

ʿAbd al-Raḥmān al-Baġdādī
عبد الرحمان البغدادي

The Amusement of the Foreigner

مسلية الغريب

Translated by

Yacine Daddi Addoun
and
Renée Soulodre-La France

Draft Version

© 2001
The Nigerian Hinterland Project, York University, Toronto, Canada

Contents

In the name of Allāh, Most gracious, Most Merciful	5
How I came to know about the Muslims and how I left the boats	7
On the Arrival of the Blacks in America	8
Asking permission of the Commander to respond to their appeal	9
The way they say their prayers	9
The great fear of the Commander for my fate	11
The Muslims ask for somebody to teach them their religion	12
The commander allows me to stay with them	12
The way to teach Muslims and about their situation	13
On the number of people who re-entered Islam: their condition and how they fared	14
On the religions they believe in	15
Acquiring copies of the Holy <i>qur'ān</i>	16
The way they fast and the situation of their women	16
The Translator admits that he is a Jew	17
The Situation of their leaders	18
The Muslims stop drinking wine and other things	18
Section on their strange behavior	19
The reasons why Muslims hide their faith from Christians	20
The climate in the State of Brazil	20
Rio de Janeiro, the greatest of Brazilian cities	21
Section on the use of reason among the Frank communities	22
Some curious fruits	23
The continuous forest from Brazil to South America	24
The savage nations of Humans in America	25
A very strange dream	26
Bahia one of the towns in Brazil	27
On some of the situations of Muslim in Bahia	28
Section on a strange tale and an amazing real story	29
A unique story	31
Marempuku [Pernambuco] one of the towns of Brazil	32
The condition of Muslims in this place	32
Exceptional wonders	33
Lafah Birianti the place of diamonds [Lavra Brilhante]	34
The return back to the country	35
Lisbon	35

Cordoba, one of the towns of Andalusia	35
Gibraltar	36
The city of Tangier	38
بسم الله الرحمن الرحيم	41
سبب معرفتي بالمسلمين وترك البوايت	42
عن وصول السودان بلاد امريكا	43
طلب الاذن من القمندان لدعوتهم	43
كيفية صلاتهم	43
شدة خوف القماندار من اجلي	44
طلب المسلمين من يعلمهم دين الاسلام	45
حصول الاذن من جناب القماندار بالاقامة عندهم	46
كيفية تعليم المسلمين و بعض ما هم فيه	46
في عدد من دخل في الاسلام مجددا	47
بيان ما يعتقدوه من الاديان	48
جلب المصاحف المكرمة	48
احوالهم في الصيام بعض واحوال نساءهم	48
اقرار الترجمان بانه يهودي	49
احوال رؤساءهم	49
ترك المسلمين شرب المدام وغيره	50
شذرة في غرائب احوالهم	50
سبب تستر الاسلام من الخرسيتان	51
اقليم دولة برازيليا	51
روي جنيروا اعظم مدن برازيليا	52
مقامة في محاكمة عقلية عند طوائف الافرنجية	52
بعض فواكه غريبه	53
الهيش المتصل من برازيليا الى جنوبي امريكا	54
الامم المتوحشة من بني ادم في امريكا	54
متام عجيب جدا	55
مدينة ابائية احد مدن دولة برازيليا	56
بعض احوال المسلمين في ابائيه	57
مقامة في نكتة غريبه وواقعة عجيبه	57
شذرة شاذه	58
مارنيوكوا احد مدن برازيليا	59
احوال المسلمين فيها	59
غرائب شاذه	60
(لفه بريانتى) محل حجر الالماس	60
العودة للاوطان	61
ليزبون	61

قرطبه احد بلاد الاندلس	61
جبل طارق	62
مدينة طنجه	63

In the name of Allāh, Most gracious, Most Merciful¹

Thanks to Allāh the powerful, who possesses all the kingdoms, Who clears paths for each passerby, Who disposes all the creations with the greatness of His power, Who perfected His work with the wonders of His wisdom. Prayers and salutations to our master Muḥammad, the best and most honored of the creations, and to those who lead his creation and are his glorious companions.

Thus, I, who need my master's pardon, ʿAbd al-Raḥmān bin ʿAbd Allāh, who was originally from Baġdād but educated in Damascus and this became my home-land, say:

The nature of time is bound to change and shift. Things I knew became unrecognizable, and I realized I had been exchanged like money in a banker's hands, so that distant lands swallowed me and all my friends abandoned me.

I used to drink from a cup mixed with purity, and now, drink from a cup mixed with dirt. I decided to go on a voyages, leaving myself open to fate and divine decree.

