Legislative Council under which the business will in future be restricted to licensed persons; and certain penalties will be imposed for any breach of the terms of the license. The action hitherto taken cannot fail to have effected a substantial improvement in the position of pilgrims during the voyage to Jedda and while staying in the Hijaz. In the course of the correspondence which has taken place with Her Majesty's Secretary of State on the subject, it was considered whether intending pilgrims should be required before proceeding on the voyage to deposit a sum of money sufficient to cover the cost of their return journey. The Government of India admitted that such a regulation would prevent much misery and suffering, but the opinion of



the local authorities was opposed to interference of this nature on the ground that it might be misunderstood and misinterpreted, and the Governor-General in Council accordingly decided that action of the kind was unadvisable. At the same time a public notice was issued in the English, Hindustani, and Persian languages warning persons who propose to undertake the pilgrimage of the difficulties to which they would be exposed owing to the imposition by the Turkish Government of quarantine for at least ten days at the Island of Kamaran (during which period pilgrims are required to pay certain fees besides arranging for their own provisions), and impressing upon intending pilgrims the desirability of not starting unless provided with sufficient funds (at least Rs. 300) in order to meet the expenses of quarantine, of the journey from Jedda to Mecca and back, and of the return journey to India.

3. In October 1884 a communication was received from Messrs Thomas Cook and Son, expressing the readiness of that firm to undertake the conveyance of pilgrims between India and Mecca. The extensive experience gained by Messrs Cook and Son in connection with requirements of schemes of a similar character, and the considerable degree of success which has attended their operations, clearly pointed to that firm as peculiarly qualified to assist the Government in still further regulating the conveyance of pilgrims between India and Arabia, and in placing the arrangements on a footing more satisfactory to the Government and more convenient to the pilgrims themselves than has hitherto been found possible. Messrs Cook and Son were accordingly informed that if they were able to make the necessary arrangements, the Governor-General in Council would be prepared to give them such assistance as might be within his power. Messrs Cook and Son have now informed the Government of India of the conditions upon which they are prepared to undertake the agency and control of the conveyance of pilgrims to and from Jedda, and the Governor-General in Council, after careful consideration and personal communication with Mr J. M. Cook, is of opinion that those conditions are such as may be accepted. The conditions contemplate the appointment of Messrs Thomas Cook and Son to be pilgrim agents for the whole of India, local officers and officers in charge of treasuries being instructed to assist that firm in making known the terms of through conveyance to Jedda and back, and in disposing of through tickets. The Bombay Govern-



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ment will be requested to make over to the representatives of the firm the issue of passports in Bombay after these have been signed by the proper authorities, and to instruct the Protector of Pilgrims to work in harmony with the firm and to render it every possible assistance. On the other hand, Messrs Thomas Cook and Son agree to arrange with the railway administrations, steamship proprietors, and others concerned, for the conveyance of the pilgrims, at through fares, from all the chief stations in India to Jedda and back, and to do all in their power to secure the transit of the pilgrims in satisfactory ships supplied with proper accommodation in accordance with the regulations laid down by the Government. They are prepared to provide the requisite agency for the work, Muhammadans being appointed for this purpose in all cases where necessary; to establish a special pilgrimage office in the most convenient position at Bombay, and possibly also at Jedda; and to make all detailed arrangements in connection with the issue of the necessary announcements, forms of tickets, etc. Lastly, the firm has expressed its readiness to comply with the requirements and regulations which may be laid down from time to time by the Government of India precisely in the same manner as though they were in the service of the Government.

4. The Governor-General in Council feels convinced that a scheme of the nature above described cannot fail, if successfully carried out, to be productive of much benefit to Indian pilgrims to the Hijaz, but if success is to be ensured, it is essential that every assistance should be afforded to Messrs Cook and Son, not only by Local Governments and Administrations, but also by district and other officers upon whom it will devolve to give effect to the detailed arrangements. His Excellency in Council accordingly trusts that Local Governments and Administrations will see that this is done, and will direct local officers to co-operate in every possible manner with the representatives of the firm in carrying on their operations.

This arrangement with Messrs Thomas Cook and Son remained in force for seven years, but was abandoned in 1893, as it was found that in practice the scheme did not work advantageously. It must not, however, be supposed that the Government of India are indifferent to the welfare of pilgrims pro-



ceeding to the sacred cities of Arabia; far otherwise, inasmuch as at Bombay, where people flock from all parts—men, women, and children—passages to Jedda are arranged with suitable conditions as to space and medical attendance. A camp has also been established by Government in the city (A.D. 1904) where all clothes are disinfected, and every means taken to ensure the comfort and well-being of the pilgrims. After medical examination these latter are removed to another camp at Pir Pao, eight miles distant, where they remain till they embark and commence their voyage to the Red Sea.

