



84. The cow,	البقرة	2.
85. The spoils,	الانفال	8.
86. The family of Imram,	آل عمران	3.
87. The confederates,	الاحزاب	33.
88. She who is tried,	المتحنة	60.
89. Women,	النساء	4.
90. The earthquake,	الزلزلة	99.
91. Iron,	الحديد	57.
92. Victory,	الفتح	47.
93. Thunder,	الرعد	13.
94. The merciful,	الرحمن	55.
95. Man,	الانسان	76.
96. Divorce,	الطلاق	65.
97. The evidence,	البينة	98.
98. The emigration,	الحجر	59.
99. Assistance,	النصر	110.
100. Light,	النور	24.
101. The pilgrimage,	الحج	22.
102. The hypocrites,	المنافقين	63.
103. She who disputed,	المجادلة	58.
104. The inner apartments,	الحجرات	49.
105. Prohibition,	التحريم	66.
106. Battle array,	الصف	61.
107. The assembly,	الجمعة	62.

108. Mutual deceit,	التغابن 64.
109. Victory,	الفصح 48.
110. Repentance,	ال توبة 9.
111. The table,	المائدة 5.

THE SONNAH (السنة), OR, TRADITION.

THIS authentic record, as it is affirmed, of the sayings and doings of the Prophet is the second basis on which Islam rests. The Korán is regarded as the actual word of God: the Sonnah as that of his inspired prophet. The first, consequently, is wholly divine; the second not in language, but in meaning. It is avowedly of equal, and practically of greater value, since example is more specific than precept and the believer, instead of deducing conclusions, has only to copy what he reads. "What an excellent aid to belief is the Sonnah!" says the Sonnah itself. It also gives us this tradition—"I have left you," says Mohammed, "two things in which it is impossible for you to err—the word of God and my Sonnah." He, however, occasionally contradicts himself, for he also said, "Do not write any thing from me except the Korán;" and when Omar asked if they should not, like the Jews, record traditions, he answered in anger, "Will you become confused like the Jews and Christians?" The authenticity of Traditions must always be open to suspicion, but competent judges determine that, speaking generally, we may depend upon them. During the lifetime of Mohammed his sayings were the ordinary subject of conversation; and after his death, many who had listened to him were settled in military cantonments, and, when peace allowed them leisure, amused themselves with the ancient poetry, and with reciting anecdotes of their idolized prophet. As his اصحاب (*companions*) died away, their طيبة (*followers*) had circles who gathered round them of persons whose employment it was to collect and compare these sayings: Abu Amr is reputed to have been in the habit of writing down whatever he heard from the Prophet, and was encouraged to persevere by his say-

ing, "Write, for, by God, nothing but truth comes from my mouth." On the accession of Omar the Second, at the end of the first century from the flight, there is said to have been living only one person who had heard Moham-med, and many also of the *followers* were no more. The Khalif therefore issued an order for collecting traditions, and it appears that most of the vast number had received, as it were, a stereotyped form previous to the beginning of the second century.

There are six collections of the Sonnite Traditions, and four of those of the Shiyahs. According to Dr. Sprenger, to whom I owe the substance of these remarks, there is in India a revival of the study of Mohammedan theology, and several of these collec-tions have been lithographed at Dehli and Lucknow. These six are deemed canonical, and differ only in minute particulars. The earliest and most approved is that of Abu Abdallah, who passed sixteen years on his work at Mecca, and derived the epithet by which he is known from his birth in the distant city of Bokhara, in the neighbourhood of which he died in 256 H. His com-pilation is entitled جامع الصحيح (Jama' al-Sahih), "the faithful collection;" and he was so scrupulous, and regarded his occu-pation so entirely as a religious act, that he never wrote down a tradition without an ablution and a prayer which required bowings of worship. His collection consists of 7275 traditions, selected, during sixteen years examination, out of 600,000. This large number, according to Haji Khalfa, he reduced to 2000, by deducting repetitions; and scarcely half of those are doctrinal, the rest being instructions as to the concerns of life. Formerly they were only known by name; but Von Hammer has enabled us to form some judgment of them by a small, but no doubt judicious selection.* Their value of course depends upon their authenticity, and the collectors carefully record the names of all the persons who have transmitted them. Hottinger, in his *Smegma Orientalis*, gives the titles of all the sections of Bokhari's Sahih. The selection of Von Hammer is chiefly doc-trinal, but we have an entire volume which is practical, giving

* Mines de l'Orient, tom. 1.

minute directions for all the particulars of the Mohammedan ritual, translated from Arabic into Persian, in the reign of Acbar. It was collected, A.D. 1239, by Hadi aldin Mahmud, and is entitled *Mishkát almasábi* مشکاة المصابيح (the niche for the lamps), and is a commentary on the *Masabih alsonnah*, "the Lamps of the Sonnah," compiled by Hosain ibn Mosud Ferah of Bagdad, who died in 1122; and was translated into English by Captain Matthews, and published in 1809. Of the 4484 traditions which it preserves, 2434 are authentic, that is, taken from the collections of the two Sheiks, Bokhari and Moslim, who died in 261. H., and is only second in authority to him. Each chapter is divided into three parts. The first gives the Traditions from these two primary collections: then follows those that are حسن Hosen, that is, generally approved; and the third contains an explanation.

As Christians are divided into Roman Catholics and Protestants, so are Mohammedans into Sonnites (Traditionists) and the followers of Ali, called by their opponents Shiyahs (Separatists). The Sonnites, however, form a vast majority, the latter being confined to Persia and India. They too, as we see, have also Traditions; but they do not seem to regard them as of equal authority with the Korán. It is remarkable that their attachment to the Traditions has not led the Sonnites to undervalue or neglect what they deem the word of God, and they seem to be better Moslems than their opponents, and not to have substituted, like so many of them, for its simple creed the mysticism of the Sufis.

The Korán ought to be compared, not with the New Testament, but with the Pentateuch, for the former is a law of liberty, supplying principles from which we deduce rules of ethics; while the latter is a code of polity as well as of religion, laying down what is to be done, as well as what is to be believed, requiring strict literal obedience, and never accommodating itself to circumstances. The Korán, accordingly, like the Pentateuch, is a guide for this life as well as for the next, the source of law as well as of divinity. This greatly enhances the difficulties of the Missionary; for in Mohammedan countries

there is not, as in Christendom, an union between Church and State, but the two are inseparably one, and must stand or fall together. He has, therefore, to contend with the prejudices and interests of both lawyers and divines, and the convert has not only to renounce his belief, but to change his whole course of life. To the candid inquirer, however, this amalgamation forms a strong suspicion of its human origin, and renders it unfit for an universal religion, which ought to be adapted alike to all climates and all modifications of society. The objection does not apply to the similar Mosaic system, because that was only a preparatory institution, designed to keep the Israelites, for a season, a distinct people, and ultimately to be superseded by Christianity. The marvellous spread of Islam could never have been contemplated by its author, and it shews the force and attraction of superstition that the ceremonies of the pilgrimage, inherited from the Pagan Arabs, should for centuries have brought believers from places so remote from his native city as Morocco and Dehli. Mohammedans reproach Christians with their divisions, but their prophet seems to have considered them creditable; for he is reported to have said, "The Magi are subdivided into seventy sects, the Jews into seventy-one, the Christians into seventy-two, and in my religion there will be seventy-three sects; but he added, that the members of all but one would be cast into hell. It seems incredible that so simple a creed, consisting of only two propositions—the unity of the Deity and the mission of Mohammed—should admit of any variety of opinions; but we shall find, on inquiry, that the disputes respecting the first are metaphysical, and belong to natural religion, and need not lead to divisions. These differences are divided into those that concern the *root* and those that concern the *branches*: the former are in the province of scholastic theology (الكلام), the latter in that of jurisprudence (الفقه). The opponents, in the former, treat each other as heretics; in the latter they agree to differ, and are arranged under four leaders; but they cannot be called sects, for they differ only in minute points of ritual observances,



are all considered orthodox, and have stations within the enclosure of the Caaba.

The author of the first was Abu Hanifah, who was born at Cufa in the eightieth year of the Hejra, and died in prison in Bagdad, because, from excessive modesty, he refused the office of judge, choosing rather to be punished by men than by God. His sect, called the followers of reason, in opposition to the others as followers of tradition, prevails chiefly in the Ottoman empire.

The second sect is that of Malek, who was born at Medina in A. H. 90, and died there in advanced age, and his decisions are accepted chiefly in Barbary.

The third is that of Alshafai, born in Palestine, but educated at Mecca, who died in Egypt in 204 H. He was much esteemed by Ebn Hanbal, author of the fourth sect, who was used to say he was as the sun to the world, and as health to the body. He was so hostile to scholastic divinity, that he declared that whoever employed himself in that pursuit deserved to be affixed to a stake, and to be carried through Arabia, while a crier proclaimed "This is the reward of him who has left for this study that of the Korán and the Sonnah." He was a man of eminent piety, devoting a third of each night to prayer; and it was one of his sayings, that "whoever pretends to love both the world and his Creator is a liar."

The last sect is that of Ebn Hanbal, which prevails, like that of Alshafai, chiefly in Arabia, but is not numerous. Formerly they were so powerful, that in 325 H., in the Khalifat of Radhi, they were severely punished for their zeal in endeavouring to restore the austerity of primitive times by beating singing women and breaking their instruments, and by entering houses to spill wine. He had been imprisoned, as I have said, for refusing to acknowledge that the Korán had been created; and was so popular, that he is reported to have been followed to the grave by 800,000 men, which, though an exaggeration, may be taken as an evidence of his celebrity.



THE MOHAMMEDAN CONFESSION OF FAITH.

THERE IS NO GOD BUT GOD.

The existence and the Unity of God the Creator, Preserver, and Governor of all things is the one grand dogma of Mohammed; and the Moslem confessions of faith enlarge upon the divine attributes in a manner which would be edifying, if they did not, in asserting the Unity, deny the Trinity. Mohammed, before he came forward as a prophet, had been deeply impressed with the absurdity and sin of idolatry, but the Korán shews that he had had some intercourse with Christians. Still he had never learnt to discriminate between three persons and three Gods, and the Trinity which he denounced was Tritheism, the worship of a Father, a Mother, and a Son, a doctrine never entertained by any considerable body, yet asserted, we are informed, by Eutychius and Almakín, by some at the Council of Nice. "Say not there are three Gods; abstain from this: it will be better for you; because God is but one God: far be it he should have a Son. To Him belongs what is in the heavens and what is in the earth. God is a sufficient protector. Christ does not proudly disdain to be a servant of God."* Such is the language of the Korán (iv. 169). And again, in another chapter (v. 125), "When God shall say, 'O Jesus, son of Mary, hast thou said to man, Take me and my mother for two Gods beside God, he shall answer, Praise be unto thee! It is not for me to say that which I ought not. If I had so said, surely thou wouldst have known it. Thou knowest what is in me, but I know not what is in thee, for thou art the knower of secrets. I have only spoken to them that which thou didst command, Worship God, my Lord and your Lord.' And (v. 82), "They surely are unbelieving who

* وَلَا تَقُولُوا ثَلَاثَةً انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا لَنْ يَسْتَنْفِذَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ

say God is the third of three, for there is no God beside one God.”*

Mohammed's crude notions of Christianity must have been derived from the apocryphal gospels, or conversations with ignorant believers, for the frequent contradiction to the Scriptures in the Korán shew that he could not have read them; and if he had—though he might reasonably say to the polytheists of Mecca, “He is Lord of all creatures, he has no companion,” رَبِّ لَا تَشْرِكْ بِاللَّهِ لَظَلَمَ عَظِيمٌ (xxxI. 13), and, as Lockman, admonishing his son, said, “Associate none with God, for associating is a great impiety,” لَا تَشْرِكْ بِاللَّهِ لَظَلَمَ عَظِيمٌ—he could not have comprehended Jews and Christians in the same condemnation. nor urge against them the arguments, that, upon this supposition, it would be impossible to account for the order of the universe, (xxI. 22.) “God has not begotten issue, nor is there any god with Him: otherwise, surely every other god had taken away that which He had created, and some of them would have exalted themselves above the others” (xxIII. 93). “He has taken no wife, neither hath He children” (LxxII. 2). And he assigns as a reason against this doctrine that He is self-sufficient. The Commentators understood Chistianity better, for Al-beidhawi allows this statement to be erroneous, and says, that though such was the view of an obscure sect, the real Christian

* وَأَذَّ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي
وَأُمِّيَ الْهَيْنَ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ
مَا لَيْسَ لِي بِحَقِّ أَنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي
وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ مَا قُلْتَ لَهُمْ
إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ لَقَدْ كَفَرُوا الزَّيْنِ
قَالُوا إِنَّ اللَّهَ ثَالِثُ مِنْ ثَلَاثَةٍ وَمَا إِلَهُ إِلَّا اللَّهُ وَاحِدٌ

doctrine is three persons in one God, and he explains the first as the Essence of the Deity ; the second as Wisdom ; and the third as Life. We must do the Korán the justice to observe, that this unity, on which it continually expatiates, is not a cold philosophical abstraction, but a living principle which pervades the volume ; and it would be well if Christians imbibed as generally and as fully the spirit of their purer system, and were as well acquainted with their own Scriptures, as those who believe in the Korán as a divine revelation, and have shewn themselves so well entitled to their distinctive appellation of " the resigned." Resignation, indeed, to the past, or present, or future determination of the Governor of his creatures is the characteristic of Islam. Four phrases are continually in their mouths ; and though they may sometimes be mere conventional phrases, history and the report of travellers prove that they are often the genuine language of the heart. ما شاء الله " It is what God has pleased," is the Moslem's exclamation on hearing distressing intelligence ; إن شاء الله " If God please," is his aspiration when he refers to the future. He undertakes every thing in the name of God the merciful, the compassionate, بِاسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ; and on its successful completion he returns thanks, الحمد لله " Praise be to God !"

