The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea

Editor: Dr. Paul Carus. *Associates:* E. C. Hegeler, Mary Carus.

VOL. XX. (no. 6.) JUNE, 1906. NO. 601

CONTENTS:

PAGE

Frontispiece. A Muslim School in Algiers.

The Mosque Life of the Muslim. (Illustrated.) Thomas P. Hughes, Author of "Dictionary of Islam." 321

Origin and Observance of Sunday. Rev. Wm. Weber. 347

The Christian Sunday. Editor. 360

Goethe's View of Immortality. Editor. 367

Disintegration of Religion. Père Hyacinthe Loyson. 373

The Head of the Oldest Statue of a Semite. (Illustrated.) Edgar James Banks. 378

Book Reviews and Notes. 382

CHICAGO

The Open Court Publishing Company

LONDON: Kegan Paul. Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, $1.00 (in the U. P. U., 5s. 6d.).

Copyright, 1906, by The Open Court Publishing Co. Entered at the Chicago Post Office as Second Class Matter.

The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea

Editor: Dr. Paul Carus. *Associates:* E. C. Hegeler, Mary Carus.

VOL. XX. (no. 6.) JUNE, 1906. NO. 601

CONTENTS:

PAGE

Frontispiece. A Muslim School in Algiers.

The Mosque Life of the Muslim. (Illustrated.) Thomas P. Hughes, Author of "Dictionary of Islam." 321

Origin and Observance of Sunday. Rev. Wm. Weber. 347

The Christian Sunday. Editor. 360

Goethe's View of Immortality. Editor. 367

Disintegration of Religion. Père Hyacinthe Loyson. 373

The Head of the Oldest Statue of a Semite. (Illustrated.) Edgar James Banks. 378

Book Reviews and Notes. 382

CHICAGO

The Open Court Publishing Company

LONDON: Kegan Paul. Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, $1.00 (in the U. P. U., 5s. 6d.).

Copyright, 1906, by The Open Court Publishing Co. Entered at the Chicago Post Office as Second Class Matter.

"Give me not, O God, that blind, fool faith in my friend, that sees no evil where evil is, but give me, O God, that sublime belief, that seeing evil I yet have faith."

My Little Book of Prayer

BY MURIEL STRODE

If you want to know the greatness of a soul and the true mastery of life, apply to The Open Court Publishing Company for a slip of a book by Muriel Strode entitled simply "My Little Book of Prayer." The modern progress of sovereign mind and inner divinity from the narrow cell of the ascetic to the open heaven of man, made in God's own image, is triumphantly shown in it, yet a self-abnegation and sacrifice beyond anything that a St. Francis or a Thomas a'Kempis ever dreamed of glorifies the path. To attempt to tell what a treasure-trove for the struggling soul is in this little volume would be impossible without giving it complete, for every paragraph marks a milestone on the higher way. That the best of all modern thought and religion is garnered in it, its very creed proclaims:

> Not one holy day but seven;
> Worshiping, not at the call of a bell, but at the call of my soul;
> Singing, not at the baton's sway, but to the rhythm in my heart;
> Loving because I must;
> Doing for the joy of it.

Some one who has "entered in" sends back to us this inspiring prayer book, and to seize its spirit and walk in the light of it would still the moan and bitterness of human lives, as the bay wreath ends the toilsome struggle in the hero's path. Measure the height attained in this one reflection for the weary army of the unsuccessful: "He is to rejoice with exceeding great joy who plucks the fruit of his planting, but his the divine anointing who watched and waited, and toiled, and prayed, and failed—and can yet be glad." Or this, in exchange for the piping cries of the unfortunate: "I do not bemoan misfortune. To me there is no misfortune. I welcome whatever comes; I go out gladly to meet it." Cover all misfortune, too, with this master prayer: 'O God, whatever befall, spare me that supreme calamity—let no after-bitterness settle down with me. Misfortune is not mine until that hour." Here, too, is the triumph of the unconquerable mind: "The earth shall yet surrender to him and the fates shall do his will who marches on, though the promised land proved to be but a mirage and the day of deliverance was canceled. The gods shall yet anoint him and the morning stars shall sing." And this the true prayer for the battlefield: "I never doubt my strength to bear whatever fate may bring, but, oh! that I may not go down before that which I bring myself."

Nuggets of pure gold like these abound in this mine of the mind which the victorious author has opened for us. To seek it out swiftly and resolve its great wealth for himself should be the glad purpose of the elect. And who are not the elect in the light of its large teaching? To claim them in spite of themselves is its crowning lesson. "It is but common to believe in him who believes in himself, but, oh! if you would do aught uncommon, believe in him who does not believe in himself—restore the faith to him."—*St Louis Globe-Democrat, March 5.*

Printed on Strathmore Japan Paper, Gilt Top, Cloth, $1. Alexis Paper, Bds. 50c Postpaid

The Open Court Publishing Co., 1322 Wabash Ave., Chicago



A MUSLIM SCHOOL IN ALGIERS. 4177

Frontispiece to The Open Court.

THE OPEN COURT

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea.

VOL. XX. (No. 6.) JUNE, 1906. NO. 601

Copyright by The Open Court Publishing Company, 1906.

THE MOSQUE LIFE OF THE MUSLIM.

BY THOMAS P. HUGHES,

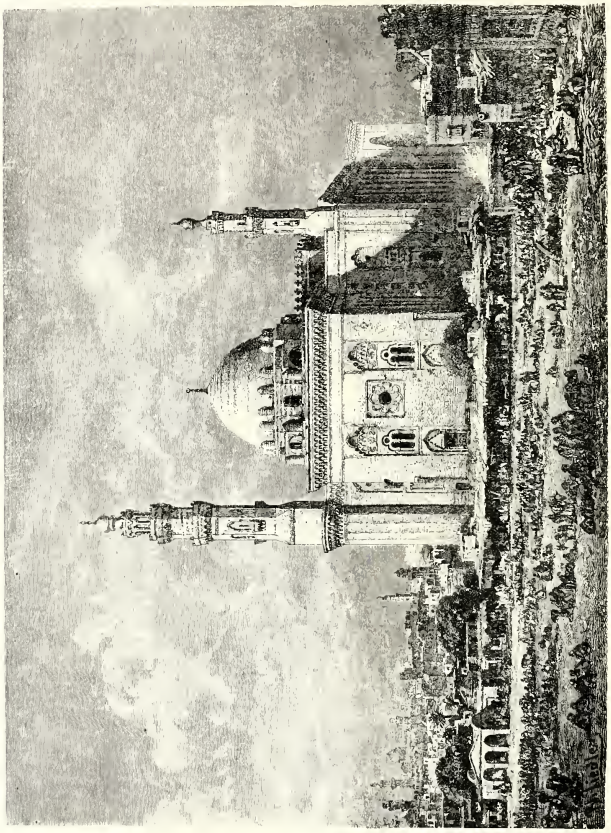
Author of *The Dictionary of Islam.*

WHATEVER estimate we may form of the character of Muhammad, the "prophet of Arabia," and his mission to mankind, we are obliged to admit that he did his very best to instil into the hearts and minds of his followers a belief in the existence of God as the hearer and answerer of prayer. Consequently the mosque, as a place of worship, occupies a central and unique position in the religion of Islam.