Poem

After much weariness and hardship I arrived in the Dār al-Saʿāda² and welcome, and the axis of the stars of sovereignty and honor, that safeguarded the great Constantinople, whose dignity and pride are high, during the reign of the greatest Sultan and the most grandiose monarch who spreads the banners of justice everywhere and the one who gives to the people as much as there is water in the sea. The shadows of God, the refuge of the anxious and the orphaned, the sultan of sultans, who subjected the Arabs, the non-Arabs, the sun in the sky, the moon of these times, whose gifts are extensive, and whose words are brief, the most prestigious and victorious Sultan ʿAbd al-ʿAzīz. May God perpetuate his reign, and make the world his possession. His highness is the aim of ambitions, and the theater of the hopes of the nations, his days are holy days and filled with justice.

Poem

¹An annotated translation with extensive introduction in German was published by Quiring-Zoche Rosemarie, "Bei Den Malé Brasilien Das Reisebuch des ʿAbdarraḥmān al-Baġdādī", in *Die Welt des Islams*, 40, 2, 2000, p. 196-273.

²Constantinople before W.W. 1 was called Dār al-Saʿāda, the place of felicity.

I had the good luck of kissing the robe of he whose glorious deeds are praiseworthy. He whose Lord called him to his paradise, and who obeyed his call without hesitating, the former Captain Pāšā. He who the antecedents failed to harm, his highness the deceased Al-Ḥāğ Muḥammad Anš Pāšā, may God make him see His generous face as he wishes. The clouds of forgiveness are still spreading his wealth, and pour upon him the rain of compassion and delight.

I knew his highness, the captain Pāšā, and used to visit him. He appointed me *imām* to his holiness even if I did not merit this function. After his death, I remained a part of his order and occupied the function of directing the prayers for the sailors. The royal high orders were issued to send two steamships to Al-Baṣra, the protected, by way of the ocean, stopping at all the seaports along the way. I asked to be allowed to accompany them in order to see and contemplate each land, because this strengthens the faith, and through such sights one is insured of the greatness of the Powerful, the Indicator. This occurred in the beginning of *ḡumādā* the first of the year 1282 of the *hiğra*³ of the one who God created him in the most complete way. The ships departed form Dār al-Saāda asking for the help and support of God almighty.

We were navigating, but then the winds threw us against our choice into Pay Takht⁴ in the State of Brazil whose sights are gracefully located in the immense southern America.

There, I left the boat in order to teach the Muslims who reside in this country for the sake of the Lord of the Worlds. As I saw in it [...] an ensemble of wonders and all kinds of curiosities, I wanted to mention them in this epistle and clarify them in this brief as a reminder for those who have sight and a lesson to those who have insight.

Poem

I entitled it *The Amusement of the Foreigner by all Kinds of Wonderful Things*. I implore the one who sees it to ignore its lack of clarity and the weakness of its constructions because my education is mixed, containing only a bit of science and is weak with all sorts of deficiencies. I say and Allāh is the hoped for:

³Thursday, 21 September, 1865.

⁴Paquetá ?

How I came to know about the Muslims and how I left the boats

The day the boats arrived in Rio de Janeiro, we were received with state protocol: firing cannons and military parades. During the second day, the Islamic navy officers went sightseeing inland, and I accompanied them. As I reached the statues and saw icons and sculptures, a black man approached me and said “*as-salāmu ‘alaykum*”. He specifically addressed this greeting to me because I was wearing official attire with a turban, showing my status as a scholar. Since he was dressed as a Frank, I did not answer his greeting thinking that he had learned it just to mock. I spoke to him in Arabic, Turkish, and even with signs, but he replied in the Portuguese language. I continued on my way, and did not pay any more attention to him convinced that he was just making fun of me.

During that day, we saw things that I will describe later, and then we went back safely to the ship although we encountered some hardships and trouble on our way. Afterwards, Franks came from everywhere to look at us. The Commander authorized them to come aboard, considering this a generosity from our glorious country, and a gesture of her favors, even if these are already commonly known.

People of countless nations came aboard, and among them were some blacks (Sūdān). As they came in, some of those people greeted us with “*salām*” and said “*ayū muslim*”.

None of the officers understood because although some knew French and English, they did not speak Portuguese. The officers addressed them in these two languages but they did not understand. They stayed for some time and left. Later, when only a few visitors remained, a small group of venerable black men came and spoke as the first group had, but they stayed until the afternoon. We stood to pray and all of them stood with us. They made their ablutions and prayed just like us. We became convinced that they were Muslims and that they believed in the unity of God. We were greatly enchanted but also astonished. We welcomed them and showered them with our best attentions. Later in the afternoon, using sign language like mutes, they gratefully asked to retire.

Afterwards, a large number of these people came in the company of a translator who knows Arabic and Portuguese. I was very happy because I was very interested in knowing more about their truth and secrets therein.

They politely made their way to my cabin uncovering their heads. I told the translator: “order them to replace their hats! This is not well-viewed in our religion.” This, after I had welcomed them and had showed them all due respect.