For a full statement of this article of the Moslem creed I refer the reader to the exposition of the creed by Algazali, a celebrated scholastic divine, which may be found in Pococke's Specimen, with a Latin version, and has been translated into English by Okley ; but most will be satisfied with the following summary abridged from the Turkish tract رسالة برکوي Berkevi, which has been frequently published at the Sultan's press at Scutari, and has been translated into French by Garcin de Tassy.

" It must be confessed that the most high God, who ought alone to be worshipped, has neither associate nor equal ; and is subject to none of the wants and imperfections of human nature. He has not been born, and does not beget. He has no wife, son, or daughter. He is neither in heaven nor on earth, and has no home. He is invisible, without form, figure, or parts,

and is not subject to illness, grief, fear, or alteration.* His existence is from himself alone, and he is without beginning as without end, existing before the world, which he brought out of nothing. He has need of no one, and can do all things; If he pleased, he could in an instant annihilate the world, and again in an instant create it. He finds nothing difficult, and it is the same to him whether he form the smallest insect, or seven lions or seven earths. No one has authority over him, while he commands all beings; neither injured nor benefited by any. He knows whatever is in heaven or earth, whether published or secret, and at once, in general and in the minutest details; the past and the future, what is in the heart of man, and what he declares by his speech. His knowledge is from everlasting, and he is exempt from forgetfulness, negligence, and error. He hears alike the loudest and the most gentle sounds, and sees all things, even the walking in a dark night of a black ant on a black stone, and hears the treading of its feet, and this without eyes and ears. He does whatever he pleases, and whatever good or evil happens is by his permission. A little fly cannot move its wings without his leave; and if we did what he did not choose, it would prove his want of power; and if he willed he could make all men believers or unbelievers. It is necessary to believe that his power is eternal, and that he is able to do whatever can be imagined; to raise the dead, make a tree walk, and a stone speak; to annihilate and restore the heavens and the earth, and create thousands of new ones, even of gold and silver. He has the power of speech, but does not, as we do, use language, and he has spoken, without an intermediate agent, occasionally to his servants, as he spake to Moses, and to our prophet Mohammed the night of his ascension, and other nights; and to other men he speaks through Gabriel. The Korán is his eternal and uncreated word. He is the Mover as well as the Creator, causing the movements of animals and the actions of men; and is the author of good and of evil, of faith and of unbelief. It is he who sends illness and gives health, who

* This reminds the Latin scholar of the line of Boethius, of which Berkewi could never have heard:

“Stabilisque manens dat caneta movero.”

sustains life and causes death. God ordinarily causes us to burn on touching the fire, or feel cold on touching snow, but the fire does not burn of itself, or the snow chill; the Almighty alone produces these effects. In a word, all is effected by God."

The Deity is said to have a hundred names, but, properly speaking, they are ninety-nine epithets which the devout repeat, and close with his peculiar designation, Allah. To facilitate this repetition, they, like the Roman Catholics, use a rosary. The latter ascribe the invention to Dominic, the founder of the Black Friars, and the originator of the Inquisition, but the Crusaders probably borrowed it from their opponents, who, it is thought, received it from the Buddhists. We have three lists of them, one in the Miskkat, a second published by Hottinger, in his *Historia Orientalis* (II. 3), and a third by Von Hammer, from a talisman, which I transcribe.

THE NAMES OF THE DEITY.

The Merciful,	الرحمن	1	The Bestower,	الرازق	17
The Compassionate,	الرحيم	2	The Opener,	الفتاح	18
The King,	المالك	3	The Wise,	العليم	19
The Most Holy,	القدوس	4	The Comprehender,	القابض	20
Peace,	السلام	5	The Expander,	الباسط	21
The Faithful,	المومن	6	The Depresser,	الخنافض	22
The Protector,	المهن	7	The Exalter,	الرافع	23
The Excellent,	العزيز	8	The Strengtheners,	المعتر	24
The Powerful,	الجبار	9	The Lowerer,	المذل	25
He who exalts himself,	المتكبر	10	The Hearer,	البصير	26
The Creator,	الخالق	11	The Seer,	البصير	27
The Creator,	الباري	12	The Judge,	الحاكم	28
The Former,	المعنور	13	The Just,	العدل	29
The Pardoner,	الغفار	14	The Benignant,	اللطيف	30
The Powerful,	القهار	15	The Informer,	الخبير	31
The Giver,	الوهاب	16	The Great,	العظيم	32

The Pardoner,	الغفور	33	The Self-subsisting,	القيوم	62
The Rewarder,	الشكور	34	The Finder,	الواجد	63
The High,	العلی	35	The Glorious,	الماجد	64
The Great,	الكبير	36	The Unique,	الوحيد	65
The Rememberer,	الحافظ	37	The Eternal,	السمد	66
The Powerful,	المقيظ	38	The Powerful,	القادر	67
The Satisfier,	الحسب	39	The Prevailing,	المقتدر	68
The Glorious,	الجليل	40	The Leader,	المقدم	69
The Liberal,	الكرم	41	The Finisher,	الموخر	70
The Guardian,	الرقب	42	The Beginner,	الاول	71
The Answerer,	المجيب	43	The Eternal,	الازلئ	72
The All-embracing,	الوسع	44	The Everlasting,	الايدي	73
The Wise,	الحكيم	45	The Innermost,	الباطن	74
The All-loving,	الودود	46	The Revealer,	الظاهر	75
The Glorious,	المجيد	47	The Governor,	الوالي	76
The Provider,	الباعث	48	The Pure,	البر	77
The Witness,	الشهيد	49	The Propitious,	التواب	78
The True,	الحق	50	The Pardoner,	العفو	79
The Provider,	الوكيل	51	The Avenger,	المنتقم	80
The Strong,	القوى	52	The Merciful,	الروف	81
The Firm,	المتين	53	The King of the	} مالك الملك	82
The Friend,	الولى	54	kingdom,		
The Praiseworthy,	الحميد	55	The Lord of	} ذو الجلال والاکرام	83
The Beginner,	المبدئ	56	Glory and		
The Reckoner,	المحصرئ	57	Honour,		
The Restorer,	المعيد	58	The Equitable,	المقسط	84
The Life-giver,	المحيئ	59	The Assembler,	الجامع	85
The Destroyer,	الميت	60	The Rich,	الغنى	86
The Living,	الحى	61	The Enricher,	المغنى	87

The Possessor,	المولى	88	The Creator,	البدیع	94
The Prohibitor,	المانع	89	The Observer,	الباقی	95
The Afflictor,	الضاهر	90	The Inheritor,	السوارث	96
The Benefactor,	النافع	91	The Director,	الرشد	97
The Light,	النور	92	The Patient,	الصبر	98
The Guide,	الهادی	93	The Mild,	المحلیم	99

On comparison these lists will be found to differ, the epithets in one being sometimes changed in the others for equivalent words. Many appear to us synonymous, but the Mohammedan theologians discover in them shades of difference: thus, Beidawi makes الرحمن "Arahman," more comprehensive than الرحیم "Arahim," the first expressing God's compassion to all men, the latter his mercy to believers. The first, therefore, refers to the present life, the second to the future. In the same manner a distinction is made between غفار and غفور, (pardoning,) and قائم and قیوم, (subsisting). In none are these titles arranged in a philosophical order.

The Korán never loses sight of the doctrine of Predestination; and Mohammedan authors, both in prose and verse, may be said to vie with each other in exalting the sovereignty of God. In the language of Algazali, "He wills whatever exists, and determines whatever happens, and there is nothing that occurs, great or small, good or evil, faith or unbelief, knowledge or ignorance, success or failure, increase or decrease, obedience or rebellion, unless by his decree, power, knowledge, or will. He has also willed that whatever he willed should happen in its own proper season, neither before nor after." It is difficult even for the most cautious person to express the sovereignty of the Supreme Being, without incurring the charge of making him the author of sin; and the predestination of the Korán and the personal election of the Bible have been rejected by many as incompatible with the divine perfection. The advocates of both, however, disclaim the odious and revolting consequences drawn from them by their opponents; and it is only justice in

those to accept their conclusions who cannot acquiesce in their reasoning. The Turkish Confession of Faith thus endeavours to guard the doctrine from abuse—"Unbelief and wicked acts happen with the foreknowledge and will of God, by the effect of his predestination, written from eternity on the preserved table, by his operation, but not with his satisfaction. God foresees, wills, produces, loves, all that is good, and does not love unbelief and sin, though he wills and effects it. If it be asked why God wills and effects what is evil, and gives the devil power to tempt man, the answer is, He has his views of wisdom, which it is not granted to us to know. No one ought to inquire, for He alone has the right to put such questions: we must believe that both good and evil happen by God's predestination, will, and operation." Such questions arise out of natural theology, and equally perplex the Christian and the Moslem. The subject was even discussed among the followers of Mohammed, but he did not profess to settle it, and discouraged the inquiry. Thus, Ayesha tells us, in the Traditions, that she heard the Prophet of God say, "Whoever shall speak about predestination will be interrogated on the day of the resurrection," and he who does not talk about it, will not." Another tradition is, that finding some of his followers engaged in such a discussion, he was so angry that he grew red in the face, and said, "Has God ordered you to debate on predestination, or was I sent to you for this? Your ancestors were destroyed for such debates. I adjure you not to argue on these points."

The simplicity of the Moslem creed might seem to secure it from corruption, and it appears to have remained accepted, and not investigated till after the decease of all the companions of the Prophet. They had been engaged in propagating their faith, not by argument, but with the sword, and their only discussion had been concerning the practical question who was their prophet's legitimate successor. In process of time, however, subtle questions were started respecting the divine attributes and decrees, and the study of these abstruse subjects was much promoted by the translations of the works of the Greek philosophers, encouraged by the Khalif Almamun.

These high metaphysical speculations were, as I have remarked, condemned by Alshafai in the strongest terms, and Gazali only acquiesces in the pursuit as an evil rendered necessary by the prevalence of heresy.

The Physician and Jacobite Primate, Abulfaraj, and the Mohammedan historian of sects, Al Sharastani, agree in reducing these metaphysical speculations to four leading divisions, which I shall merely enumerate.

The first concerns the attributes الصفات and the unity التوحيد of the Deity; the second, predestination القضاء والقادر, and the divine decree; the third, God's promises الوعد, and threats الوعيد; and the fourth, النبوة prophecy, and الامامة the office of Imam, or successor of their prophet.

1. المتعزلة the Motazalists, or Separatists, so called because they separated from the orthodox, are said to have as many as twenty subdivisions; but all agree in excluding eternal attributes from the divine essence, الصفات القديمة, saying that the most high God knows not by knowledge, but by his essence; and they were led to this subtle distinction by the belief that their opponents, the Attributists, الصفاتية, gave these attributes an actual existence; thus making them so many gods. Their object was to avoid the Christian doctrine of Persons (اقانيم) in the divine Essence: and it is remarkable that one of their number, Ahmed ben Hayet, asserted that the Messiah had a real body, and was, as the Christians affirmed, الكلمة القديمة the eternal word. He maintained that there were two Gods, the Supreme Eternal Being, and the second محدث the new, that is, the created one, the Messiah. They also maintained the creation of the Korán; and some of them declared that its composition was no miracle, since it might be surpassed in eloquence. Some of the Attributists went so far in describing God's hearing and speaking as to assert his corporeality, and to take literally such personal acts as sitting on his throne.