Three of these *masjids,* "places of prostration," were established by the prophet himself: the *Masjid-ul-Haram,* "the sacred mosque" at Mecca which contains the black stone; the *Masjid-un-Nabi,* the "prophet's mosque" at Medina in which he worshiped and preached; and the *Masjid-ul-Aksa,* the "distant mosque" on Mount Sion at Jerusalem, originally a Christian church from which it is believed that Muhammad made his *miraj* or celestial journey.

The first mosque erected by Muhammad was at Kuba where the prophet's camel knelt down as she brought her master on his flight from Mecca. This was the first place of public prayer in Islam, and is esteemed the fourth in rank. It was a primitive structure without niche, or minaret. It was reserved for the Caliph Omar to give the mosque its present character, and the result has been that some of the finest architectural structures in the world are Muslim mosques. The Mosque of San Sophia, or "Holy Wisdom," at Constantinople was originally a Christian church, and this beautiful Byzantine structure has influenced mosque architecture in all parts of the world. The cathedral at Cordova was originally a mosque, erected at the close of the eighth century, and

no words can describe the jewel-like splendor of the mosaics which in complicated arabesque patterns cover its walls and arches. The great mosque of Damascus was built on the site of a Christian basilica and is said to be the place where Christ will descend in

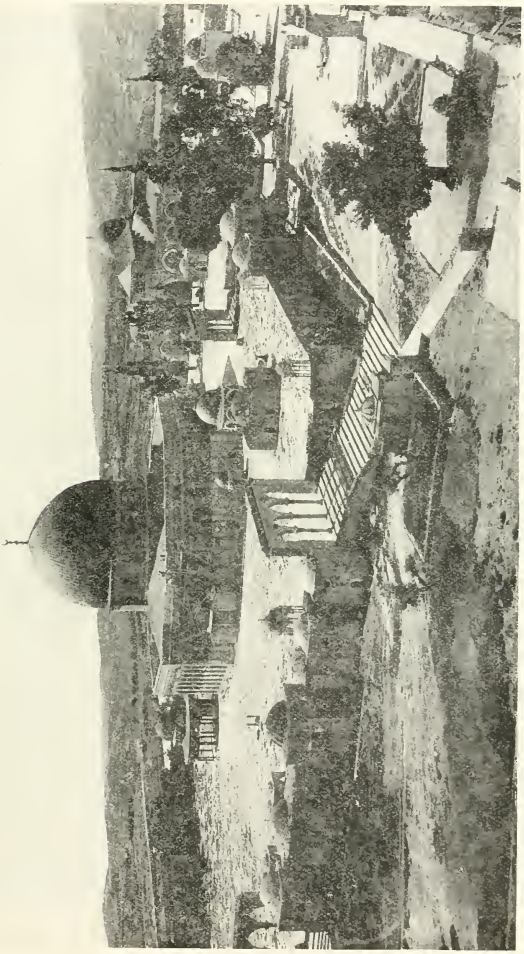


4163

THE SULTAN HASAN, CAIRO.

the last days. The Sultan Hasan; Al-azhar, "the splendid"; and the beautiful and graceful Kait Bey are among the celebrated mosques of Cairo. The mosque at Kairawan in Tunis is renowned for its antique marble columns. The Shah's mosque at Ispahan,

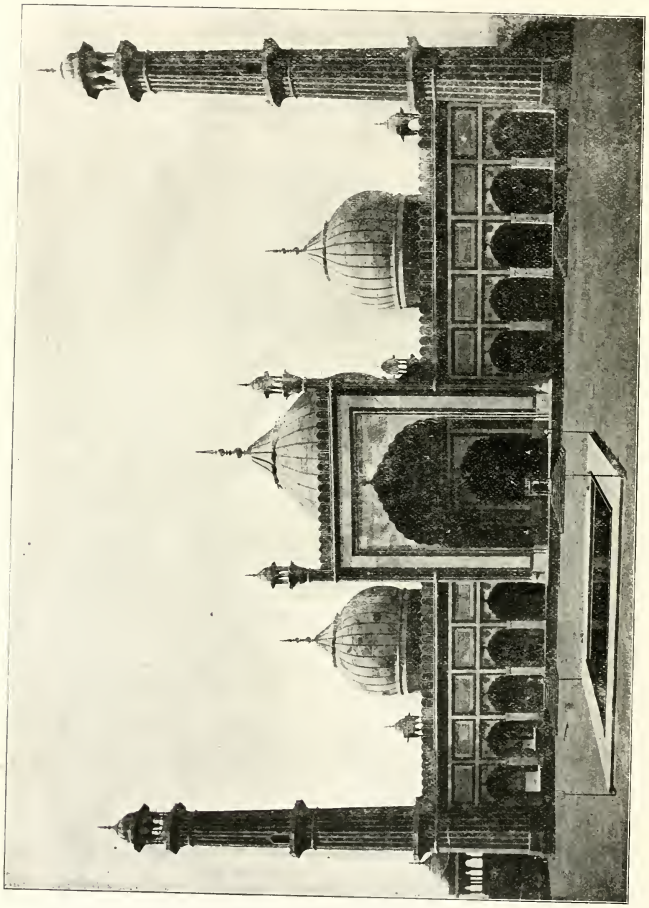
and the Jama Musjid at Delhi are among the notable mosques of Asia. "The Dome of the Rock" wrongly called the "Mosque" of Omar



2044 THE MOSQUE OF OMAR, JERUSALEM.

on Mount Sion in Jerusalem is said by Mr. Ferguson to "excel all the buildings of Islam in elegance of proportion and appropriateness

of detail." There are many beautiful mosques in almost every great city of the Muhammadan world, although the last centuries