It is difficult to state accurately the precise number of pilgrims who annually repair to Mecca, but perhaps 40,000 to 60,000 may be taken as a fair average. Of these about one half journey by sea in the following proportions :—

Indians	8,500
Turks, Egyptians, and Syrians	8,000
Malays	7,000
Persians	3,400
Maghrabis	1,700
Soudanis and Yamanis	1,300
	<hr/>
	29,900

It will be seen that the Indian and Turkish "Hajis" are the most numerous, while the Malays come next in importance. The last are mostly Dutch subjects from Java, who are encouraged by their rulers to visit the holy places in Arabia, on the ground that "the experience gained on the journey as to the tyranny and extortion of the Musulman Government in the Hijaz tends to increase in a 'Haji' the sense of the advan-



tages he enjoys at home, and dissipates many of the illusions with regard to the temporal power of Muhammadanism."

Mr Blunt, taking the year 1880 as his basis, estimates the number of pilgrims as follows :—

	Sea.	Land.
Ottoman subjects, including pilgrims from Syria and Iran, but not from Egypt or Arabia		
Proper	8,500	1,000
Egyptians	5,000	1,000
Maghrabis	6,000	...
Arabs from Yaman	3,000	...
„ Oman and Hadramaut	3,000	...
„ Najd	5,000
„ Hijaz	22,000
Negroes from Soudan	2,000	...
„ Zanzibar	1,000	...
Malabaris from Cape of Good Hope	150	...
Persians	6,000	2,500
British Indians	15,000	...
Malays	12,000	...
Chinese	100	...
	<hr/>	<hr/>
Total	61,750	31,500
		93,250

The figures for 1902 in the former column were 33,849 (5958 from India) as compared with 60,093 (5251 from India) in the previous year. It is probable that Mr Blunt's totals much exceed the truth.



CHAPTER XII

THE SECTS OF ISLAM

THE SUNNIS

It is a belief common to the whole Muslim world that Muhammad, as regards all that he said or did, was supernaturally guided from on high; hence it follows that his words and actions constitute a divine rule of faith and practice; this is the doctrine which underlies the fabric of the Sunni creed with its (say) 145,000,000 of votaries, the name itself being derived from the Arabic word "Sunna," meaning regulation. In the early days of Islam the Prophet's sayings were not, it is true, committed to writing, but handed down by word of mouth, while the record of his actions existed not save in the memories of his faithful followers. In such circumstances, it may readily be conceived that the Khalifs who immediately succeeded Muhammad, and who had all of them been friends and companions of the Lawgiver of Arabia, and as such the repertories of his utterances, attained an influence but little inferior to that of the founder of Islam himself, and their authority is a dominant



principle amongst the millions who profess the Sunni creed. To these "leaders of thought" also must be added the name of Ayisha, the favourite wife of the Prophet; nor must the companions of Muhammad, known as the "Evangelists of Islam," be omitted from the honoured list. It cannot be doubted that zealous efforts were made to hand down the traditions of the faith pure and undefiled, and indeed the Prophet himself denounced, in terrible language, the wickedness of those who purposely misrepresented his words. Yet in spite of all this care, spurious traditions imperceptibly crept in, and, so early as the second century of Islam, the evil had risen to such a height, that the most foolish and extravagant notions began to mar and disfigure the simplicity of the belief in one God, and men were taught to suppose that they would be consigned to everlasting perdition for the commission of the most trivial offence, such as, to quote one instance, wearing their trousers below the ankle. The result was the well-known "six correct books," compiled by six learned "collectors of traditions."

The first of these collections, termed *Sahihul Bukhari*, is named after Abu Abdullah Muhammad Ibn Ismail, a native of Bukhara, who was born A.D. 809. He was a man of middle height, spare in frame, and, as a boy, totally blind. The grief of his father was, on this account, intense. But one day in a dream, he saw the patriarch Abraham, who said to him, "God, on account of thy grief and sorrow, hath granted sight to thy son." Vision being thus restored to the lad, he was sent, at the age of ten, to school, where he began to learn the traditions by

heart. When his education was finished, a famous doctor chancing to come to Bukhara, was mortified at receiving a correction at the hands of the young student; the audacity was astounding, but the stripling was undeniably more than a match for his elder companion, who had in fact to acknowledge his error. Encouraged by his success the youthful Bukhari set to work collecting and sifting the traditions, and it is said that at the early age of sixteen he was able to remember upwards of 15,000 of them. In the course of time he got together no less than 600,000, of which after careful examination he selected and approved of 7275, and recorded them in a volume which bears his name. It is said that he never sat down to examine a tradition without invoking the aid of the Almighty to prevent the occurrence of error. His memory was incredible. For instance, at Baghdad, the doctors and priests of that city determined on one occasion to put his knowledge to severe test; they accordingly selected one hundred traditions, and falsifying them, distributed them in tens to as many different persons, with directions that they should attend one of Al Bukhari's assemblies, and endeavour to entangle him in his talk. This was done, and in the midst of a large assemblage the pious doctor was called upon to pronounce his judgment. He listened in silence as one by one the questioners read their traditions, which had purposely been altered from the original text; in every instance the ejaculation was unchanged, "I am not acquainted with it." When all had finished, he repeated in succession the whole hundred traditions, as they originally stood. From that day his influence was