The opponents of the divine decrees are called Kaderites, because they maintain that man has power (القادر) to do good

or evil, and consequently to merit reward or punishment. Their opponents have the name of Jaberites, from جابر Jaber, "compulsion," their doctrine being that man is constrained by the divine decree, which is immutable. Some, however, of these take a middle course, attributing to man a concurrence in producing actions. This is technically called Acquisition, (الكسب), that is, an action directed to the obtaining of profit, or the removing of injury; and therefore a term inapplicable to the Deity.

الارجا, from which المرحية Almorjeyites is derived, is equivalent to التاخير, that is, postponement, and they may be so called because they postpone works to designs, العال, that is, consider them less meritorious, or because transgressions will not injure a believer, nor obedience profit an unbeliever, or from their postponing the sentence of sinners till the last day. Their opponents, الوعيد the Waaidites, the maintainers of the divine threatenings, treat all grievous sinners as deserters of the faith, who, notwithstanding their orthodoxy, will remain for ever in hell, though they will suffer less than unbelievers. Some of these, however, believe, that after sufficient punishment they will be admitted into Paradise.

The fourth division is a practical one, concerning the office of Imam, or head of religion. The Kharejites, or revolvers, were originally those who withdrew from Ali, and maintain that the Imam need not be of the tribe of Koreish, nor even a freeman, provided he be just, and qualified. They maintain, too, that, if unfit, he may be deposed, and that the office itself is not indispensable. The followers of Ali, of course, regard all the preceding Imams as intruders; and some of them carried their veneration to a blasphemous excess, acknowledging him as an incarnation of the Deity.

The Korán says, (iv. 135) that "Whosoever believeth not in God and his angels, and his scriptures, and his messengers, errs in an extreme error;" and, in consequence, the Moslem Doctors include under the Unity of the Deity all these as articles of faith.



CONCERNING ANGELS.

A MOSLEM is required to believe, in opposition to the Pagan Arabs, who called the Angels the daughters of God, that they have no sexual distinction, and that their subtle bodies, made of fire, are not sustained by food. They are described as his servants, and are engaged either in worship or the performance of his high behests. They carry his throne, they preside over hell, or are employed in the providential government of the world. Thus it is declared, that thousands of them that really gained for the Prophet the victory of Bedr (VIII.), though his little army fought valiantly against a superior force, "And ye slew not these, but God slew them; neither didst thou cast (the gravel into their eyes) when thou didst cast it, for God cast it, that he might try the true believers by a gracious triumph from himself." Two of them, who are changed daily, are assigned to every man, to record his good and bad actions. Men are required to love them, though they have no personal knowledge of them. The most eminent are, Gabriel, whom, like many of the Jews, they confound with the Holy Ghost, and call the Angel of Revelation, his special mission being to bring down the Korán, and he is said to be so awful in his colossal size, that he generally appeared under a human form; Michael, the patron of the Jews, who fights against God's enemies; Azrael the Angel of Death; and Israfil, who, on the resurrection-day, will blow the trumpet which will awaken the dead. These four fill the same offices in the apocryphal gospel of Barnabas; and the two not named in the Scriptures Mohammed borrowed from the Jews, who had learned them from the Magi. Mohammedans have been taught the history of the fallen angels; and the Korán, wise beyond what is written, ascribes it to the envy of Satan, who was cast down from heaven for refusing to worship (that is, probably, to do homage to) Adam, and obtained in consequence the name of Iblis (ابليس), which

may either be a corruption of Diabolos, or derived from بلس a root signifying one who despairs. The history is repeated in the Koran, and I give it from the second chapter (v. 30), which shews how little Mohammed could, if he knew it, enter into the spirit and the genius of the true narrative.

“When the Lord said unto the angels, ‘I am going to place a Khalif, that is a substitute, upon earth,’ they said, ‘Wilt thou place there one who will do evil and shed blood? but we celebrate thy praise, and sanctify thee.’ God answered, ‘Verily I know that which you do not know,’ and he taught Adam the names of all things, and then proposed them to the angels, and said, ‘Declare unto me the names of these things if ye say truth.’ They answered, ‘Praise be unto thee, we have no knowledge but what thou teachest us, for thou art knowing and wise.’ God said, ‘O, Adam, tell them their names;’ and when he had told them their names, God said, ‘Did I not tell you that I knew the secrets of heaven and earth, and know

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا
تَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا
ثُمَّ عَرَّضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ
صَادِقِينَ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ
الْحَكِيمُ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ
أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ
وَمَا كُنْتُمْ تَكْتُمُونَ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

that which ye discover and that which ye conceal?" And when we said unto the angels 'Worship Adam,' they worshipped, except Eblis, who refused, and was puffed up with pride, and became of the number of unbelievers."

And again, in the seventh chapter,

قَالَ مَا مَنَعَكَ أَنْ لَا تُسْجِدَ إِذْ أُمِرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ
 خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ

God said, "What hindered thee from worshipping Adam, since I had commanded thee?" He answered, "I am more excellent than he: thou hast created me of fire, and him thou hast created of clay."

The Moslems are also expected to believe in an intermediate race, the Jins, also created of fire, but with grosser bodies, who propagate their kind, and, though long lived, are not immortal. They are said to have inhabited the earth previous to the creation of Adam, under a succession of sovereigns. Mohammed declared himself sent as a preacher to them as well as to men; and in the chapter named after them he introduces them, saying, "There are some among us who are upright, and there are among us who are otherwise: we are of different ways, and we verily thought that we could by no means frustrate God in the earth, neither could we escape him by flight: therefore, when we heard the Direction we believed therein. There are Moslems among us, and others who swerve from righteousness."

THE PROPHETS

must be honoured and loved, though their number, exceeding a hundred thousand, is known only to God. They begin with Adam and end with Mohammed, the most eminent and superior in excellence to all. They are considered as free from mortal sin, and professors of Islam. They differ in dignity, and the first rank belongs to those who have been entrusted with special commissions. They are

313, of whom six have been the promulgators of dispensations: Adam, Noah, Abraham, Moses, David, and Mohammed, who abrogated the preceding ones, as far as they were not in harmony with his. In the long list occur, as we might expect, most of the eminent characters of the Old Testament, though not regarded by us as prophets, as Seth, Lot, and Joshua. Some, familiar to us, are disguised under Arabian appellations, as Enoch under Edris, Heber under Hud. The mission of the latter to the tribe of Add, and of Salah to that of Thamud, and their rejection by those idolaters, who perished in consequence, are recorded in the Korán, (VII. XXV. LXXXIX.)

THE BOOKS,

also, containing the commands and prohibitions, promises and threats, which God has sent down from time to time, must be acknowledged by the believer. They amount to 104, of which ten were sent down to Adam; fifty to Seth; thirty to Idris (Enoch); ten to Abraham; one, the Law, to Moses; one, the Psalter, to David; one to Jesus, the Gospel; and the Korán to Mohammed, which has abrogated all the rest that are extant. The absurdity of the supposition is obvious, and shews at once so complete an ignorance of the Scriptures as to prove that Mohammed never read any part of them, and must have been perfectly incompetent to form an opinion respecting the integrity of the text. The ignorance is great indeed that did not know that there were four Gospels; and that the Gospel was not a code of laws which could be sent down, but an account of the life and death of the grand subject of it, which could not have been written before that life was finished.

The last Article of faith is

THE DAY OF JUDGMENT,

which comprehends the intermediate state. It has pleased God, that whatever the Prophet has revealed in respect to this life and the next should be believed, and therefore the Moslem is called upon to profess his belief that منكر (Monker), and ناكِر (Nakir), two tremendous

beings of fearful aspect shall set every man upright in his grave, and shall interrogate him concerning the Unity and the Mission, asking, Who is thy Lord, and who is thy Prophet, and what is thy religion? This interrogation is the first trial after death, and the torture of the grave must be accounted just to both body and soul, being according to God's will. Unbelievers will be beaten with iron maces, which will make them roar and and their bodies will be pressed down to be gnawed by dragons till the resurrection, while those of the persons who answer satisfactorily will be refreshed with gales from paradise. Into that future abode of the blessed it is understood that the souls of the Prophets will have immediate admission, while a Tradition assigns those of martyrs to the crops of green birds who feed on paradise fruits; and it is a popular notion that those of ordinary believers hover near their graves. The Prophet, on passing a cemetery, was in the habit of saluting the deceased; and hence originated the custom of his followers visiting the resting-places of friends.

The resurrection-day is known to God alone, but He has been pleased to reveal signs of its approach, as, the sun rising in the west, and the appearance of an extraordinary wild beast, who will bring the rod of Moses and the seal of Solomon, and mark the faces of believers and unbelievers so that their characters will be known. Then المسيح الدجال Almasih Aldajal, that is, the false Messiah, will be manifested, who, after short and almost universal sovereignty, will be slain by Jesus, who will descend on the mosque of Damascus, and reign in prosperity and peace till his death, and the last imam, the Mahadi, that is the *Guide*, (who is now, according to the Alites, living hid in a cave), will appear and act as his deputy. Israfil will usher in the last day by the sound of his trumpet. The first blast will not only overthrow cities, but level mountains. The second, that of extermination, will annihilate all the inhabitants of earth, and, lastly, the angel of death; and at the third, or blast of resurrection, they will be restored to life, and rise to the final judgment. All will appear naked; but those who are designed for



paradise will receive clothes, and, during the trial of the wicked, will surround the throne of God. The scene is thus described in Algazali's creed:—"He shall also believe in the balance wherein, with the weights of atoms and mustard seeds, works will be weighed with the utmost exactness. Then the books of the good works, beautiful to behold, will be cast into the scale of light, by which the balance shall be depressed according to their degrees with God, out of the favour of God and the books of evil deeds into the scale of darkness, by which the balance shall lightly ascend, by the justice of the most High. It must also be believed that there is a real way extended over the middle of hell, sharper than a sword, and finer than a hair, on which, by the divine decree, the feet of unbelievers shall slip, so that they shall fall into the fire, while the feet of believers will remain firm on it, and they will be led into an habitation that will last. It must also be believed that the faithful will then drink out of Mohammed's lake, which will prevent their thirsting any more. Its breadth is a month's journey, and the water is whiter than milk and sweeter than honey: the cups placed round are as numerous as the stars, and it is supplied by two pipes from the river Cauther, كوتر. Men must also believe in the final reckoning which will be strict with some, with others more indulgent, while they who are near to God will enter the garden without any. Then God will question any of his prophets whom he pleases concerning his mission, and whom he pleases of the unbelievers the reason of their accusing as liars those who were sent to them. He will also interrogate heretics concerning the Sonnah, and the Moslems concerning their works. It must also be believed that all professors of the divine Unity, after adequate punishment, shall be released from the fire for ever. Another article of faith is the intercession, first of the prophets, then of the oulema (the learned), then of the martyrs, then of the rest of the believers, every one in proportion to his excellence and rank; and if any should remain without an intercessor, he shall be saved through the excellence of God; for

no one shall remain for ever in hell who has but as much faith in his heart as the weight of an atom."