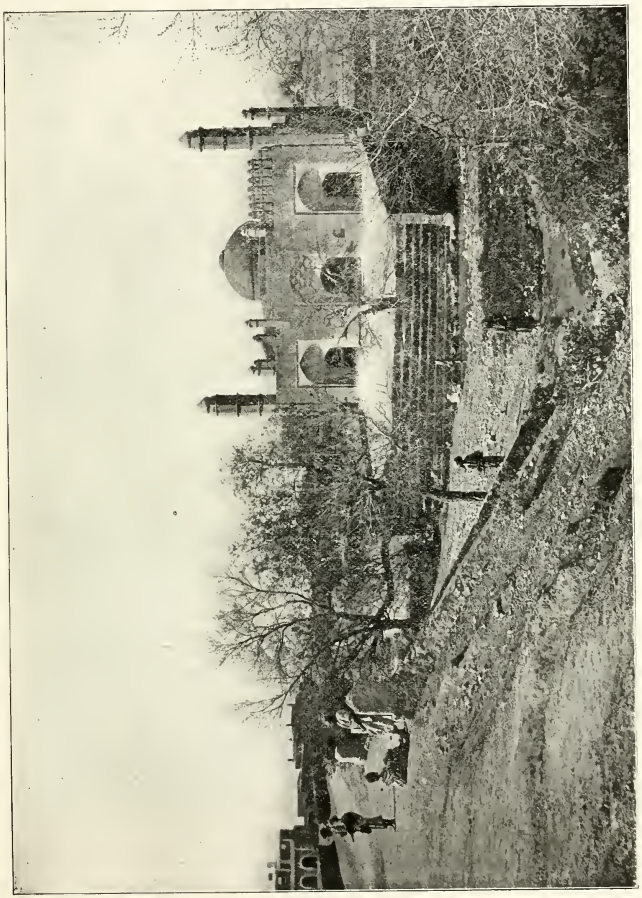


4169 THE JAMA MASJID AT DELHI.

have produced but few buildings of architectural beauty in Eastern lands.

In all ages, in Muslim countries, the mosque has been the centre of education, intellectual culture, religious thought, and philan-

thropic effort, and even in the present day it is the source of all that is good in Muhammadan countries, although this seeming "good" is too often marred with many evils inseparable from ig-

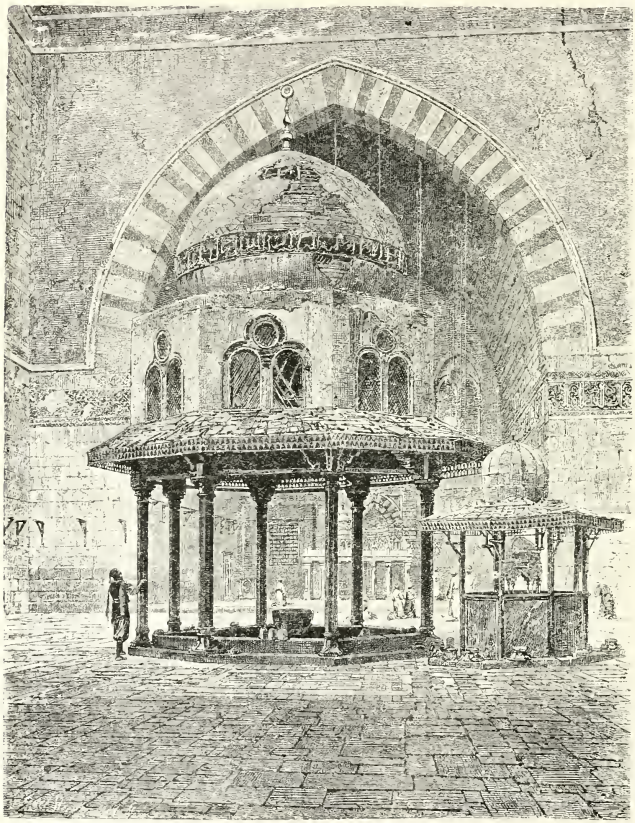


4173

A TYPICAL VILLAGE MOSQUE.

norance and bigotry. The mosque has been too frequently the centre of political strife, and in the history of Muhammadanism there have been many instances of foul murder within the precincts

of the sanctuary, from the day when the Caliph Omar was assassinated by a Persian slave in the prophet's mosque at Medina. Even



PLACES FOR PURIFICATION IN THE MOSQUE OF VERDANI. 4172

in the almost unknown regions of Turkistan, Afghanistan, and Yarkand the mosques exercise a vast political influence.

They are usually erected in the form of a square, in the centre of which is an open court, with cloisters for students erected on

either side. They are always built facing the direction of Mecca which is known as the *qiblah*. There was a temporary change of the *qiblah* to Mount Sion in Jerusalem, but this is now regarded as "a trial of faith," and it is asserted that Mecca has always been the true *Qiblah* even from the beginning of the world! A niche in the centre of the wall, called the *mirāb* marks the point of the compass towards Mecca, and in this respect takes the place of the altar of a Christian church. In the centre of the open courtyard there is sometimes a large tank, in which the worshiper performs his ablutions, and adjoining are latrines for legal purifications. Along the front, within the doorway, is a low barrier a few inches high which denotes the sacred part of the mosque, and when the worshiper enters this part he must remove his shoes and unbuckle his sword and ejaculate "O Lord God, open the door of thy compassion." Mosques in Turkey and Egypt are very often covered buildings not altogether unlike Christian churches, and when the cathedral at Constantinople was seized by Muhammandans it easily adapted itself to the requirements of Muslim worship. A *mirab* was placed instead of the altar, and the Christian symbols on the walls made way for illuminated verses from the Quran and the ninety-nine attributes or names of God.

The historian Gibbon has asserted that Islam is without a priest. Such is not the case, for while they have no sacerdotal order the *Imām* or priest of a mosque occupies very much the same position as a beneficed rector of an English church. Each mosque has its parochial boundaries, and is supported by endowments, and the Imam is appointed by the chieftain or "lord of the manor." The land on which a mosque is erected is considered *wakaf* or consecrated to the service of God for ever, and cannot be secularized.

The duties of the Imam of an ordinary mosque are to lead the five daily liturgical services, to instruct the children of the parish, celebrate weddings, conduct funerals, circumcise the male children, and visit the sick and dying.

In connection with the larger mosques there is a learned man called an *Alim* in Turkey, and in India a *Maulawi* who spends his time in instructing the adult students, and occasionally preaching the Friday sermon. In some mosques a *Khatib* or preacher is appointed whose duty it is to preach the sermon in the chief mosque of the place on Fridays. There is also a *Qazi* or *Cadi*, a judge who decides cases of law, and grants divorces, and a *Mufti*, a man of learning, who supplies the Qazi with *fatwas*, or decisions. These

titles and offices are often interchangeable, and it is frequently the case that they are all represented in the beneficed Imam of the mosque. There are also a number of paid attendents whose duties



THE CALL TO PRAYER. 4157

consist in taking care of the building, and supplying the students with food. In a well constituted mosque there is a *Muazzin,* the

caller of the *Azān* or "summons to prayer," but in small mosques the *azān* is given by the Imam himself.