On the Arrival of the Blacks in America

I then asked the translator about their condition. He said many things, which can be summarized in what follows. These Blacks came from *Bilād al-Sūdān* in Africa. For the last sixty years, Frankish ships have swarmed into their territories to buy countless numbers of human beings from their kings, as these kings are constantly busy with wars. They are either captors or victims. Thus, many of these communities ended up in the Americas, until they numbered over fifty million. It is because of them that there was a war between the two states of South and North America. Peace was achieved with certain conditions. One of these was that Blacks should no longer be sold, and should be henceforth free. Now while most of these Blacks are free, the rest are broken under slavery. Things will remain this way for a designated time before the complete disappearance of this.

There will be no slaves in Brazil. This will be only in Brazil. It seems that in the United States of America all of them became free. Twenty years earlier, there were free Blacks among them because some of them bought their freedom and saved themselves from bondage. This was the wish of anyone who possessed freedom for certain. They remember their forefathers' religion, and harkened back to it. Any person who has a religion depends upon it. The Muslims are a small community but their hearts are sick of ignorance. Because they left their country when they were very small, none of them have learned the religion of the Chosen Prophet.

The translator said “When they saw you, their joy grew. Their grief dissipated. They wish you to go with them to their homes to see their conditions so that they can learn from you what is required in their religion, and their hearts certainly will be relieved.” I asked him about the numbers of Muslims, he answered, “approximately five thousand.”

Asking permission of the Commander to respond to their appeal

I went to see the Commander and explained this news to him. He said, “Go with them and find out about the sincerity of their request. If Islam was not strong in their hearts, they would not have asked you to see to their religious affairs.” I went to their houses with the translator who hid his infidelity, through pretence, pretending he believed though he was originally a Jew. I will discuss his infamy after this section.

When I settled, I saw their ignorance which astonished me because I directed them in the prayer of *mağrib*. When I finished the obligation, I stood up for the *sunna*, they performed it and followed me in my gestures.⁵

The way they say their prayers

I decided to ask them to pray independently to see the truth. I witnessed that the men, after the opening of the prayer, leaned once to the left, once to the right and prostrated themselves to the ground kissing it, without first bowing down nor reading. They repeated this as if it pleased them, without the last sitting.⁶ They did this directly on sand instead of using a reed mat. They finished the prayer without *salām* and said whatever they wanted. They wore white veils and some of them wore blue ones. If they had problems with their phlegm, they spit in a glass put by for that purpose. I suspected that this kind of behavior was dictated by the malicious translator, because I noticed that these people respected him and addressed questions to him. Therefore I asked him about his religion.

He said, “I am a Muslim but I left my country without learning. As far as religion is concerned, I know better than this people. Mister, we are in a foreign land and we are unable to honor our duties as we should. In addition this country is very hot. Last Ramadan, I failed to fast for about fifteen days because it was particularly difficult since it was very hot. I think that I am not to blame for this and I am not bound to replace these days.”

I was astonished by the inconsistencies in his answer. I was disgusted by

⁵*Mağrib* is the prayer which comes after the sunset. It is followed by a *sunna* which is not mandatory.

⁶Without sitting for *al-tāhiyyāt*.

him because he justified his own ends. However, I did not criticize anything he said nor anything the others did to avoid breaking their hearts and causing them to flee. I agreed with their performance, and said to the translator: “explain to them that they should follow my acts, watch my movements and try to understand what I am saying.” I carefully considered the situation and decided that if I taught them only the way to do their ablutions, prayers and fasting, I would miss the opportunity to teach them their greatest obligation, that which comes before any other duty: the acknowledgement of the existence of God and His timelessness. Also if I showed the translator what I knew about his deceit and calumny, I would lose him and I needed him to communicate. I came to understand that there was nobody in this country who could translate besides him. I kept my secret, and asked for help from the One Who Knows my fate.

First, I started talking about the knowledge of the Creator, the Most High who has no similar nor equal, and he translated what I was saying until the sun began to set. We were in a well-constructed house, that had a large court, located far from the town, near the plains. They had rented it for this purpose. I stayed there in the same way, for many days and nights, organizing circles for preaching and talking about the attributes of the Possessor, the Most High and His generous and preferred Prophet (prayers and salutations for the One Who has majesty on him). I stayed thirteen days, but did not notice any benefit from my talking, nor any apparent shifts in their behavior. I understood this with my soul and knew it because of my wisdom. I thought that this was due to one of two causes: either this cursed translator did not really know the Portuguese language fluently so he was not able to translate this kind of affair accurately, or, he understood what I meant and knew how to translate it, but because of his vileness, he changed what I was saying. It turned out that this was the case as I discovered when I started getting acquainted with the language of these people. Then I realized that all of my efforts had been undermined. All the paths I had taken had been useless.

But as I knew that this period was short and I could not clearly see where this would lead, I said I had done all I could, and could do no more. I did not know the language of the people. I asked their permission to withdraw and went back to the boat.