Hell is divided into seven compartments. The first is appropriated to unworthy Moslems, but since to the worst it is only a temporary abode, it ought to have been called purgatory; the second is for Jews; the third for Christians; the fourth for the Sabians; the fifth for the Magians; the sixth for the idolaters; and the last and lowest for the hypocrites who professed, without believing it, some religion. If Dante could have read the Korán and the Traditions, he would have found many of his inventions anticipated, and might have discovered tortures not imagined by him. He would have read of the vicissitudes of intense heat and extreme cold; of unbelievers having garments of fire fitted to them; of boiling water poured over their heads; and of their being beaten with iron maces, and being dragged back and mocked by their tormentors saying to them, "Taste ye the pain of burning" (XXII). Their food will be of a tree which is called زقوم (Zacum), after a thorny Arabian tree of that name with bitter fruit, but this is also hideous to behold as the heads of devils (XXXVII), and its fruit shall mock them. They will be shod with fiery shoes, and will in vain entreat the blessed to refresh them by pouring water on their burning heads. The sensual paradise with which Mohammed attracts his followers is proverbial. He evidently delights in expatiating upon its minute particulars and contrasts with his own dry, sandy, native land, the gardens through which rivers flow abounding with palm-trees and pomegranates, where the believers will taste of whatever fruit they desire, which they may gather from the branches which will bend towards them while reclining not only under the shade, but on silk couches, themselves clothed in green silk and brocades, and adorned with bracelets of gold and pearl. They are to drink of the liquor forbidden in this life, but this wine will never intoxicate or make the head ache; it will be sealed, not with clay, but with musk, and diluted with water from the spring Tasnim, and this shall be served to them in cups of silver by beautiful youths. But their highest enjoyment

will be derived from the company of damsels created for the purpose out of pure musk, called حوري (Houris), from the brightness of their eyes (K. XLVII. LV.). Such will be the perpetual sensual enjoyments of all who are admitted into paradise; but for those who have attained the highest degree of excellence it is said, in language borrowed from the genuine Scriptures, that for them are prepared, in addition, such joys as eye has not seen nor ear heard, nor has entered into the heart of man to conceive. This addition is said to be the beatific vision, and many of the more respectable Moslems endeavour to explain away and spiritualize the sensual delights, of their prophet's paradise; Algazali considers the attempt heretical, and Mohammed himself seems to have intended his words to have been taken literally. It is still the common faith of his people; and we read, in an early native history* of the conquest of Syria, of a voluntary martyr, who, longing after these joys, charged the Christian troops, and make havock till struck through with a javelin, he exclaimed, "Methinks, I see looking upon me the houris, the sight of one of whom, would cause all men to die of love; and one with an handkerchief of green silk and a cup made of precious stones, beckons me, and calls me, 'Come hither quickly, for I love thee.'" Such was the spirit that led the first Moslems to victory, and it is still the popular belief.

الدين PRACTICAL RELIGION

resolves itself into four duties: 1. Prayer; 2. Alms; 3. Fasting; and 4. Pilgrimage.

PRAYER.

Bodily cleanliness, both for its own sake, and as symbolical of inward purity, is strongly inculcated in all oriental religions; and the Moslem Traditions specify the several causes of ceremonial pollution, and contain minute directions respecting

* Ockley's "History of the Saracens," Vol. I. p. 170.

الغسل bathing, and partial ablution, وضوء The prophet is recorded to have said, "Ablution is the half of prayer," and as its indispensable preparation, it naturally falls under that head. It would be tedious and unprofitable, in a treatise like the present, to consider the subject at length: I will only, as a sample, copy the most approved mode of performing the morning ablutions from the graphic and interesting picture of Moslem life exhibited in Lane's "Modern Egyptians."

"Prayer is the key of Paradise, but it will only be accepted from persons bodily clean. The believer first washes his hands three times, saying, "In the name of God the merciful, the compassionate: Praise be to God, who hath sent down water for purification, and hath made Islam a light, and a conductor, and a guide to thy gardens—the gardens of delight, and to thy mansion, the mansion of peace." Then, rinsing his mouth thrice, he says, "O God, assist me in reading the Book, and in commemorating thee, and in thanking thee, and in worshipping thee well." Then thrice he throws water up his nostrils, saying, "O God, make me to smell the odours of Paradise, and bless me with its delights, and make me not to smell the smell of the fires [of hell]." Then he proceeds to wash his face three times, saying, "O God, whiten my face with thy light on the day when thou shalt whiten the face of thy favourites, and do not blacken my face on the day when thou shalt blacken the faces of thine enemies." His right hand and arm, up to the elbow, are washed next thrice, with the prayer, "O God, give me my book in my right hand, and reckon with me with an easy reckoning."

The allusion is to a book in which all his actions are recorded: that of the just is to be placed in his right hand, that of the wicked in his left, which will be tied behind his back; and when he proceeds to his left hand he says, "O God, give me not my book in my left hand, nor behind my back, and do not reckon with me with a difficult reckoning, nor make me to be one of the people of fire." His head he washes but once, accompanying the action with this petition, "O God, cover me with thy mercy, and pour down thy blessing upon

me, and shade me under the shadow of thy company on the day when there shall be no other shade." Putting into his ears the tips of his forefingers, he is to say, "O God, make me to be one of those who hear what is said, and obey what is best," or, "O God, make me to hear good." Wiping his neck with his fingers, he says, "O God, free my neck from the fire, and keep me from chains, collars, and fetters." Lastly, he washes his feet, saying, first, "O God, make firm my feet upon Sirat on the day when my feet shall slip on it;" and, secondly, "Make my labour to be approved, and my sin forgiven, and my works accepted, merchandize that shall not perish, through thy pardon, O Mighty One, O most forgiving through thy mercy, O Thou most merciful of those who shew mercy." Having completed the ablution, he continues, looking up to heaven, "Thy perfection, O God, I extol with thy praise; I testify there is no God but thee alone. Thou hast no companion. I implore thy forgiveness, and turn to thee with repentance." Then, looking down to the earth, he adds the Creed, and should recite, once at least, the chapter on Power (xcvii). These instructions remind one of the acts of devotion of Roman Catholics, and of some of the more formal of our early divines, and would seem to require some time; but he who furnished them, and has had frequent opportunities of seeing them performed, assures us that they are almost all omitted by the generality of worshippers, and that with such the whole ceremony is accomplished within two minutes.

When water cannot be procured, or its use is injurious to the health, sand may be substituted. Their theologians inform us that Gabriel, on his first appearance to the prophet in the cave, taught him the prayers and the ablutions, for which purpose he caused a spring to gush forth. These partial or total washings, for the removal of legal impurity, being a requisite preliminary, the courts of the mosques are supplied with water. Purity of the dress, as well as of the person, is required, and the worshipper must also lay aside any magnificent robe or ornaments, and appear before God as becomes the humility of a creature and of a sinner. The carpet, also, which a service

comprehending both sitting and prostration requires, must also be clean, but place is indifferent, so that Moslems consider prayer as acceptable at home as in the mosque; and, indeed, its frequent recurrence would render the necessity of offering it up in any specified locality an intolerable burden. The mosques, therefore, on week-days, are chiefly frequented by the poor, for the sake of using the mats; but congregational worship was pronounced by the prophet to be preferable to solitary, and he set apart Friday as the day of assembling **جماع** Jamaâ, in distinction from Jews and Christians; and the reasons he assigned were, that it is the day on which Adam was created, and on which men shall be judged. The service is the same as on other days, with the addition of the **خطبة** Khotbeh, a prayer which Mohammed himself was accustomed to recite, and in which example he was followed by his successors. It consists of two parts. The first is appropriated to the Deity, the prophets, the first four Khalifs, and their contemporaries. The second includes the prayer for the reigning sovereign, and I transcribe from D'Ohson,* the form in use in Turkey.

“Thanks be to the Most High, that supreme and immortal Being who has neither wife nor children, nor equal on earth, or in the heavens; who favours acts of compunction in his servants, and pardons their iniquities. We believe, we confess, we bear witness, that there is no God but God alone, the sole God, who admits no association. Happy belief, to which is attached heavenly blessedness. We also believe in our Lord, our support, our master, Mohammed, his servant, his friend, his prophet, who has been directed in the true way, favoured by divine oracles, and distinguished by marvellous works. May the divine blessing be on him, on his posterity, on his wives, on his disciples, on the orthodox Khalifs endowed with doctrine, virtue, and sanctity, and on the viziers of his age, particularly on the Imam, the true Khalif of God's prophet, the prince of believers, Abubekr, the pious certifier, pleasing to the Eternal; on the Imam, the true Khalif of God's prophet, the prince of believers, Omar, the pure discriminator, pleasing to God; on the Imam, &c., Othman, the possessor of

* Tableau de l'Empire Otheman.

the two lights, &c.; on, &c., Ali, the generous, the upright, pleasing to God; on the two great Imams, perfect in virtue and doctrine, distinguished in knowledge and in works, illustrious in race and in nobility, resigned to the will of God, and the decrees of destiny, patient in reverses and misfortunes; the princes of the heavenly youth, the pupils of the eyes of the faithful, the lords of true believers, Hassan and Hosein, pleasing to God, to whom may all be equally pleasing. O ye Assistants, O ye faithful, fear God, and submit to Him. Omar, pleasing to God, has said, 'The prophet of God pronounced these words, Let there be no actions but those founded on good intentions. The prophet of God is truthful in what he said. He is truthful in what he said. Ali, the friend of God, and the minister of the heavenly oracles, said, 'Know that the best word is the Word of God, most powerful, most merciful, most compassionate. Hear his holy commandment. When you hear the Korán, listen to it with respect and in silence, for it will be made to you piety. I take refuge with God from the stoned devil. In the name of God the merciful, the compassionate, in truth good deeds efface bad ones.'"

Here the preacher repeats several verses of the Korán, to which the muezzins chaunt, Amen. He then commences the second Khotbeh.

"In honour to His prophet, and for distinction to his pure soul, this high and great God, whose word is an order and a command, has said, 'Certainly God and His angels bless the prophet.' Bless him, ye believers, address to him pure and sincere salutations. O God, bless Mohammed, the Emir of Emirs, the chief of the prophets, who is perfect, accomplished, endowed with eminent qualities, the glory of the human race, our lord, and the lord of both worlds, of temporal and of eternal life. O ye who are enamoured of his beauty, and of his fame, address to him pure and sincere salutations. Bless, O God, Mohammed, and the posterity of Mohammed, as thou hast blessed Abraham, and the posterity of Abraham. Certainly thou art adorable, thou art great: sanctify Mohammed, and the posterity of Mohammed, as thou hast sanctified Abraham, and the posterity of Abraham. Certainly thou art adora-

ble, thou art great. O God, have pity on the orthodox Khalifs, distinguished by doctrine, virtue, and heavenly gifts, with which thou hast laden those who have acted with truth and justice. O God, assist, sustain, and defend thy servant, the greatest of Sultans, the most eminent of Khalifs, the king of Arabs, and Ajene,* the servant of the two holy cities, Sultan, son of a Sultan, Sultan —, whose khalifat may the Supreme Being make eternal, and perpetual his empire and power, Amen. O God, exalt those who exalt religion, and lower those who lower religion. Protect the Moslem soldiers, the orthodox armies, and grant us health, tranquillity, prosperity; to us, to pilgrims, to the military, to citizens, as well to those at home as to those who travel by land and sea: finally, to the whole Moslem people. Health to all the prophets, and all the heavenly messengers. Eternal praises to God, the Creator and Governor of the universe. Certainly God commands equity and benevolence; he commands and recommends the care of our relations; he prohibits, unlawful things, sins, prevarications. He counsels you to obey his precepts, and to keep them carefully in your memory."

A Khotbeh, substantially the same used on the first Friday after the new year, may be found in Lane's work. Besides the benediction on the prophet, his four successors, and the two sons of Ali, a blessing is invoked on their mother, Fatimah, and grandmother, Khadijah; Ayesha, the mother of the faithful, and the rest of the prophet's pure wives; on the six who remained of the ten noble and just persons who swore allegiance under the tree, Talha, Alzobier, Saad, Said, Abdulrahman, Ibn Auf, and all the Companions, and the two succeeding generations. This prayer, and frequently a moral discourse, is delivered from the pulpit by the khatib, who holds a wooden sword reversed, a custom said to be peculiar to the cities taken from the unbelievers; yet, if so, it is unsuitable to Cairo, Bagdad, and other cities of Mohammedan foundation. There is a niche in the wall (محراب) which marks the position of Mecca, but of course there is no altar, and there are no other decoration than lamps and ostrich eggs suspended, and

* A term peculiarly appropriated to the Persians, but here to be taken for all other nations.

appropriate verses from the Korán written on the walls. The congregation, without any distinction of rank, arrange themselves round the Imam, who is a guide to them in the performance of the nine attitudes of prayer, which are no less requisite than the recitations. These postures resolve into four: 1, standing, قيام, *kayam*; 2. bowing, ركعة, *racaât*; 3. prostration or adoration, سجود, *sajud*; and 4. sitting, قعود, *kaâud*; which were not introduced by Mohammed, but had long prevailed, and been used in the presence of earthly sovereigns, as appears from the Bible, and other ancient works, and from the Egyptian hieroglyphics. These attitudes commence with 1, reverential standing, the worshipper then bows; 2, then stands again; 3, then prostrates himself; 4, next sits; 5, prostrates himself again; 6, stands; and 7, closes with sitting.