Prayer, called in Arabic *Salah,* and in Persian *Namāz,* which is the second of the five pillars of practical religion in Islam is ostensibly the chief object of the mosque life, for the Arabian prophet said to his followers: "Seek help from God with prayer and patience."

The five stated periods of prayer are (1) from dawn to sunrise; (2) when the sun begins to decline at noon; (3) midway between noon and sunset; (4) a few minutes after sunset; (5) when the night has well closed in. There are also three voluntary periods of prayer between nightfall and midnight which are very carefully observed by the religious and devout.

When the time for prayer has arrived the muazzin takes his place in the gallery of the minaret, or at the corner of the mosque from which he can best be heard by the people, and in musical strains recites the *Azan*:

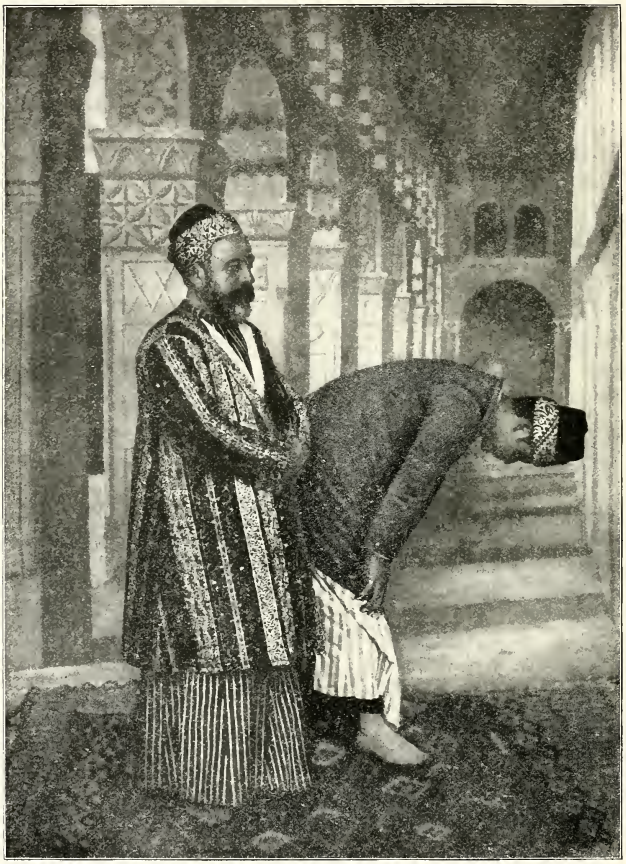
> "God is great!
> I bear witness that there is no god but God!
> That Muhammad is the messenger of God!
> Come to holiness! Come to prayers!
> Prayers are better than sleep!"

This plaintive cry resounding from every mosque before sunrise or in the stillness of the night in a large Eastern city has often excited the interest as well as commendation of Western travelers.

The worshipers then begin to assemble. Removing their shoes outside the door or barrier of the mosque they perform the necessary ablutions, and when the Imam takes his position facing the *mirab* or niche which points to Mecca they form themselves into rows of odd numbers (the angels love odd numbers). The Imam then again recites the Azān with the addition of the sentence "prayers are now ready," and the people say the same prayers silently. No prayer can be offered without the recital of the *Niyah* or "intention." That is, the worshiper must declare that it is his "intention" to offer certain prayers with a sincere heart, and with his face toward Mecca. From this moment he must not think his own thoughts, or turn his eyes to the right or the left, but become perfectly absorbed in the act of worship. Prayers are then recited in the following order:

In *qiyam* or a standing position, his right hand placed on the left he says:

"Holiness be to thee O God, and praised be thy name!
Exalted be thy greatness for there is no god but Thee!



THE QIYAM AND THE RUKU. 4166

I seek refuge with God from the wiles of the devil."
He then recites the *Fatihah*, the first chapter of the Quran, be-

ginning with the words, "praise be to God the Lord of all the world, the compassionate, the merciful, the king of the day of judgment. Thee only do we worship. To Thee only do we cry. Guide us in the straight path!"

After this he may repeat as many chapters of the Qurān as he may desire.

Then placing his hands on his knees, separating the fingers a little, he makes a *Ruku* or an "inclination" of the head and cries:

"God is great! I magnify the holiness of my Lord!" Then standing erect with his hands placed on either side the Imam cries aloud: "God hears him who praises him!" and the people respond in a low voice: "O Lord thou art praised!"

Then he makes the *sijdah* or prostration. Falling on his knees and placing first his nose and then his forehead on the ground he exclaims: "Let us magnify the holiness of the Most High!"

He again prostrates as before and cries, "God is great," and again exclaims, "I magnify the holiness of my God!"

This is the end of the section of the liturgical form of prayer known as the *raka*, which is recited as many as twenty times at one service of prayer. And it should be stated that most of the sentences of the call to prayer, and also of the prayers are repeated three times. They are always said in Arabic, and a well-qualified Imam intones the service, particularly the night prayer. In the history of Islam there have been Imams whose names have been recorded on account of the sweet and melodious tones of their voices.

When all the *rakats* or sections of prayer are ended the worshiper then kneels on the ground with his left foot bent under him and placing his hands on his knees recites with a long and reverent voice the *tahiyah*:

"The adorations of the tongue, and of the body and of almsgiving are all for God! Peace be on thee O prophet, and may the mercy and blessing of God be with thee! Peace be with us and all the servants of God!"

Then raising the first finger of the right hand he gives his "testimony" in these words:

"I testify that there is no god but God, and that Muhammad is His servant and messenger!" He then devoutly offers the following prayer: "O Lord God, give us the blessings of this life, and of the life to come! Save us from hell!"