The great fear of the Commander for my fate

I met with the Commander right away upon my return and I found him eager to see me, though troubled and pensive. He started blaming me as soon as he saw me. He said: “You should not go back to these people and I shall tell you why, brother of Arabs. You must know that the protocol between states makes it clear that each country controls the religion in its land, between its regions and valleys. After I authorized you to leave with them, I regretted it and feared that the government would hear about you and create problems for me, and they might say that the ‘Ottoman ships came to our country and spoiled the religion we learned from our fathers and ancestors. Now, they have sent us a priest to teach people their religion and manners.’ Perhaps this will cause a big dispute, and I will be in a deep dark night because I am the one responsible for this. And the Muslims living here,’ he added, ‘unwillingly hide their Islamic beliefs, and fear the Frankish communities very much because the latter know them publicly as Christians according to some English men.” I said, “what you have said is true, but listen to what I say. These people are steeped in ignorance and they have reached a worst state.” I then explained to him some of the things I had witnessed in their prayers, and their condition. He said, “you have put something in my heart that I cannot show. If I tell you to go to these people and the leaders of the Christian group catch you, I will not escape from the blame of the Ottoman authorities.” I said, “and if you say do not go, be careful and fear the retaliation of Allāh the Sublime, you will not be able to respond to Him when you will stand before His hands. Because, from the beginning of Islam to these days, Muslims did not conquer this land, and did not come to this country. We are the first people to enter and we have a duty to reform this group.” He said, “be patient o noble man. We shall meditate on this issue and see what God will do. Three days passed while I and the Commander debated day and night. We went back and forth over the issue, discussing many ideas. I had promised the people that I would return but I was late and they became impatient.

The Muslims ask for somebody to teach them their religion

A group of them came to the boat with another translator who knows their language and some English. They went to see the Commander who knows English and said [through the translator]: “O noble master, we do not want material goods from you, nor do we ask for protection. We just want you to teach us the right religion, because we thought that we were the only Muslims in this world, that we were on the right path, and that all the white communities were Christians. Until, Allāh almighty bestowed his gifts and we saw you and realized that the possessions of the Creator are large and not uninhabited, but full of Muslims. Do not begrudge teaching us this religion. If you tell us to migrate to Islamic lands where we can learn to pray and fast, we will reply that we are bound within particular conditions. If one of us migrates, he will leave all his possessions for the state, and they will not be returned to him. This is difficult for our souls, especially since this country is a familiar land for us. Please, do us this favor and save us from this frightening matter. Send the priest to us and allow him to correct our errors.” He called me and he was very anxious.

The commander allows me to stay with them

I entered and saw the people with him. I asked him about the matter. He translated what they said for me. He told me that I had to take whatever decision I found appropriate, that he would not oppose any of my decisions, and that I was the appropriate one for this matter. I said, “I will go with them, and make the effort even if I die. I just ask for Allāh’s acceptance and ask Him to grant me success in what He wants and accepts.

I commanded them to come to my cabin and gave them the books I had, relying upon the One who reciprocates. Each one of them carried what he could. I spent the night alone with the Commander and the One who cannot be compared to anything else. We agreed to keep the matter secret and that I should not require the people to do things they could not comply with. I spent the last night with him until the darkness started fading and the morning started smiling. We prayed and I took the sloop to shore having gathered my remaining belongings. When I arrived among the people, they came to me happy and they valued me and made me ride the steam train.

They sent me to a place about sixteen miles away. They brought the first Jew to me for company. He became an acquaintance. I started learning some of the language he used by writing it down. I memorized from other people too because I had no one to talk with in my language. Necessity forced me to learn the language. After a few days, I came to know the vocabulary and some of the structures of this language. Meanwhile the boats left. The Commander, fearing unwanted consequences, told the government that the priest was staying in this country to see the land, and that he [the Commander] had to go back to deal with an urgent matter, so what could he do? The government replied: “Do not worry about this, whenever we find him, we will send him back with honors.”

The way to teach Muslims and about their situation

I started teaching after returning to the residence where I originally stayed. The people were very happy and relieved when they heard that I was speaking in their language. I divided each day into different sections when I saw that there were about five hundred people and realized that the elders and some of the young people knew the *qurʿān* only up to chapter *ʿamma*. Those who knew this section of the *qurʿān* were called “Fa” which means great scholar they who know the secrets of revelation. They were very respected in this country [...]

Their accent was very thick. They could not pronounce some words because they were used to the language and books of the Franks; they were educated in their schools. The Frank letters do not have *tā*, *hā*, *ḥā*, *dāl*, *ṣād*, *dād*, *zā*, *ʿn*, *ḡn*, *hā* and it is very difficult for these Muslims to pronounce them. I had to make efforts to have them do this. They exchanged their old documents for exorbitant prices but instead of learning from them, they put them in boxes for benediction as a superstition.