According to a tradition, Mohammed, in his nightly conference with the Deity, was commanded to impose upon his disciples the daily obligation of fifty prayers. By the advice of Moses he solicited an alleviation of this duty, and obtained a gradual reduction to five, which are indispensable. The hours are, 1, day-break; 2, noon; 3, afternoon; 4, evening; and 5, the first watch of the night.

The Moslem casuists distinguish between الفرض *Alfardh*, what is of divine authority, being commanded in the book, and السنة, *Alsonnat*, what is of canonical obligation. The performance of the first is meritorious, and its neglect sinful. The performance of the second is also meritorious, but may be omitted with impunity. These prayers are of divine obligation. Adam is said to have introduced the first prayer, Abraham the second, Jonah the third, Jesus the fourth, and Moses the fifth. The worshipper, raising his open hands, and touching with the ends of his thumbs the lobes of his ears, repeats the تكبير, *Tacbir*, that is, الله أكبر, *Allah Akbar*, "God is most great." Still standing, and placing his hands before him, a little below the girdle, the left within the right, he recites the opening chapter of the Korán, and a few verses from any other which he pleases: he often chooses the 112th. He then, after having said, "God

is most great," seats himself on his carpet, on his knees, and recites thrice (I extol) the perfections of my Lord the great; adding, "May God hear him who praiseth him. Our Lord, praise be unto thee." Then, raising his head and body, "God is most great." He next drops gently upon his knees, repeating, "God is most great," puts his nose and forehead to the ground between his hands, during which prostration he exclaims thrice, "The perfections of my Lord the most high." Then, raising his head and body, sinking backwards on his heels, and placing his hands on his thighs, he says again, "God is most high," which he repeats on a second prostration; and, again rising, utters the Tacbir. This ceremony is called one *racaât* (ركعة). He rises on his feet, and goes through it a second time, only varying the portion of the Korán after the opening chapter. After the last *racaât* of all the prayers, he says, "Praises belong to God, and prayer, and good works. Peace be on thee, O prophet, and the mercy of God, and his blessing! Peace be on us and on the righteous worshippers of God." He then recites the Creed. Before the salutations in the final prayer, the worshipper may offer up any short petition for himself or friends, and it is considered better to word it in Koránic language than in his own. If devoutly disposed, he may add this supererogatory service, the recitation of the Throne verse (Korán XI. 256). He may then repeat the perfections of God thirty-three times, and "Praise to Him for ever" once, with "Praise be to God, extolled be his dignity for ever!" thirty-three times; then the same number of times, "There is no God but He; God is most great;" then, "God is most great in greatness, and praise abundant be to God!" In those repetitions he finds his rosary, which has a mark after the thirty-third bead, very convenient to prevent his praying too little or too much. Any wandering of the eye, or inattention, must be strictly avoided; and if interrupted, except unavoidably, the worshipper must begin again. As thus described, the service seems long; but Lane, who must have often witnessed it, says that the time it occupies is under five minutes, if restricted to what is indispensable, and that the supererogatory

addition will take up about as much more. Should a season of prayer surprise them at a meal, they may postpone it till they have finished. The muezzins remind them of this duty in a loud voice from a tower of the mosques, which has obtained the name of منارة minaret, a light bearer, from its similarity in its proportions to a candlestick. They intermix several times the Creed and the praises of God; admonishing Moslems in the morning that prayer is better than sleep, and making a longer address twice in the night, when he calls the few who are so disposed to an act of voluntary devotion. At the last he enlarges in commendation of the prophet, the seal of God's apostles, and invoking a blessing upon his family, specifying by name his grandson. In Egypt this call ends with a blessing on Abu Faraj Sheikh of the Arabs, and are all the favourites of God. This local saint, who is buried in the Delta, has the reputation of obtaining the divine favour for those who visit his tomb, and seek his intercession. A nazir, or warden, presides over each mosque, and is trustee of the property, and pays the Imams, for no money is collected for the purpose from the worshippers. They are no more than hired servants, who may be dismissed by the warden, when, with their salary, they lose their name. Their payment being scarcely sixpence a-day, they engage in trade, or as schoolmasters, and many of them recite the Korán for hire in private houses. They are generally chosen out of the poor students. The service of each house of prayer is the same, only the choice of the additional chapter is free, and each ends with a salutation, on the right hand and on the left, to the guardian angels.

The five prayers must be repeated afterwards, if the believer is unavoidably prevented at the proper hours. Travellers and the sick are allowed, when it is requisite, to shorten them.

We learn, from the Traditions, that a religious tone pervaded the whole life of Mohammed. He was, in his conversation, continually referring to the ancient prophets, and speaking of the revelations made to himself. Much of his time was engrossed by acts of devotion; and it was one of his frequent sayings, that the worst of thieves is he who steals from his



own prayers; and one of his slaves, having asked him to teach him an act by which he should gain admittance into Paradise, he answered, "Prostrate thyself frequently, and say many prayers, for thou dost not prostrate thyself once for God's sake without his exalting thy dignity and diminishing thy sins." He not only prayed in the day, but often arose in the night for that purpose. His method of prayer has been recorded. He used to intermix with the prescribed forms extemporary additions, as, "O Lord, pardon my offences, and have mercy on me; shew me the straight path, and give me daily bread." He often prayed against being involved in debt, and used to say that debt would deprive even those who died fighting for religion of the rewards of martyrdom. One of his prayers was for preservation from cowardice, avarice, decrepitude, the strife of the world, the punishment of the grave, against hypocrisy, and for a true tongue. He prayed, also, for his friends, but, unlike a Christian, not for, but against, his enemies. He recommended short ejaculations to be uttered, like an Amen at the end of impressive passages of the Korán. One of his companions said that there was not a chapter, long or short, that he had not heard him recite at the hours of prayer. He generally waited for a congregation, considering social prayer more efficacious than private. He often stood up so long that he was supposed to be lost in meditation, and he sometimes sat between the prostrations. His habits of religion, and, I may add, of superstition, he impressed upon his companions, and they have transmitted them to those who still take him for their guide, in adversity or prosperity, whether their lot be cast in Egypt, or Turkey, or India. Such pious aspirations as these are continually in their mouths, and engraved on their seals, and, in many instances, they seem to influence their conduct.

توكلي الله

"My trust is in God."

ما توفيقني الا بالله

"My guidance is only from God."

انوض امري الي الله

“I make over my business to God.”

لا حول ولا قوت الا بالله العلي العظيم

“There is no power, no strength, but in the high, the great God.”

من يتوكل علي الله فهو حسبه الي اخري

“He who trusts in God finds Him sufficient till his end.”

اعوز من الشيطان الرجيم

“I fly for refuge from the stoned Satan.”

They are constantly, in their conversation, praising God; yet we all know how such repetition has a tendency to defeat its object; and prayer recurring five times every day, in the same words, must, in most instances, degenerate into a form especially to Hindus and Turks, many of whom are imperfectly acquainted with Arabic. The repetition so often of the very same ejaculation renders almost unavoidable their falling under our Saviour's condemnation of thinking they shall be heard for their much speaking: and after all, though their acts of devotion are called prayer, they consist almost exclusively of ascriptions of praise, for scarcely any part comes under the former head, except the opening chapter of the Korán, which is only a petition to be directed in the right way, and is more suitable for congregational worship.

The life of the Moslem ought to be a life of prayer; and when taken ill, and about to die, his family, and the hired wailing women, make lamentations, uttering piercing cries, and fakirs are called in to chant the Korán, and the body is washed while they recite some chapters, or the poem in praise of the prophet called the *Bordah*. When the corpse is carried into the mosque, the funeral service is performed, consisting of four *Tacbir*s. After the first, which is repeated by the whole congregation, the *Fathah* and the second *Tacbir* are recited, with the addition, “O God, favour Mohammed, the illiterate prophet, and his family and companions, and preserve them.” After the third *Tacbir*, follows, “Verily this is thy servant, and son of thy servant: he hath departed from the repose of



the world and from its business, and from whatever he loved, and from these by whom he was loved to the darkness of the grave, and to what he experienceth. He did testify that there is no Deity but thou alone, and that thou hast no companion; that Mohammed is thy servant and thy apostle, and that thou art all knowing respecting him. O God, he is gone to abide with thee, and thou art the best with whom to abide. He hath become in need of thy mercy, and thou hast no need of his punishment. We have come to thee supplicating that we may intercede for him. O God, if he were a doer of good, over-reckon his good deeds, if an evil doer, pass over his evil doings, and of thy mercy grant that he may experience thy acceptance, and spare him the trial of the grave and its torment, and make his grave wide to him, and keep back the earth from his sides, and of thy mercy grant that he may experience security from thy torment, until thou send him safely to thy Paradise, oh thou most merciful of those who shew mercy." The last *tachir* follows with this prayer, "O God, deny us not our reward for him, (that is, for this service), and lead us not to trial after him: pardon us, and him, and all Moslems, O Lord of all creatures!" The *imam* next greets the angels on his right and left with, "Peace be on you, and the mercy of God," as at the close of ordinary prayer. Then, addressing the persons present, "Give your testimony respecting him;" the answer to which is, "He was of the virtuous." Here the *fikees* and others recite the *Fathā*, and the three last verses of the second chapter. The tomb which is arched, generally of brick, and plastered, is made hollow, that the tenant of it may easily sit up when visited by the two angels. The stone at the head, in addition to the date and name of the person buried, has generally a text, though, like the use of burnt bricks, this was forbidden by Mohammed. The body having been deposited, a *fikee* performs the office of instructor of the dead. Sitting before the tomb, he says, "O servant of God, son of a handmaid of God, know that at this time two angels will come down to thee, and on their asking, 'Who is thy Lord,' answer, 'God is my Lord in truth.' They will next inquire concerning thy Prophet, and thou must say, 'Moham-



med is the Apostle of God in truth.' They will then interrogate thee concerning thy religion and the book of direction; and thy answer must be, 'Islam is my religion, the Korán is my book, and the Moslems are my brothers.' Their last question will be concerning thy Keblah, the answer to which is the Kaabeh, and 'I have lived and died in the assertion that there is no God but God.' Then they will say, 'Sleep, oh servant of God, under the protection of God.' These persons are usually paid or feasted. Sometimes a buffalo is slaughtered, and its flesh distributed, which, like the gift of the bread, is an expiation for *small* sins. The funeral ended, each relative is greeted with a prayer that he may be compensated for his loss, or is congratulated that his life is prolonged. The night succeeding the burial is called that of desolation, in which the soul is believed to remain in the body, after which it departs to Hades, to await its final doom. The *fikees* then, after a repast of bread and milk at the house of the deceased, recite the 67th chapter of the Korán. The ceremony of the Rosary, *سبحة* *Sobhat*, is also performed on this occasion, and occupies three or four hours. At night, fikees, sometimes as many as fifty, assemble, and one brings a rosary of 1000 beads, each as large as a pigeon's egg. They begin with the sixty-seventh chapter, then say three times, "God is one;" then recite the last chapter but one and the first; and then say three times, "O God, favour the most excellent, the most happy of thy creatures, our lord Mohammed, and his family and companions, and preserve them." To which they add, "All who commemorate thee are the mindful, and those who omit commemorating thee are the negligent." They next repeat 3000 times, "There is no God but God," one holding the rosary, and counting each repetition. After each thousand they sometimes rest and take coffee; then 100 times (I extol) "the perfection of God, with his praise;" then the same number of times, "I beg forgiveness of God the great;" after which, 50 times, "The perfection of the Lord, the Eternal;" then, "The perfection of thy Lord, the Lord of might, exempting him from that which they ascribe to him, and peace be on the apostles, and praise



be to God, the Lord of all creatures."—Korán, XXXVII. last three verses. Two or three then recite three or four more. This done, one asks his companions, "Have ye transferred (the merit of) what ye have recited to the soul of the deceased?" They reply, "We have;" and add, "Peace be on the apostles." This concludes the ceremony, which, in the houses of the rich, is repeated the second and third nights. The first Thursday after the funeral the women renew their wailings, and the *fikees* recite a *khatmeh*. This is a recitation of the whole Korán, which occupies about nine hours; and is customary also at weddings and at public festivals, and is regarded as meritorious in those who bear the expense. A similar recitation, called the *زكِر* *Zikr*, in commemoration of the names and unity of God, is also recited generally by dervishes. Lane gives this description of one on the night when the prophet's birth-day is kept. It lasted about two hours. The performers, who were about thirty, began, after the *Fathá*, with chanting, "O God, favour our lord Mohammed among the former generations, and favour our lord Mohammed among the later generations, and favour our lord Mohammed in every time and period, and favour our lord Mohammed among the most exalted princes, (angels), unto the day of judgment, and favour all the prophets and apostles among the inhabitants of heaven and earth; and may God, (whose name be blessed and exalted), be well pleased with our lords and masters, those persons of illustrious estimation, Abu Bekr, Omar, Othman, and Ali, and with all the other favourites of God. God is our sufficiency, and excellent is his grandeur; and there is no strength and power but in God, the high, the great. O God, our Lord, O thou liberal of pardon, O thou most bountiful of the bountiful, O God. Amen." They were then silent, repeating the *Fathá* to themselves. They then chanted, for half an hour, "There is no God but God;" and a poem of spiritual love was recited by regular singers. They then again repeated "There is no God but God," so loud, with vehement gesticulations, each turning his head alternately to the right and to the left, that at length a visitor, who had repeated with them this profession of



faith, became what is called 'possessed.' His voice grew gradually faint, and he fell to the ground in an epileptic fit, the result of a high state of religious excitement. No one seemed surprised, for such occurrences are not uncommon at Zikrs. All the performers now appeared much excited, repeating their ejaculations with greater rapidity, violently turning their heads, and sinking at the same time the whole body: some jumped. Towards the close, a private soldier, who had joined them throughout the performance, seemed also several times possessed. The contrast presented by the vehement and distressing exertions of the performers at the close, and the calm gravity and solemnity of manner at the commencement was particularly striking.*