Two angels are supposed to stand one on the right hand and the other on the left, and before the worshiper rises from his knees he gives the salutation of peace first to the right hand and then to

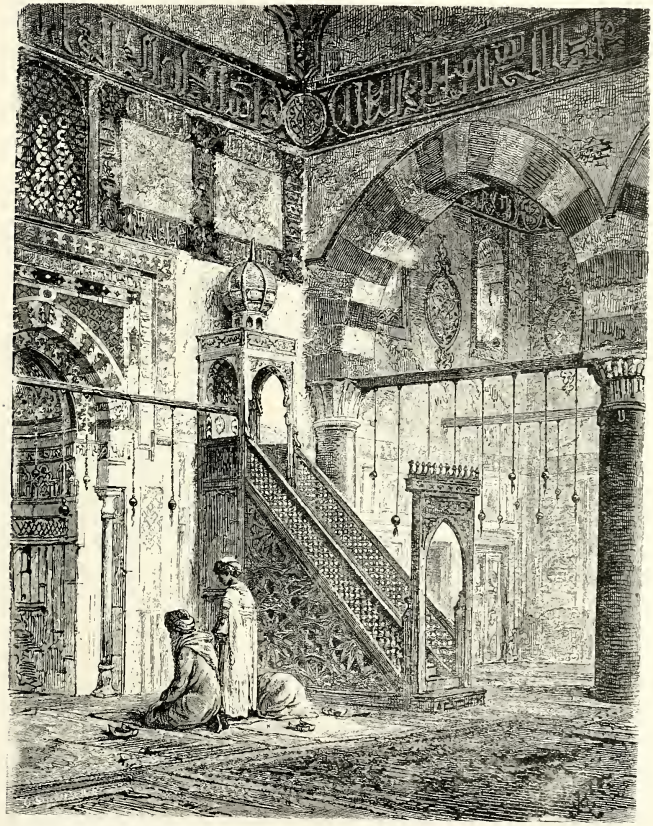
the left, and afterwards offers prayers and supplications according to his own special needs.



THE TAHIYAH AND THE SIJDAH. 4167

This tedious and prolonged form of worship is with slight variations recited in every mosque of Islam all over the world.

from the fretted aisles of San Sophia to the sandy floor of some humble praying place on the Saharah. Thus it still retains its hold on the Muslim mind. With the average man they are little more



THE MIHRAB AND MIMBAR OF HASAN. 4164

than "vain repetitions," but nevertheless it is this life of constant prayer which retains its mighty hold on Muhammadan peoples and enables them to defy every attempt of Christianity to convert them.

It is, perhaps, hardly necessary to state that such a thing as a seat, a bench, or a pew is unknown in a mosque. The introduction of such modern appliances would completely destroy the character of a mosque, and on this account it is somewhat difficult for the Oriental to understand the devotional character of Christian places of worship. Muslims often ridicule the arrangement of Christian churches where the pew, the prayer desk, the seat, and the hassock are supposed to be necessary in order to meet the requirements of the modern Christian worshiper. Nevertheless the ceremonial character of the prayers of the Muslim is, in spite of its apparent simplicity, carried to an extent beyond the utmost demands of any other religion. As the late Dean Stanley remarked it is "reduced to a mechanical act as distinct from a mental act, beyond any ritual observances in the West. It resembles the worship of a machine rather than of reasonable beings." This may be so, but my twenty years constant observance of mosque worship convinced me that it exerts an enormous power over the minds of the people, and is the one restraining influence among those savage and semi-savage peoples who acknowledge Muhammad as the "messenger" of the living God.

The early morning prayer being over before sunrise, the Imam and his assistants have a long stretch of time extending over six or eight hours for their morning duties in the mosque, only interrupted by the morning meal and the midday siesta. These duties consist of the instruction of the children who are sent to the mosque to learn reading and writing, and the rudiments of knowledge, the education of classes of special adult students, the receiving of visitors, the entertainment of travelers and strangers, and the deciding of all kinds of disputes.

It is interesting to observe that such a thing as "parish calls" is unknown. The Imam visits the sick and dying but he does not go around begging his people to come to worship. On the contrary, the injunctions of the prophet have provided him with a more potent remedy in the application of the *dirrah* or scourge made of either a flat piece of leather or of twisted thong which can be used by the public censor of morals and religion, and can be inflicted with "divine authority" for the omission of the daily prayer, and no loyal Muslim will dare to protest or resist. The great Caliph Omar punished his son with the *dirrah* for drunkenness, and he died from its effects. The Wahhabis still scourge people who neglect the daily prayers.

The popularity of a beneficed Imam is gauged by the regular-

ity with which his parishioners call upon him at the mosque. It is then that he admonishes, advises, and rebukes. He offers up prayers for the sick and the departed, blesses those who are leaving on long journeys, and explains difficulties of all kinds, legal, moral, and religious. The faithful Imam is unceasing in his ministrations to the sick, and responds to every call. The Qazi of the mosque decides all questions of jurisprudence. In countries under Muslim rules his decisions are authoritative, and even in British India where there are as many Muslims as there are people in the United States, the British Government wisely recognizes the decisions of the Qasi on all domestic questions.

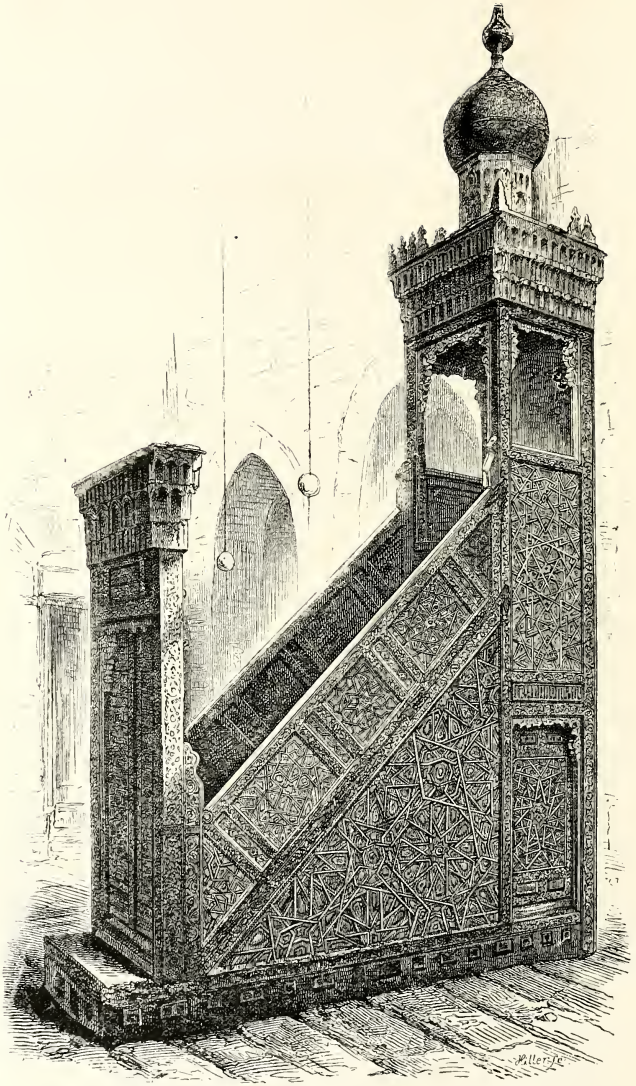
The prophet did not forbid women to attend public prayers, but it is said to be better for them to pray in private. At the Aksa in Jerusalem, and in some mosques in Cairo there are separate galleries for women. In all parts of Islam women are expected to recite the daily prayers with the same regularity as the men.