I chose the children and the most motivated men among them. I was kind to them both verbally and in my acts. I stimulated their interest until with the help of Allāh their skills improved and they succeeded in pronouncing the words correctly. Each afternoon most of them came for a general assembly to learn the basics of Islam. All of them, elders and young, learned the *ḥadīth* “Islam is constructed on five pillars” by heart. I compiled an epis-

tle in Arabic script but in the Portuguese language in which I mentioned what I was able to translate about the splendid attributes of Allāh Almighty and the qualities of his generous Prophets (prayers and peace on them) as well as the ablutions, prayers, fasting, pilgrimage and alms. I also included some prophetic traditions and some useful directives and commendable exhortations. The majority of them learned this document and understood its contents. The improvement in their behavior was obvious. They now performed their ablutions, and said the five prayers correctly. I used the easiest way to address them. I always chose the easiest and the lightest manner for the duties among the four schools, so that they would not find it difficult. I used the two books *Kašf al-Ġimma* and *al-Mīzān* of *al-imām* Šarānī, the pole of the times, because I feared that they would lose heart, or that some of them would find the religion of the chosen Prophet –may the One Who manages the night and the day pray on him–too heavy.

On the number of people who re-entered Islam: their condition and how they fared

One day, one of their elders, in company of another one, came to me. They started greeting me with *salām*, as was shown in the guide I had given them, because the way they used to greet was that when a man entered, he prostrated himself, taking his hat off. He threw himself to the ground, and put his face and head in the sand until he was given permission to rise. This was done only in the circles of learned people. With the grace of the Almighty, I got rid of this affair among the men but it continues among some women, I replied to their greeting stood up to welcome them and had them sit. The elder said that this man had come to join Islam and be among the nation of the the Prophet, God bless him and grant him salvation. He brought money with him [...], a quantity of red gold. I looked at him and asked him “what does money have to do with this affair?” He said: “O Alfa [...] The one who wants to join this religion has to learn it from one of the preachers because that is the way to avoid anxiety. By paying money, the one who joins shows proof of his good will, and nobody will suspect him. He receives a receipt from the one who took the money, so that all of us will honor him and not dishonor him. The person who was your translator used to turn away everyone who came to join Islam if they could not pay the exact amount

of the twenty Liras, even if only one was missing.” He said “this is what the Prophet, the Messenger said.” When I heard this, my passion was roused, I sighed and tears dropped from my eyes. I instantly told this man who had come to join Islam the two sentences of *šahāda*, He showed me money but I returned it to him and I took some money of my own and gave it as a present to him. I asked for a gathering of all the Muslims. After a brief moment, all of them arrived. I thanked God the One Who saves and prayed for the Master of the Šarīf. And said: “O brothers, you must know that the happy one is the one who Allāh directed to the religion of Islam, and the unhappy is the one who is expelled. He had better prepare for the revenge to come. If Allāh guides somebody to this religion, it is better for him than [...] Taking payment from people who join this religion is completely forbidden. When one says the word of *šahāda* he is instantly recognized among the happy ones. He has the same rights and the same obligations. You must receive him with generosity. You should not think that the money a person gives is a sign of his good will, this is opposed to the truth. Muslims should be concerned with public appearances; Allāh will take care of the private life. My aim is to make the effort to increase the number of this Islamic group and to be sincere in my resolutions and intentions. I spent my time repeating these directives, using the smoothest phrases and repeating them with the best reference, until the tears came from their eyes and they said: “O Alfa, whose speech is heard, if we had known that things are the way you describe to us and if we had followed the way we saw you, we would have been thousands and each day our number would increase, because many people want to join our religion but they could not because they have to pay money.” I said, “go and announce what I have said, —Allāh will bless you—, change this situation.” The assembly was over that day. After that, many people came wanting the religion of Islam I took care in welcoming them and assigned myself to educate and teach them. The number of people who joined Islam in this country was nineteen thousand people.

On the religions they believe in

These nations are different in origin. Some of them worship the sea, others the wind and others the ugly devil. Some worship the sun, some the moon and others thunder, the stars, and other idolatries, calumnies, and false beliefs. When they see the Islamic community, they get jealous of the Muslims

because they love and defend each other very much. They join Islam with hungry souls, and Allāh helps whom He wants.

Poem

I saw the signs of this in some of them, because, at the time of prayers, the men close themselves in a room, apart from each other and their acquaintances and friends. They pray alone, fearing that the Christians will discover them. In the afternoon, some of them go to their places specifically to perform their prayers of *zuhr* and *ʿaṣr*.⁷ Others do their duties in the evening after they finish the business of this low world.

Acquiring copies of the Holy *qurʿān*

One day, I went to the market to look at the masterpieces of the Creator. I passed through a small shop where a man was selling Christian books. I entered to see if I could find an Arabic-Portuguese dictionary. I found a *qurʿān* printed in France, containing no mistakes or faults, that was acceptable. I asked the owner how he had gotten it. He said: “it is my job to get books from different countries to beautify my shop in other people’s eyes. This one came from France and it is been some time that it is lying here; nobody in this country wants it”. I said: “how much do you want for it?” He said: “One French Lira”. I said: “Can you get more of these?” He said “yes.” I paid him a deposit and after some time the *qurʿān* came and the Muslims bought them and I recuperated the money I had paid the seller. People acquired copies of the *qurʿān* and circulated them. This problem is solved.