ALMS,

the second fundamental duty, is called *الزكاة Zakat*, from a verb which has the double meaning of increasing a man's property by bringing down on it a blessing, and of purifying the remainder, or the soul of the possessor. They are payable, 1. on cattle, that is, on camels, kine, and sheep, but not on animals used in tillage; 2. on money; 3. on corn; 4. on fruits, that is, dates and raisins; and, 5. on whatever is sold; but the amount is not above two and a half per cent., and the property must have been in possession almost a year. They were paid originally into the public treasury; but in process of time, when a more convenient mode was introduced of collecting a regular revenue from taxation, the performance of the duty was left to the conscience of the owner. Islam also requires voluntary alms, which bear, as among the Jews, the name of righteousness, *صدقات "sadekat,"* an use of the word which occurs in the Bible. Charity is frequently recommended in the Korán, and is there said to give efficacy to prayer, and this agreeable duty is one that the Moslems are faithful in fulfilling.

* Lane, vol. II. chap. xi. xx.



FASTING

is the third duty imposed upon Moslems, and its comparative value is marked by this saying of the second Omar, "Prayer will bring a man half-way to God, and fasting to the door of his palace, but it is to alms that he will owe his admission." The Mosaic law commanded a single day of fasting, but Mohammed sanctioned the appropriation to it of a whole month, in imitation of the pagan Arabs, only he transferred it from Rajab to Ramadhan. It is expressly commanded in the Korán (chap. II.), and the reason assigned is, that on one of its later nights, called the night of *القدر* *Alkadr*, that is, of Power, "the Korán was sent down, a direction unto men, and a distinction *between good and evil*." The short chapter xcvi., to which it gives name, tells us that it is better than a thousand months, for therein the angels descend, and Gabriel also, with the decrees (to be executed during the year). There is no duty which is so strictly performed by the Moslems, at least in appearance, for the rich men are said to break it in private; but it is a severe imposition on persons in lower life, who cannot easily evade it. It is not, like Christian fasts, the substituting fish or bread for meat, but, from sunrise to sunset, total abstinence is enjoined from all liquids, as well as from solids. The Mohammedan year being lunar, the fast coincides successively with the winter and the summer, and calls for all the resignation of the Moslem, who, at the close of a long sultry day, does not presume to moisten his parched throat with a drop of water, and must even altogether abstain from his pipe. Instances indeed are not wanting in which the conscientious have actually carried this abstinence to such an excess as to have died. Children are alone exempt; and those who are prevented by necessity must fast afterwards for as long a period. As the fast ends with sunset, night is turned into day, and the strictest observers of the fast do not scruple then to have entertainments, to which they invite their friends. The shops are now opened,

but the tradesmen will be often found praying or reciting passages from the Korán, or distributing bread to the poor. There are additional prayers of as many as twenty rakaats at sunset, which are often offered up in the mosques, which are illuminated, and in which the most serious spend the five last nights, including, of course, that of Power.

The Moslems have also voluntary fasts, the principal of which is that of عاشورا, "*Aashura*," that is, the tenth of Moharrem. It is said to have been observed by the pagan Arabs, but was probably adopted by Mohammed from the Jews, to whom it was commanded by Moses, Lev. xvi. 29, being the day of atonement, in which the Israelites were to afflict their souls, and the High Priest was to enter the sanctuary to expiate the guilt of the nation. It is now kept in commemoration of the martyrdom of Hosein; and as it is observed even in Egypt, it is of course, where the Shiyahs prevail, preeminently a day of mourning, تعزية "*taazi-yeh*." In India it is extended to ten days, in imitation of the festival of Doorga, the wife of Seeva, on the last day of which her statue is cast into the river, and the Mohammedan ceremonies terminate with disposing in the same manner, or of burying, of the representation of the sepulchral chapel of Hosein, which the rich adorn at a great expense with flowers, brocades, and mirrors, and which is surrounded with lights in gold candlesticks, and censers burning incense, and embroidered banners. During these ten days there are recitations of the history of Hosein, and also of his elder brother Hassan, with all the demonstrations of grief that might be shown on the death of the dearest friends, and becoming the commemoration of an event which, according to an Hindu author, will impress every Moslem with the deepest sorrow till the day of the resurrection.

The Mohammedan year consists of twelve months, the first of which contains thirty days, and the second twenty-nine, and so in rotation till the completion of the 354 days. It is anterior to the Prophet, and the kalendar must have been formed at a period when the months which derive their names from the seasons corresponded with them.



Moharrem, محرم, the sacred month,
Safar, صفر, the travelling month,
The first Rabi'ya, spring, ربيع الاول,
The second Rabi'ya,
The first frost, Jomad, جمادى الاول,
The second Jomad, جمادى الاخر,
Rajib, رجب, the sacred month,
Shaaban, شعبان,
Ramadhan, رمضان, the month of extreme heat,
Shawal, شوال,
Dhulkaada, ذوالقعدة, month of residence,
Dhul Hajah, ذوالالحج, month of pilgrimage.

Dhul Hajah was, among the pagan Arabs, as now, the month of pilgrimage, and to secure its performance war was prohibited in the month before and after. Rajib was, in those "days of ignorance," as it is the custom to call them, devoted to fasting, which Mohammed transferred to Ramadhan, which had been given up to excess in drinking, as being the period of the return of the caravans. The Mohammedans have only two festivals: اعياد, called by the Turks *Beiram*, the first, عيد الفطر, the festival of breaking the long fast, is their principal season of rejoicing; the second is عيد القربان, the feast of sacrifice, which is an important part of the pilgrimage, as a commemoration of Abraham's intended offering of his son, which is also kept by those who do not visit Mecca.

In all Mohammedan countries, however, they keep the feasts of their many saints, and often perform pilgrimages to their tombs; and the mode of keeping them is, the recitation, by hired readers, of the Korán, and the dances of their dervishes; but of these I will only mention the Prophet's reputed birth-day on the 12th of the third month, which is celebrated at Cairo for nine days, when the town is illuminated, and the shops are open all night, and, besides the more serious grati-



fication of *Zikrs* for the devout, there are amusements of story-telling, conjuring, and rope-dancing.

I complete this enumeration of the positive duties of Islam with

THE PILGRIMAGE,

which is so far from carrying, like the rest, its own recommendation with it, that it is open, not only to grave objections, but even to ridicule. Mohammed sanctified to the honour of the one true God the ceremonies of the ignorant heathen; and ceremonies so unbecoming a man of sense, and so alien from the grave manners of the East, as circuiting the temple, sometimes running, and sometimes walking in slow procession, the running seven times up and down an adjacent street, and going into the environs to pelt the devil with stones, must produce in all who have not been taught from childhood to respect them as meritorious in the sight of God, according to their disposition, pity or contempt for so irrational and absurd a scene, which has cost every worshipper so much toil, and inconvenience, and expense. And such is their superstition, that even the dead are sometimes made to perform these rounds. Were we suddenly transported into the crowded area, we should be amazed at the seeming insanity of thousands, including the aged, and the learned, men of official rank, and even of reputed wisdom, absorbed in the performance of rites discreditable to rational beings, yet all more or less in earnest, intent upon the fulfilment of what they believe to be a duty. As far as I know, they have only been gazed upon three times, by those who felt no higher interest in the scene than the gratification of curiosity.* The visit of Pitt, the first spectator, was compulsory, for he attended as the slave of a Mahommedan master; the second was the celebrated German traveller, Burckhardt; and the third, Lieutenant Burton, who has supplied us with additional information, but found the pilgrimage itself, as described by his predecessor, so accurate, that he has only reprinted it, with notes. Burckhardt had long passed for a Mohammedan, and was familiar with the language, and I avail myself of his information,

* An account of the religion and manners of the Mohammedans. Exeter, 1704.



though, as a Christian, I must lament that he purchased it at so high a price, and in the most solemn and conspicuous manner declared himself, by his pilgrimage, the follower of the false prophet.

To us, whose religion shews itself in a calmer and colder, and yet, it may be, a deeper feeling, those circuitings, even by the aged, and persons who think themselves philosophers, are preposterous; yet in all ages and countries dances and processions have been introduced into the rites of religion. Even under those systems of Christianity which appeal more to the imagination than to the reason, processions are of frequent occurrence; while there are, even among Protestants, sects, happily few in number, who, from their extravagant motions, derive the name of Shakers and Jumpers. When Cook and other navigators revealed to us the coral reefs and volcanic isles, which, like gems, bedeck the Pacific Ocean, they described the religious dances of Tahiti, which happily no longer desecrate that now Christian island. And the classical student knows how largely such performances entered into the Greek and Roman worship, and that the chorus at the feasts of Bacchus, with its various attitudes before his altar, originated the drama. On occasions of especial joy, thankfulness shewed itself in this way, even under the Jewish dispensation, as when Miriam, leading on the women with timbrels, repeated the song of triumph to Jehovah for delivering his people from the Egyptians; and when David, on bringing into Jerusalem the ark of the Lord, danced with all his might. The concluding psalm is an invitation to every thing that has breath to praise the Lord, not only with wind and stringed instruments, but also in the dance. The practice is familiar to the different orders of Dervishes, who whirl round with a rapidity which almost makes the spectator giddy, and often end in falling on the ground in a swoon. These mystics are more attached to pantheism and their own presumed absorption into the Deity, than to the simple creed of Mohammed; yet their dances probably are imitations of the circuitings of the Caaba, which might be meant to repeat the revolutions of the planets.



The Pilgrimage is expressly commanded in the Korán, II. III. XXII. ; and so prejudiced was Mohammed in favour of ceremonies which he had always been in the habit of performing, that he said a believer neglecting pilgrimage, if it were in his power to attend it, might as well die a Christian or a Jew. Ebn Tofail,* an Arabian metaphysician, who endeavours to deduce all knowledge from innate ideas, places for this purpose a man on a desert island, and, while he is from his meditations discovering the arts of life, and a belief in a Creator, he is led by his observations on the heavenly bodies to perceive the wisdom and duty of imitating their motions, and is, by the light of nature, brought to this mode of worshipping God as rational. Gazali more wisely maintains that the ceremonies are unmeaning, and, being such, their performance as a positive duty is the more meritorious. The tradition that connects them with the history of Abraham recommended them from an early age to his reputed descendants; and custom had no doubt endeared them to Mohammed, who, except in his strong belief in the unity and providence of God, did not rise superior to the prejudices of his countrymen, and probably, like them, was persuaded of the truth of these popular tales. Little could he imagine, that what, in theory, may be regarded as the weak point of his religion, would prove its main support; since, however his followers may differ in other particulars, and however far apart from one they may dwell, they are all bound, five times every day, in repeating the same prayers in the same attitudes, to direct their eyes to the holy Caaba of Abraham; and the thousands who have had the privilege of visiting it, and associating in pilgrimage with their brethren, will return with faith strengthened by the honour of the achievement, the privations they have endured, and their intercourse with devotees with feelings like their own. Pilgrimage to a sacred spot, which has even fascinated, in every age, the professors of so spiritual a religion as Christianity, has been always a popular

* The original, with a Latin version, was published at Oxford, by the son of the celebrated Pococke, and afterwards in English, by Ockley. London, 1708.



notion in the East; and it pleased God, in the ancient legal and shadowy dispensation to sanction it, by requiring the presence of the men of Israel, even three times in the year, at the place where he was pleased to set his name, and where alone it was allowed to perform the principal act of religion. Even now Jerusalem is frequented by Christian pilgrims, who substitute, for the profaned site of the ruined temple, the church of the Holy Sepulchre; and their example tends to keep up the same custom among the Moslems.