It is required that the people attend the mosque in goodly apparel; and on the two great festivals, the *Eed-ul-Azha* (the feast of sacrifice) and the *Eed-ul-Fitr* (the breaking of the Fast), it is customary for the people to wear new clothes.

Friday or *Juma* is the "day of assembly" occupying the position of the sabbath. On this day the people assemble in the chief mosque at the time of mid-day prayer, being "the best day on which the sun rises, and the day on which the resurrection will take place." It is moreover said that it is on this day that the good deeds of the faithful are recorded. Although the Sultan of Turkey drives in his carriage to the Friday prayers this was strictly forbidden by Muhammad who enjoined his people to go on foot and listen to the sermon in silence.

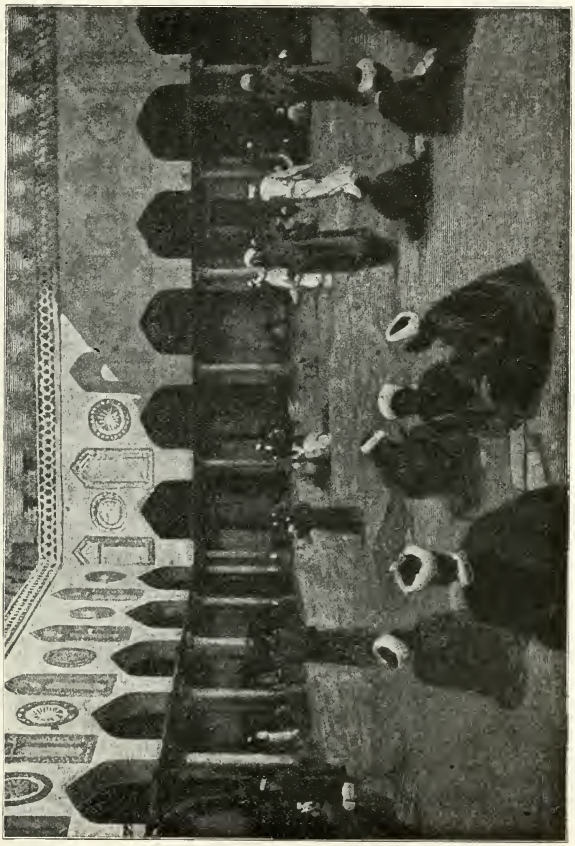
The pulpit of a mosque is called a *mimbar*. It was originally a single structure of three steps, and it is related that the prophet in addressing the congregation stood on the top step, Abu Bakr on the second, and Omar on the third or lowest. Osman, being a man of humility, would gladly have gone one step lower, but that was impossible. So he selected the middle step. The Shiahs of Persia have four steps to their mimbers. In the process of ages the muslim pulpit has developed into an artistic feature of the mosque, and some of these pulpits are very elaborate structures, notably the one in the mosque of Kait Bey in Cairo, which is a tall erection of wood with a staircase of rich carving over which there is a cupola. Such a pulpit, however, is condemned by the Wahabi puritans.

The *Khutbah* or sermon must be delivered in Arabic. In mod-



MIMBAR OR PULPIT OF KAIT BEY, CAIRO.

ern times it is a mere formal oration consisting of eloquent sentences put together for effect rather than for instruction. But it is said that when the prophet delivered the Khutbah in his mosque at Medina his eyes would become red, his voice high, and his anger



4168

THE COURT OF AL-AZHAR, CAIRO.

rage as though he were warning a tribe of the approach of a hostile army.

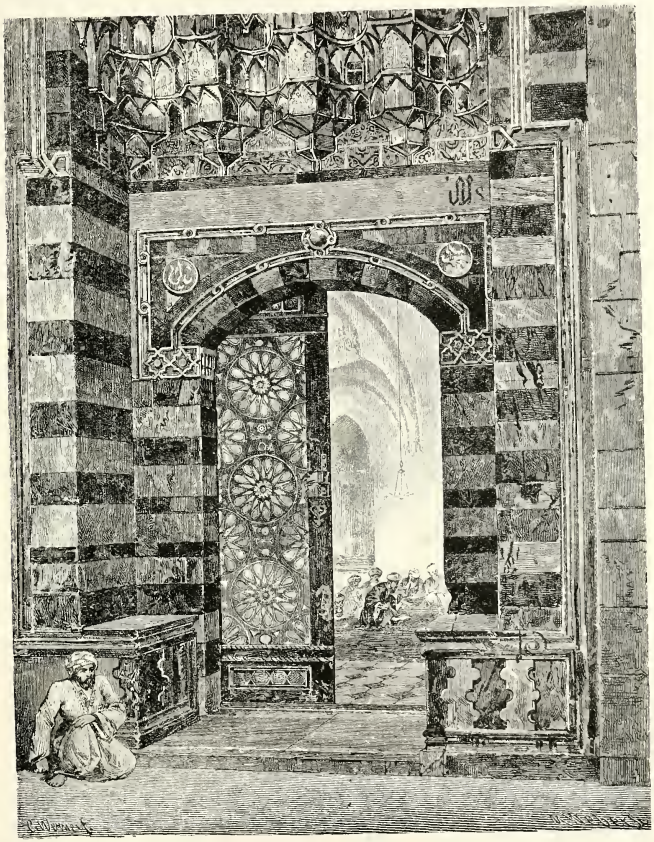
In Muslim countries such as Turkey, Egypt or Morocco, the name of the ruler is recited in the sermon, but in India and Algiers

the name of the ruler is omitted, although loyal preachers will offer up a prayer for "the ruler of the age" leaving the people at liberty to put in the name. The sermon over, the preacher descends from the pulpit and then leads the congregation in two *rikats* or forms of prayer. The prophet is related to have said that the length of a man's prayers and the shortness of his sermon were signs of good common sense.

In the history of Islam the mosque has occupied a place in Muhammadanism very similar to that of the monastery in Christianity. It has been the place of prayer, and seclusion; the school, the library, the hospital, and the university. Even in the present day there are libraries connected with mosques, and in many of them there are collections of beautiful illuminated manuscripts. Some of the mosques in Cairo and Constantinople are courts of justice.