The way they fast and the situation of their women

Ramaḍān, the month of blessing and benefit came, I corrected its timing because it coincided here with the fasting of the month of *ṣabān*. I announced this matter to all the towns.

I made some observations on the way they fast. Men do not swallow their saliva even if they are breathing in and even if they are saying their

⁷Afternoon prayers.

prayers, they just spit into a cup ready for this purpose. They do not look at mirrors and do not have sexual relationships nor talk to their wives until the afternoon. They eat until before sunrise and break their fasting after dark [?]. By the end of the month, they used to fast for three days of real hunger in which they did not eat anything apart from some bowls of an herbal liquid which they drank just before they started fasting and at the time of breaking their fast.

Their women have no desire to fast. They do whatever they want just like Christian women who spend their time sleeping. They go to the markets without covering themselves; they drink what is forbidden. The wife inherits half of her husband's fortune when he dies; the other half is divided equally among his children, without respect to gender. It is impossible to get this problem solved. I have told them and shown them how to divide the heritage according to Islam and the way Allāh showed in His glorified book. I said: "The ones who accept these rules will be all right, the ones who do not conform to them and do whatever they want in taking from the Christian religion; do not argue about this and keep your affairs secret." I said this after I saw the women's opposition to the Islamic way of sharing and their total lack of acceptance.

The Translator admits that he is a Jew

This perfidious translator calls himself 'Aḥmad. He is the one who altered the Muslims' beliefs and divided them because they referred to him, and he was the one who issued the *fatwā*. He was originally from Tangier in Morocco. He was the Muslims' neighbor and knew some words from the Holy *qur'ān*. When he came to this foreign country, he was wearing Moroccan clothing. When they saw his dark complexion, they received him among them and believed in him. Since he spoke their language, they honored and respected him. He started teaching them the Jewish religion gradually and leading them down the path of error. He altered everything except circumcision and slaughtering, because he eats with them and refuses the food of Christians. I had made these observations over some time. Now, I asked some of the people to get him; he came to me. I asked him: "Aren't you a Jew?" He said "yes, and I do not care about your retaliation nor these people's. You cannot do anything against me." I said: "why did you do these things, o dirty malicious one?" He said: "to harm the Muslims and to attain my goals.

Through this strategy I got what I wanted.”

The people asked me about his fate. I said: “leave him for the One who knows what he did, because you are hiding and you do not want to bring attention upon yourselves.” He left, no fear, no cares. The curse of Allāh upon him, if he is still alive.

The Situation of their leaders

Each faction of the Muslims has a leader who takes care of their issues. He is called Alfa or *imām*. These leaders are busy with affairs of this world. Lots of things happen between them; if I start mentioning them it will take too long. Privately, they do not like each other. Each of them wants to attract the opposite party. I tried several times to mediate between them and minimize their vices.

They are totally occupied with geomancy and natural magic. They know some Syriac words and tongue clacking. Each leader uses them to attract members to his group. His power resides in his severity. I swear that these are sciences without benefit. I told them this several times and showed them that it is illicit to deal with these lies. I exaggerated their interdiction. They showed their obedience, but I suspect that it was just to please me. It is impossible to eradicate this way of life.

The Muslims stop drinking wine and other things

All the Muslim shave their mustaches and leave their beards. If one does the opposite for them it is as if he were declaring his disbelief. The others will not greet him nor will they marry their daughters to him. They believe in the interdiction of tobacco but all of them drink wine. They put it on their tables without hiding it. Some of their elders invited me and they put bottles of wine and other vessels on the table. I told them about the interdiction on wine. They said it was the Jew who had allowed them to drink it. With the help of the Almighty, this catastrophic error has disappeared among the Muslims. Some of them replaced drinking with smoking, others just left it at once. They asked me if they could sell the wine they had. I told them that what is forbidden to drink is forbidden to trade with. During the night

some containers were thrown out. Some of them did not stop drinking at once. I ask Allāh to forgive me, and them, and all the Muslims, He is Kind and Generous.

Section on their strange behavior

All the Muslims in these regions submerge their children in the water of the baptismal basin. It is a water that does not change and never spoils. Some Muslim scholars mentioned that their leaders put some things into it which protects it from the transformation. With this water they corrupt many people's beliefs. In a book entitled: *al-Raddu 'l-ṣarīḥi 'alā 'ahli dīni 'l-Masīhi* : *Straight answer to the people of the religion of the Messiah*, the author asked the Christians about it thousands of times, and discovered their beliefs. Whoever is interested can refer to it. The reason the Muslims entered into this polytheism is that, when they are baptized, they are given a paper by the patriarch, mentioning that so and so, the son of so and so has been baptized and this was witnessed by so and so, one of the elders. This one will be like his godfather. The authorities might ask him about the paper at any time. If he does not find it and they do not find it in their records, the child will be taken to the Governor as if he were a slave. He will never be left in peace.