The Korán authorizes the combination of mercantile speculation with devotion; and where thousands meet, and from the most various climates, as from Bokhara and from Morocco, much business will be transacted. So it was in the great fairs of the middle ages, which were always connected with the anniversary of some favourite saint, and the East has not yet advanced beyond that primitive arrangement of commerce. Still it is but a limited number of wealthy individuals who can find in such journeys an adequate indemnification and profit; and it can only be the satisfaction derived from the performance of an act of extraordinary merit that could constrain the majority of pilgrims to encounter hardships which, to the poor and to the infirm, are dangerous, and sometimes fatal. The Khalif Omar seems to have been ashamed of the ceremonies, for he is reported to have addressed the famous black stone in terms not unlike those of the sceptic Zaid, "I know thou canst neither help nor hurt me, and unless I had seen the Prophet do it, I should never have kissed thee." In a much later age such absurd respect roused the fury of Hakim, the mad Khalif of Egypt, who, jealous of any object of worship but himself, commissioned a partisan to demolish it. "How long shall this stone be adored?" he exclaimed, and drew out from under his cloak a club; but he could only shiver from it a few fragments, for an indignant pilgrim dispatched him with a dagger. In the eyes of all—for few can be supposed to undertake such a journey from a vain and idle curiosity—Mecca is holy ground, and a journey, by few repeated, to the centre of their faith, with all its hallowed associations, which connect their Prophet

with the friend of God, who is claimed, too, by Jew and Christian as the Father of the Faithful, and the very garb which they have assumed, solemnize the mind, and prepare it for acts, the reason and fitness of which they do not presume to scan.

At a considerable distance the pilgrim must assume the *إحرام*, *Ihram*, or sacred garb, which is unquestionably ancient, and is still the common dress of the tribes on the Red Sea. In "the days of ignorance" the Arabs threw off their clothes, and pilgrims now are thinly clad, for they wrap only one piece of cloth round the loins, and throw another over the shoulders. Such a suit is unfavourable to health, and yet many continue to wear it by day and by night after they have completed the ceremonies. Rigid devotees assume it at the commencement of their pilgrimage, but it need not be put on till within a few stages. The ceremony begins with bathing, and shaving the head. The pilgrims then, after a prayer of two inclinations, and entreating a blessing on their undertaking, end with the *لبيك* *Lebik*, a declaration of their readiness to obey, which ought to be during its performance continually in their mouths. The words are, "Here I am, O God, here am I! No partner hast Thou! Here am I! Truly, praise, beneficence, and sovereignty are thine! No partner hast Thou! Here am I!" The Sheikh, who acted as Burton's director, bade them be good pilgrims, avoiding quarrels, immorality, and even light conversation. They must now so reverence life as to kill no animals, not even the fleas that annoy their persons; and they must shew their respect for the sanctuary, by not plucking so much as a blade of grass. Any violation of these rules requires the sacrifice of a sheep, of which the transgressor is not allowed to partake. Such a life of prayer and forbearance ought to produce a reverential state of mind, but it seems to have produced no such beneficial effect on any of Lieutenant Burton's party. Age or disease is the only justification of a covering for the head, and the indulgence must be purchased by alms. Umbrellas, however, have not been prohibited, and are used by northern hajis. The excitement of the pilgrimage on very susceptible minds is overpowering; and Burckhardt witnessed



the enthusiasm of an African, who burst into a flood of tears, and, in the depth of his emotion, exclaimed, "O God, now take my soul, for this is Paradise!" Pilgrimage is a duty binding upon all, women no less than men. Inability is the only exemption, and Moslem casuists have determined that those who are incapable must perform it by a deputy, and bear his charges. The Khalifs continued to set an example to believers, even after their settlement at Bagdad; and the celebrated Harun performed as many as eight pilgrimages. His grandson, Almamun, turned his into a journey of pleasure, bringing with him the means of supplying in the desert luxurious banquets, with the choicest fruits and iced water. Harun went on foot, and was attended, not by his harem and his courtiers, but by doctors of the law. Saladin, the model of saints as well as of sultans, regretted that he could not fulfil the duty, and hoped, since his religious wars with the Franks prevented him, that the will would be accepted for the deed. Believers of eminence of every kind, men of piety, of learning, and of station, have courted and earned this distinction, but few reigning princes have obtained the honoured name of Haji. Bajazet performed the pilgrimage before his accession, but Mecca has never been visited by an Osmanli Sultan. The pilgrimage was suspended for nearly a quarter of a century by the Karmathians, who attacked the caravans, plundered Mecca, and carried off the black stone, in the hope that it would attract the pilgrims to their own capital, to which they had removed it. It was again interrupted in our own day by the Wahabis, who united several of the Arab tribes under their sovereignty in the interior, destroyed the tomb of the promulgator of Islam, and believed themselves commissioned to check the excessive honours lavished on the Prophet and other saints, and to bring back the faith to its original simplicity. They were entirely defeated by the famous Pacha of Egypt, Mohammed Ali, who revived the pilgrimage, and attended it with his court, and it was under his protection that it was performed by Burekhardt. No doubt it was a much frequented one. He estimated the pilgrims at 70,000; but D'Olson, who wrote

before the French Revolution, raises them to 100,000. When lighted up at night, this square, occupied by thousands engaged at once in prayer, agreeing in doctrine, and one in spirit, must be indeed an imposing spectacle. Burckhardt, a solitary exception, calmly regarded what he saw, and I present an abridgment of his description:—

“The locality is no oasis, to refresh with shade and gushing streams the weary, way-worn pilgrim, who, in whatever direction he comes, must approach the sanctuary through a desert. Mecca is in a narrow, sandy valley, within hills of moderate elevation, barren, and wholly destitute of trees. Still it is more cheerful than most eastern cities, because the streets have purposely been made wide for the passage of the pilgrims, but the only open space is the sacred enclosure. It is strange that a city that exists only for pilgrims has no caravanserais to accommodate them. The far-famed Caaba, so called as being nearly a cube, towers above all the low, flat-roofed dwellings, though no more than forty feet high. From time immemorial a place of pilgrimage, its erection is traced up to Adam. The Deluge of course washed it away, and it is said to have been rebuilt by Abraham. Still the actual edifice has not the prestige of antiquity, for it has been renewed eight times, and as far as could be with the old materials, a reddish sandstone. Its unique appearance bears out the tradition that it has been scrupulously restored after the original design. The last was nearly washed away by a torrent which inundated the town, and the present was erected as late as 1624, by Amurath IV.; and indeed whatever dignity it derives from the enclosing arcade it owes to the piety of the Turkish Sultans. It was rebuilt while Mohammed was a private individual, and it is curious that he should have been the person chosen to lift the black stone into its place. It contains but one small apartment, then level with the ground, but now raised so much above it that it can only be entered by a moveable ladder. The walls are hung with a rich red silk, interwoven with flowers and silver inscriptions, which was replaced by the Pasha, and the old hangings were cut up and sold to devotees at enormous



prices. The room is opened only three days in the year, and many pilgrims never enter it, for it is not obligatory: it can receive very few at a time, and a fee is exacted, to the indignation of the devout, who regard it as desecrating the holiest spot upon earth. It is customary to pray on entering, and Burckhardt overheard ejaculations which seemed to come from the heart.—‘O God of the Korán, forgive me, my parents, and my children, and deliver our necks from hell fire.’ The Caaba must have a singular appearance, for it is visible for no more than a fortnight, being constantly clothed with a black damask veil, in which prayers are embroidered, and as this material, an animal product, is unclean, it is lined with cotton. Openings are left for the sight of the black and white stones. Both are said to have been once of the same colour, which the first is reported to have lost in consequence of sin; but the surface has probably been blackened by time, aided by the kisses and touches of a long succession of pilgrims. It is an irregular oval, seven inches in diameter, apparently a mass of smaller stones conglomerated in a cement, and encircled by a silver band. It is probably an aërolite, and owes its reputation, like many others, to its fall from the sky. This house of God, as it is called, is said to have been first clothed by the Hamyarite kings of Yemen, seven centuries before the birth of the Prophet; and these covers used to be put on one over another, till the end of the first century of Islam. It has since been yearly renewed, and the old cover cut up. The privilege of clothing it, which was assumed by Kelan, Sultan of Egypt, on the conquest of that country by Selim, passed over to him and his successors. An adequate idea of the building may be formed from the views in Reland and Sale, and especially that in D’Ohson’s work. It stands in an oblong square 250 paces by 200, but as it has been enlarged it no longer occupies the centre. It is nearly enclosed by a circle of slight pillars at a little distance, around which are the four stations for the orthodox sects. The one used by the adherents of Shafai is called that of Abraham, because he is supposed to have stationed himself there while building the House. Persons are always standing about it, to



invoke the patriarch's blessing, and a short prayer is to be said here on the termination of the rounds. Near this station is the well Zemzem, which the Moslems believe gushed out for the relief of Ishmael, for they ignorantly transfer to their own home the distant desert of Beersheba. It is a copious stream, which apparently never diminishes, but is too sacred to be used, except for drink and ablution. Most pilgrims provide themselves with enough for the washing of their bodies after death. While on the spot they drink largely, and are allowed to draw it for themselves, which many work hard at, hoping thereby to expiate their sins.

The pilgrim is expected on his arrival, before he engages a lodging, or attends to any secular concern, to visit the mosque. He will find guides to help him in saying the proper prayers. On entering, he prays with four *rakaats* to salute the mosque, and in gratitude for having been allowed to reach it. He then advances and touches, and, if the crowd do not prevent him, kisses the black stone. He then begins the *طواف*, *tawuf*, circuit, which is repeated seven times, the first three rounds at a quick pace, in imitation of the Prophet, who once accomplished them at full speed, to confute the rumour of his being alarmingly ill. Every circuit is accompanied with stated prayers and the kissing of both stones. The pilgrim next, with outstretched arms, prays for the pardon of his sins; he then performs two *rakaats* at Abraham's station, and drinks of zemzem. He is now conducted to a small ascent, called the hill of Safa, to take the *سعي* *sai*, that is, a walk along a level street, six hundred paces long, to Merona, a stone platform. He has to walk quick, and for a short space to run, and during the course, which is also repeated seven times, he must pray aloud. He may now shave his head; but as the course is fatiguing, that ceremony is generally postponed. The course is in imitation of Hagar's running backward and forward. It is indispensable to visit, on the ninth day, Mount Arafat, *عرفه*, or knowledge, so called because Adam and Eve are said to have met here, after their long separation, on their expulsion from Paradise. It is meritorious to perform this expedition of six



hours on foot; some were engaged in reciting the Korán or prayers, while the worldly and impenitent quarrelled with their camel drivers. The hill was entirely covered, for in addition to the pilgrims, the inhabitants of Mecca and of Jidda consider it their duty to attend. At three in the afternoon the Kadhi took his stand, and read a sermon till sunset, at intervals stretching forth his hands to invoke the divine blessing on the immense multitude, who rent the air with shouting in return the *Lebik*, "Here we are at thy disposal, O God!" Some were crying and beating their breasts, and confessing themselves to be grievous sinners, in the style of an American camp-meeting, while others mocked them, or smoked with oriental gravity, and some to intoxication with forbidden hemp. The Kadhi's shutting his book was the signal for a general rush down the hill, as it is thought meritorious in pilgrims to quicken their pace. The tents had been previously packed up, and the caravan was ready to return. According to a tradition, there are 600,000 beings present, angels making up the deficiency of human attendants. The latter were estimated by Ali Bey at 83,000, by Burckhardt at 70,000, and by Burton at 50,000, who adds, that in the succeeding year the number was reduced one-half. The night was passed at an intermediate station, Mazdalifa, in prayer and reciting the Korán, and here a shorter sermon was read, between the dawn and sunrise. The multitude then returned to the valley of Mina, where each pilgrim throws, in three places, seven small pebbles, in imitation of Abraham, whom God is said to have instructed thus to drive away the devil, who endeavoured to interrupt his prayer, and to tempt him to disobey the command to sacrifice his son. This ceremony over, they slay their victims, and feast on them with their friends, giving what remains to the poor, but using no sacrificial rites, only saying, "In the name of the merciful God!" and "God is great!" Burckhardt guessed that they must have sacrificed eight thousand sheep and goats. The pilgrims remain on the spot two days more, and on each they repeat the throwing the pebbles. They now shave their heads and cut their nails, and bury the hair and parings, and



close their pilgrimage with a valedictory circuiting of the Caaba, and the walk between Saffa and Mervaa. Pitt, who unwillingly accompanied his Moslem master, and, after his escape to Christendom, described the pilgrimage, was deeply impressed with the appearance of devotion. "It was," he says, "a sight to behold at Arafat so many thousands in their garment of humility and mortification, with naked heads, and cheeks watered with tears, and to hear their grievous sighs and sobs, begging earnestly for the remission of their sins, promising newness of life, and using a form of penitential expressions for four or five hours."