What the great mosques at Damascus, Baghdad, Cordova and Granada were in their comprehensiveness may still be seen in the masjid known as Al-Azhar in Cairo which I visited some years ago. It has been truly called a Muslim university. In this great center of learning the four schools of jurisprudence among the Sunnis known as Hanafya Shafiya, Hanbalya, and Malakya, are represented, and even the Wahhabis of Najd; but the Shiahs of Persia are excluded. There are more than 10,000 students and two hundred and fifty teachers. Seated on the floor of the mosque may be seen old and grizzled men as well as young children. The institution is richly endowed, and the education is free. The professors and teachers receive no pay, but the voluntary gifts of wealthy students are considerable. The president of the university is known as the Shaik-ul-Azhar, and is elected from the faculty although nominated through the influence of the Khadive. The assistant masters are also known as Shaiks and are men of considerable learning, although progressiveness is discouraged as tending to unbelief. There is not a chair in the place, but every professor occupies a certain pillar where he sits on a sheep-skin rug at the base of the stone column with his students around him. The lower class teachers occupy spaces on different sections of the vast floor. The adult pupils listen to the oral instruction of the professor with rapt attention, and when the lecture is finished they respectfully kiss his hand and either hasten to another class, or retire to their cloister-cells for study. Equality is the characteristic of the university, and you see the son of the pasha in a robe of silk sitting by the side of a poor youth scantily dressed in coarse cotton. A green turban is often seen, which indicates that its wearer has made the Hajj or pilgrimage

to Mecca or is a Suyud, a descendant of the prophet. More than 2000 students live within the precincts of the mosque. Their food is exceedingly plain and inexpensive, consisting of a bowl of lentil



SOUP-DOOR OF AL-AZHAR. 4162

soup, a cake of meal-bread, and a handful of dates. Sometimes a flavored dish of curry is contributed by a generous patron.

As I, attired in the dress of an Afghan, walked through this

great quadrangle without interruption it seemed to present a picture which cannot be found in any other part of the world. There were groups of students of every nationality sitting on rugs zealously toiling over their lessons, while others were stretched at full length on the floor and tranquilly asleep. Cats have always been sacred in Egypt, and being counted "clean" by the prophet, they move silently through the place, but the dog as an unclean creature never enters the precincts of a mosque.

The Azhar student, during his residence at the university, is under the supervision of the college authorities, because, according to the laws of Egypt, these students are exempt from military duty. The system of proctorship is very much the same as that of the English universities of Oxford and Cambridge. The students of this mosque, and indeed of any mosque, rise before the sun is up and say the early prayer, and then by noon their work is over, and after the midday siesta they recite the midday prayer and are at liberty for the rest of the day.

Among the subjects studied are first of all, and above all, the text of the sacred Quran. For the Muslim never applies the word *ilm* or "knowledge" to anything but religious knowledge. Secular learning apart from religion was condemned by the prophet, and is still deprecated by learned Muslims of every language and country. Those who are able to commit the whole of the sacred book to memory are known as a *Hafiz*, or "defender of the faith." In every mosque throughout the world the children are first instructed in the Quran which they read day after day according to what we in the West would call the Hamiltonian system, that is, they learn the language of the Quran before they are able to read, by committing it to memory. The children are then taught the elements of grammar and arithmetic, and the art of writing, caligraphy being popular in all mosques. The adult students select their subjects, whether theology, in all its branches, secular studies, or the study of mystic poetry. Secular studies include logic and mathematics, and the scholar need not be reminded that algebra is an Arabic word (*al-jebr*, binding together) and that the Arabians ascribe the invention of this science to one of their mathematicians who flourished about the middle of the ninth century although it seems probable that Arabian algebra was originally derived from India.

The theological instruction in a mosque is founded on first, "the rule of faith"; secondly, "the articles of belief"; and thirdly, "the pillars of practice."

The rule of faith is based on four foundations: (1) the Quran;

(2) the traditional sayings and practice of the prophet; (3) the consent of the learned doctors; (4) analogical reasoning.

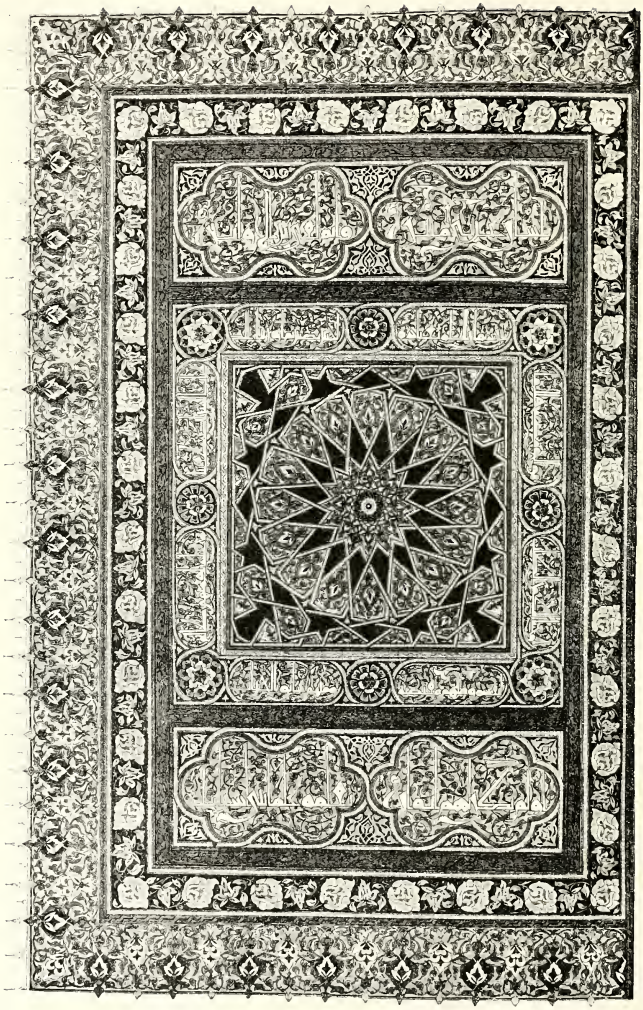
The articles of belief are six: (1) the unity of God; (2) the angels; (3) the inspired books; (4) the inspired prophets; (5) the day of judgment; (6) the decrees of God or predestination.

The five pillars of practice are: (1) the recital of the *Kalimah* or creed, "There is no deity but God, and Muhammad is his messenger"; (2) the five stated periods of prayer; (3) the Fast of Ramazan; (4) the legal alms; (5) the pilgrimage to Mecca.