One of the servants of the Christian priest has to be present at the death of each Muslim. Some governors openly issue a paper to give to his family so that the guardians of the cemetery will bury their dead. If they do not show the paper, they will refuse the cadaver. I suggested to them that after the servant leaves they should undress the cadaver, wash it, pray over it, and carry it to the cemetery. We cannot control the way it is buried. The workers in the cemetery place the cadavers irrespective of the *qibla*. I washed some male individuals in these places to teach them how to proceed.

I really wanted to wear my usual dress to go out for sight seeing but the Muslims forbade me that, presenting different arguments. Among these arguments, they said: "if you dress this way, we cannot come to your place and your presence will be of no use to us. Because if the Christians know that you are a Muslim they will suspect that we are the same."

The reasons why Muslims hide their faith from Christians

I asked them several times about the reasons for this exaggerated care in hiding, especially since the state granted all sorts of freedom to individuals. They informed me that a war had taken place between them and the Christians.⁸ The Blacks decided to claim some territories but the victory went to the Christians. It was clear to them that a group of Muslims from the black communities were at the origin of this struggle. The Blacks are the ones who testified against each other because, as I mentioned earlier, they belong to different religions. For this reason, the Muslims denied their adherence to this religion fearing retribution. Until now, if the Christians know that somebody is Muslim, they will probably kill him, exile him or jail him for life. Each time I see Islam corrupted the way I mentioned such as in my discussion of baptism, burial and secrecy, a flow of tears drifts from my eyes. I feel sorry for the land of Islam. I remember my country and the long distances that separate us. I do not find any capable person to help me, especially in a country without allies, subjugated by the despised, where bells ring and the temptations of Satan abound.

Poem

The climate in the State of Brazil

It is a territory in South America. It was conquered by the sons of Portugal. They dedicated themselves to constructing and beautifying its buildings and architecture. After that, they appointed a son of one of their kings. He possessed it and opposed his father and became independent. The other States, signed treaties with him and it was called Brazil, which is the name of the son who possessed it first.

I think they called it Brazil after a name of a tree from which they extract a red color called Brazouh in the Frank language. It is used to dye wool; Allāh is the Knower. This province was known and discovered in 1500 of the Christian era, People say before this date, the people of Ğīn [?] knew it; God is the Knower. It became independent by the end of the 1800s of the Christian era.

⁸Reference to 1835 Bahian Male uprising.

Its surface is about 2 700 000 square miles, its population is 8 500 000. It is crossed from the west to the east by the Amazon River. It is the greatest river in the world. It comes from the Andes and its mouth is in the ocean called the Atlantic, above the equator. Its length is 400 miles, and is 180 miles wide at its mouth. Its depth is 175 fathoms. Its tides push the salty water before them so that its potable water enters a long distance into the sea. Marvellous sea animals live in it.

Their army numbers about 40 000 between regular troops and the navy. They possess about 85 ships between naval and commercial vessels. They have libraries, schools, and industrial sciences. Their state uses paper money for the lack of gold and [?] At first, they had metal currencies, but they no longer exist. They have huge debts. They extract diamonds. I will return to this point later.

Rio de Janeiro, the greatest of Brazilian cities

It is the capital of the elevated kingdom, its weather is clean, its water is abundant, its constructions are wonders; architecturally they are well set up. Its gardens and promenades are gorgeous. It is situated in the 22nd degrees latitude south and 45th degrees longitude west with fractions from each side. It is very hot, and its trade is very prosperous. The commerce is in the hands of foreigners. It is solid and well constructed. Its people do not know the culture of wheat and barley, they do not have any expertise in this matter. They prefer to eat *farinha*, which replaces the above-mentioned. It is a kind of tree that looks like the beech tree. They cultivate it in the plains. When it is ripe, they grind it and prepare it as flour. It is cheap, and consumed by both the rich and the poor. It is a replacement for wheat because it contains a starchy substance and thus is quick to digest. I stopped eating wheat bread even if it exists in this country, but it is imported from elsewhere and is not grown there. *Farinha* is not served as bread but when you put it on a hot meat sauce, it turns into a type of pudding *aşīda*. It is also eaten together with rice. The food of the majority of people is beef. They do not have any mutton nor goat's meat. They have quantities of different vegetables but they are expensive. The early occra costs 10 piasters and the cheapest it can go is a quarter of a piaster. Each market has a leader who watches for infractions. They are very civilized but they do not reach the level of Europe in finesse.

Section on the use of reason among the Frank communities

It is well established that the Christian states openly give freedom. They do not censure any actions except robbery, rape, murder, or causing injuries to another. Apart from these restrictions, men are free. But, if somebody commits one of the above-mentioned acts he is condemned to death or to perpetual imprisonment. They do not have a book to refer to in these judgments, they only refer to what their reason finds good or finds evil. The person who has the judgment in his favor is called the winner and the one who is condemned is called the loser.