It is the popular notion that, if all the pilgrims were at the same moment to visit the Caaba, the enclosure would contain them all. Burckhardt calculates that 35,000 might attend, but he never could count above 10,000. By day it is the place of traffic as well as of devotion, and schools are taught and lectures are given under the arcades. By night a pious few remain to pray and meditate without interruption. The simultaneous prostration of this prodigious multitude, heightened by the reflection that they come from the extremities of the east and the west, to unite in prayer, in obedience to the command of their prophet, was felt to be impressive, even by Burckhardt, who viewed the scene as a philosopher. How overpowering, then, it must be to an enthusiastic Moslem! but to the Christian, who, happily, has learnt to worship the one God, in his personal distinctions of Father, Son, and Holy Spirit, and comes boldly, with filial confidence, to his throne, through a sufficient, because a divine as well as human Mediator, it would be a melancholy spectacle. He cannot but grieve at the misdirected piety, which, for so many centuries, has yearly brought thousands, in the hope of pleasing God by such absurd and inefficacious ceremonies, to commence a pilgrimage which is laborious and painful, and not seldom terminates in an untimely death; for many perish from disease, brought on by fatigue, their scanty covering, unhealthy lodgings, and, in some cases, by absolute starvation. For a month after, Burckhardt saw, daily, corpses brought into the



enclosure. The dying are taken there to be cured, by a sight of the house of God, or, at least, to have the satisfaction of expiring on holy ground. Once he had to close the eyes of a pilgrim who had crawled there to breathe his last, in Moslem language, in the arms of the prophet and the guardian angels. He intimated, by signs, his desire to be sprinkled with Zemzem water, and while he was sprinkling him, he expired.

Medina is 250 miles distant, yet few pilgrims return without visiting a city endeared to them as the asylum of their prophet when forced to fly from his home. Yet his city, as well as Mecca, and in a greater degree, has lost the charm of antiquity. The unlearned pilgrim may be deceived by the modern Caaba, since it substantially represents the edifice, which has been encircled, we know not for how many centuries, by successive generations of pilgrims; and it might also be mistaken by their prophet himself, if allowed to visit the spot, for the house he had assisted in building, though he would be astonished at the stations and the arcades that enclose the area. His own little mosque at Medina, contiguous to his humble dwelling, and shut in on three sides by houses, he could not recognise, for it lasted only till the reign of his son-in-law, Othman, his third successor, and was rebuilt on a grander scale by the Khalif, Walid, who adorned it with minarets. The edifice, which underwent subsequent alterations, was so damaged by lightning, that it was superseded by a new one, as late as the 888th year of the flight, by Kaim Bey, the Circassian Mamluk sovereign of Egypt. Here Moslems have the satisfaction of praying on the site of the interment of their Prophet, and of his two friends and successors, and in the cemetery on that of his beloved daughter Fatimah, and of many of his companions, whom they revere as saints. Associations may render the visit at the tomb more gratifying than that to Mecca; but the latter is a duty of their religion, the former is altogether optional; yet, no doubt, as voluntary, this visit heightens the reputation of a pilgrim.

We have seen, in the historical sketch, that the adherents of Ali had, as soon as circumstances permitted, marked their devotion to his cause by mosques raised over his grave, and



that of his son, whose martyrdom is still so deeply lamented yearly in Persia and India. The murdered Khalif was interred a few miles from the ruined Cufa at Nejef, on the site of Hirah, in *the days of ignorance* the court of Emirs, who often acted as the viceroys of the kings of Persia. Hosein lies at Kerbela, forty-five miles distant; and both shrines have been visited by Mr. Loftus, who, in imitation of Mr. Layard, has explored the remains of cities in Susiana and Assyria, under the protection of the troops of the Pasha of Bagdad. Meshed Ali, that is, his place of martyrdom, occupies the centre of a large square, and a town has grown up around it. The mosque this traveller did not enter, because the bigotted crowd was much excited by the appearance of Europeans, whom they regard as infidels, escorted by Turks, whom they abhor as heretics. Approaching it through the desert, the gilt dome and minarets, when struck by the sun's rays, give it an imposing effect. Kerbela is a contrast, for the intermediate district is a succession of date forests; but the mosque is inferior in its decorations, and is in a dilapidated state, and one of the minarets is seemingly ready to fall. The Pasha had not long before besieged the two towns. Meshed yielded when summoned, but Kerbela made a long, though ineffectual, resistance. As places of pilgrimage, they at least rival the Caaba; for though the visit is not recognised by Islam, these sacred spots are endeared by associations to the Sheyahs. They are more accessible, and here they are welcome, and among fellow-worshippers; whereas the stations at Mecca are only for the four sects of the Sonnites, while they must conceal their heresy, or expose themselves to insult, it may be to personal injury from their opponents, excited by fanaticism, and indignant at their profaning by their presence the House of God. Lady Sheale considers that Bagdad chiefly exists by this stream of pilgrims, estimated by Loftus at no less than 80,000; and it is incessant, for it has not, like the Mecca pilgrimage, a fixed season. Another extraordinary difference is, the succession of caravans of the dead, carried in coffins, to be interred in these holy cemeteries, especially in that of Hosein; and this



revolting custom is promoted by the idea that they shall, by this act of posthumous merit, atone for the greatest crimes. Eight thousand corpses are said to be brought annually from Persia. The gifts and legacies to the shrines are a drain on the resources of that kingdom, and the government has endeavoured to turn this stream, into a different direction, to Meshed, within its own dominions in Khorasan, the tomb of Ali Reddha, the most celebrated of the Imams, who was proclaimed by the Khalif Mamun as his heir.

CONCERNING MOHAMMED.

This second article of the Moslem creed is thus expressed by Gazali—

“The most high God has sent an illiterate Prophet of the family of Korish with a mission to all (rational beings) Arabs and barbarians, genii and men, and, by his law, has abrogated all laws except what he has confirmed. He has distinguished him above the rest of the prophets, and appointed him Prince of Mankind, and has prevented the completion of the confession of faith in the Unity, without adding the testimony of the Messenger. And he has made it necessary for men to give credit to him in what he has related concerning the present and the future life.”

His followers assign to him as many names, or rather epithets, as to God. He is known upon earth as Mohammed, in hell as Mahmud, and in heaven as Ahmed; the first two meaning him who is praised, the last him who is praiseworthy. He is also called مصطفى Mustapha, the Chosen. Mohammed has since become a common name, and is regarded as fortunate; and those who are so happy as to bear it will mark their estimate of it on their seals, as, “Praise be to God! I bear the name of Mohammed.” Kelan, Sultan of Egypt, at the close of the thirteenth century, gave a son the name, that he might enjoy the benefit of the prophet's special intercession. It is the popular belief that none who bear it will be condemned to hell; and at Constantinople, when the state is thought to be in



danger, the sovereign chooses ninety-two persons who are so distinguished to recite certain chapters of the Korán, in order to propitiate the Deity.

To those who demanded such a sign as was granted to the ancient prophets, he was instructed to reply, "Praise be to my Lord! I am only a man, a messenger." And in another place God is introduced, telling him that he is but an admonisher, and that every people has its guide; that is, according to Jelalaldin, "It is not your province to work miracles." He professes, too, to have no new revelation, but to be inspired only to revive a belief in the divine Unity, which was the religion of Abraham. It is amazing, then, that Moslems are required to believe, not only that he worked miracles, but was also the most perfect of men for whom the world was created; and that he is described in the Traditions as superior to angels, and to all the preceding prophets, who will assemble round him at the resurrection, when he will rise first, and appear as the standard-bearer; and is declared now to perform the office of Intercessor, which Adam, Noah, Abraham, and even Jesus, confessed themselves unworthy to undertake. This exaltation of him is not in harmony with his own statements in the Korán, and casts a strong suspicion over the authenticity of a collection of sayings, into which it was so easy to insert them, and ascribe them to his companions.

It is customary to begin every Mohammedan work, in prose or verse, with praise, first, of the Deity, and then of the prophet; and poems have been composed exclusively in his honour. The most famous of them is commonly called *ردة*: Borda, or Cloak, from Mohammad's gift of the coarse one he wore to Lebid, the author of one of the suspended poems, who had satirized him, and been excommunicated, but shewed his repentance by this composition in his praise. This coarse cloak was purchased from his family by Moawiyah, and descended as an heir-loom from khalif to khalif. Lebid's poem, like most of those which precede Islam, commences with a description of his mistress, followed by that of the camel on which she was conveyed from her home. It is



known by its opening words, بانة سعاد *Banat Soad*, that is, Soad, (the object of his affection) *has departed*, and consists of no more than fifty-eight distiches. He says much less than we should expect of Mohammed. He tells us that he had been threatened with death, but hopes for pardon, relying on Him who gave the Korán, with its exhortations and teachings, and on the Prophet, whom he declares that he fears more than lions, and compares him to a dazzling sword drawn from the scabbard.

There is another poem, longer, and much more recent, which more commonly bears this name, but its proper title is,

كواكب الدرية في مدح خير البرية

Cawakab alderriet fi medah kheir alberriet,

“Twinkling stars in the praise of the best of the creation.”

Its reputation seems to have originated in the tale that it restored sight to the Vizir Bohaaldin, on being laid on his eyes, and that afterwards he never listened to it except standing with his head bare. The author, Sherifaldin, who died in A.D. 924, at a very advanced age, is surnamed Albusiri, from a town in Egypt, where he was born. The prophet is said to have appeared to him in a dream, and rewarded him for his panegyric, by curing him of lameness, caused by palsy. It is revered as a sacred composition. Distiches from it, in letters of gold, adorn most of the sepulchral chapels in Constantinople, and the whole of it is inscribed upon the walls of the Library of Raghib Pasha. It has had many commentators, and has been translated into Persian and Turkish, and passages from it are often sung during their dances by the Rukai dervishes. Each distich ends in the first letter of the name of the prophet. The European may judge of its merits, as it has been translated into French by De Sacy, and into German by Von Hammer.

Having never had, as he said, recourse to the prophet, without finding him a patron whose protection is invincible, or desired from him any good, temporal or spiritual, without some grant from his liberality, the poet launches forth

into an absurd and blasphemous panegyric. According to this his worshipper, as he may be called, Mohammed is the prince of both worlds, of genii as well as of men, and the sovereign of two races, Arabs and barbarians. He resembles the sun, which, at a distance, does not appear in its true greatness, but, seen nearer, dazzles the sight. "He is the friend of God, whose intercession is the sole foundation of men's hopes, and their resource in the worst of dangers. Through him they have been called to the knowledge of God; and whoever attaches himself to him, attaches himself to a cord which is not liable to break. He has surpassed all other prophets by his external and internal gifts, none of whom approach him in knowledge or virtue; and he shares with none these incomparable qualities, as he possesses entire and incommunicable excellence.

"Assign to his person whatever you please of dignity,

Assign to his power what you please of greatness,

For certainly to the excellence of God's messenger there is no limit:

The speaker cannot describe it with his mouth."

"The sum of our knowledge of him is that he is a man:

And the most excellent of all the creatures of God."

وانسب الي زاته ما شئت من شرف
وانسب الي قدرة ما شئت من عظم
فان فقر رسول الله لين به
حر فيمر ب عنه ناتقن بقم
جميع العلم فيه انه بشر
وانه خير خلق الله كلهم

The poet inconsistently demolishes the foundation of his panegyric, when he adds,

"Only omit what the Christians say of their prophet,

And praise him as much as you please."

دع ما ادعته التصرا في نبيهم
واحكم بما شئت مدحا فيه