FIRST PAGES OF THE QURAN. 4165

The literature on these subjects is enormous, and it is, moreover, the custom for a Muslim author to take the original text of a book and write a commentary on the margin, and then another learned man will write a commentary on that commentary, and so on. The learned occupants of the mosques throughout the world spend much of their time in the production of this literature and producing manuscripts. For many centuries these manuscripts were copied and transcribed, but now the lithographic presses of Cairo, Bombay and Lucknow print these works by thousands, and the circulation of lithographed copies of the Quran is of itself a great industry.



A COVER OF THE QURAN. 4156

In the mosque the highest theological authority is the Mufti, or referee, whose duty it is to supply the Qazi, or judge, with opinions. I shall make these duties clearer by quoting a *fatwa,* or judgment rendered by the Mufti at Mecca. A few years ago it was a matter of some importance to the British Government as to whether India was *Dar-ul-Islam,* a "land of Islam," or *Dar-ul-Harb,* a "land of warfare." The decision of this question affected the loyalty of the millions of Muslim subjects of the Queen of England. A loyal Muslim sought the opinion of the chief Mufti of the Hanifi sect at Mecca and the following was his reply in Arabic.

"All praise be to God the Lord of all creation! May he increase my knowledge! As long as even some of the observances of Islam prevail in India, it is a *Dar-ul-Islam.* The Lord God is omniscient.

"This Fatwa is given by the hand and seal of one who hopes for the favor of the Almighty, Jamal Ibn Abdullah Mufti of the Blessed Mecca. May God favor him and his father."

In countries ruled by Muhammadans these fatwas are delivered daily from the mosques, and constitute very much of the official work of the faculty. Such fatwas will refer to all sorts of questions from the legality of divorce down to the purity of a morsel of food. The incomes of the learned are largely derived from this source, and it is the aspiration of every student to become in the process of years either a Mufti, or a Qazi.

I have already stated that there is no sacerdotal office in a mosque, because the highest position to which a student can attain is to be designated "a learned man," and at the time of prayer it is customary for the Imam, or the official of a mosque, to make way for a man more learned than himself to lead the prayers of the congregation. Sometimes a learned professor will confer the degree of learning, such as a doctor in divinity, by binding his own turban on the head of his disciple, but this in no sense takes the place of what Christians understand by the ordination of a priest or minister.

The mosque being *par excellence* a place of prayer, very much of the time of the Imam or one of his learned coadjutors is occupied in offering prayer for those in sickness, trouble or difficulty. This is done by raising the hands heavenward and by breathing on the head of the sufferer. In cases of sickness the Imam will bless a string or an amulet which he will affix to the limb of the afflicted. The amulet although clearly of heathen origin, and rejected by the Wahhabi puritans is very common. It consists of either a small

Quran encased in silk, or a verse of the Quran folded in leather, or one of the names of God, or the Muhammadan creed inscribed or engraven on stone or silver. These charms are fastened on the arm or leg, or suspended around the neck as a protection against evil.

The "devout life" of the mosque is a very prominent feature. Aged men near the close of their life become what are called *gosha nasheen* or "sitter in the corner," having renounced the world altogether and decided to end their days in the odor of sanctity. They will spend nearly the whole day in counting the ninety-nine names or attributes of God on the rosary, and in performing not only the five stated periods of prayer, but the three extra periods of devotion at midnight. But this life of retirement in a mosque is not confined to the aged. Many a young student will devote the whole of his life to ascetic meditations.

For this purpose he becomes a *fakeer* or *darvesh,* the former word in Arabic implies one who is poor in the sight of God, and the latter is a Persian word meaning one who begs from door to door. They are terms generally used for those who lead exclusively the religious life. For this purpose the devotee will join one of the thirty-two religious orders. Some of these orders were established by Abu Bakr, the first Caliph, and each member of the order has his chain of succession step by step from the original founder. The religious services, and the mystic signs of these orders are beyond the limits of the present article. The main object of these devotees is to get rid of self, and to become completely absorbed in the Divine. For example, the great mystic poet Jalal-ud-deen, the author of the Masnavi, who was born in Balkh, 1207 A. D., describes the mystic union between "the seeker" and his God in the following apologue. "There came," he says, "a seeker and knocked at the door of the Beloved. A voice answered from within and said, 'Who is there?' The seeker replied, 'It is I.' 'Go hence,' returned the voice, 'for there is no room within for thee and me.' The disappointed lover went into the wilderness, and fasted and prayed, and then came a second time, and knocked at the door of Divinity. Again the voice within demanded, 'Who is there?' The seeker after God answered, 'It is Thou.' 'Enter,' said the voice, 'for I am within.'"

This mystic phase of things forms the burden of such poems as the Rubaiyat of Omar Khayyam, the loves of Laila and Majnun, of Nizami, the great romantic poet of Persia, and the odes of Hafiz, the great lyric writer of Persia. It is all very difficult for a Western

student to understand, but I have met in the mosques of the East men who have spent days, and even months, in trying to unravel the real purpose of a single verse of some mystic writer. The Orient is the land of leisure, and the mosque in the Orient is the monastery of men who have renounced the world. Many of these men are celibates. But as the prophet, who was a much-married man himself, said that marriage alone perfects the life of the Muslim, it is not unfrequently found that these mystics who have renounced



A SCHOLAR READING THE QURAN. 416c

the world and its pleasures are compelled to marry in order to perfect their religion! Girls are not usually admitted to the school of a mosque, but in villages exceptions are made, and everywhere in Islam it is usual for men of reputation to visit the houses of the people and instruct the female children. Some of them attain to scholarship. The manuscript of the first part of my Afghan textbook, the Kalid-i-Afghani composed by my friend Mullah Ahmad, was transcribed entirely by his wife.

In those wild half civilized regions of Asia and Africa where

the religion of the prophet of Arabia has established itself the mosque is not only a sanctuary for the sinner but a hostel for the traveler. According to the strict rule of Islam, founded on a definite injunction of Muhammad, a stranger can demand food and a night's rest at any mosque. When he arrives he is expected to say his prayers at sunset and then a student is sent out with a begging-bowl for food. It is in this way that that pinching poverty, so common to our large Western cities, is unknown in the nomadic life of the East.

When there is attached to a mosque a learned man of sanctity, people from far and near come to visit him. This was particularly the case with the Akhund of Swat, who forty or fifty years ago was a great personage. As many as two or three hundred people would be entertained by him every evening. In such a case it is usual for men of means to approach the "saintly teacher" with an offering of silver, and the great Akhund was credited with the most mysterious scent of "tainted money." Men would bring in their hands coins which they had received in some nefarious transaction, but the teacher would indignantly refuse the same, and in aggravated cases raise his staff and administer corporal discipline.