This story is one that people reported when speaking of their system of justice. A boy captured a young girl without her consent. His family could not compensate the girl. A special commission was set up to solve the case. Each person told his/her story. After a time, the boy was found guilty of rape. It was publicized that he was to be executed. His father went out crying, but no ally came to him to find a way to save his son. One of the people in the market asked him why he was crying. He told him the reason for his despair. That person said, I will save your son from this trouble if you give me this amount of red gold. The father agreed, and [?] he wrote this contract on a paper. The man went to see the boy in the prison, and talked to him. His father went to the commission and told them that his son had a tutor. They accepted because their habit is to refrain from applying judgments when there are still explanations to be heard and until the belligerents say that they have nothing to add. They explain their reasoning and apply the sentence after they announce it to the subjects.

They announced the day of the trial. The girl and her parents were present, and the boy, his tutor and his father too. When everybody was there as is required, the tutor spoke with the boy saying: "O uneducated fornicator, are not you ashamed to commit a rape when you are such a young and handsome boy? How could you deflower this beautiful defenseless girl without her consent?" The boy played deaf. He asked him again, and did not get any reply. He repeated a third time raising his voice. He said: "you vile spotted one, since when are you deaf?" The boy did not reply as though he did not care. The tutor came this time with a conical instrument that he had prepared and put it near the boys' ear. All the participants were astonished by his performance. He screamed into this cone-shaped form:

“we always knew you as somebody who hears, when did you became deaf; explain!” The boy said: “I was not deaf originally, but when I deflowered this girl, she screamed as loudly as thunder while she was suffering. I started shaking and I became deaf.” When the girl heard what the boy said, she stood up and said: “this is a lie, I swear, I did not scream when he deflowered me, I remained silent and a tear came out, and he did not care about my fate.” The tutor said: “May Allāh protect the mistress of girls. If you had screamed, it would have been fine and you would be safe from harm. This is the clearest statement of your consent, and that your relationship was one of love and passion. Because man is like a thief, when he hears a scream, he escapes and runs.” All the people who were present clapped for him. People who heard him praised him. It was clear to the commission that the girl had consented, and the boy was saved because of this good strategy, and all of them said bravo to the tutor.

Some curious fruits

There is in this country a tree the size of a big walnut tree; it is even bigger. It gives a fruit bigger than a squash lying from the body of the tree and its thick branches. From the outside, it looks like a crocodile skin; inside it is exactly like a pomegranate only that each grain is as big as a date. Inside each one of them we find a kernel like a date. It is sweet and tastes like a mix of flour and honey. There is also a fruit whose color and size are like the quince. It does not contain anything to eat but it is like a sponge full of water. It has one seed, which links it to the branch of its tree. This water is rather sour. They put some sugar in it, and it feels in the mouth like the spirit of mint, but fresher in the stomach and healthier. They have a fruit that looks like a grape cluster that weighs half a pound. Each grape is the size of a walnut. It is very white in the outside and tastes like turnip. There is a fruit the size of an apple its outside is green like the back of a hedgehog, after it is dried. It is mixed with coffee and it has a nice taste. There is also a fruit like a corn cob; its outside is like the back of a serpent, red. It is yellow inside. It is costly. The price of one piece can probably cost half a riyal. It is a very beautiful fruit, and does not last more than ten nights after it is cut. When one sees it, one will think no doubt that this tree has peeled corn cobs suspended in it like hair.

It is possible that there exists fifty species of fruits, which do not exist

in the Orient, except grapes, pomegranates and coconuts which are very common and cheap, and usually grow by themselves far from the lowlands. I think that what is said about the origin of the tree as a grain planted in the head of a human being is just myths of nations. Allāh almighty is the Knower.

The continuous forest from Brazil to South America

There is in these kingdoms a very well known forest. One cannot find in it any [?], because of the abundance of its water, and trees, the wonders of its animals and its danger. If a serious rider rides along it for a month of days and nights, he will not be able to reach its limit. The same thing applies to its width, as reported by the inhabitants of this land.

Sometimes, large and huge snakes came out of it. It is reported that they swallow a big bull and harm the people. When its belly is full of food, it sleeps. The snake's stomach looks then like a huge elevation. The people go in huge numbers climbing trees be it day or night, and shoot it in the head with fire-arms and kill it. The peasants make hoods, shoes, and incredible raincoats out of its skin. They are costly because they last long. I saw one of these snake skins on sale and it was three meters (six *dirāʿ*) wide and nine meters (18 *dirāʿ*) long; and I was told that it was a small one.⁹ Those that can swallow a bull are much bigger. The dots, which are like the scales of a fish on the back of the snake are big like the span of the hand in width and length. Great is the Creator, He does what He wants and what he chooses. In His acts, He does not play [?].

At night one can see bright lights in this forest from very far away. It is said that it is the shining of gold and jewels. It contains dangerous lions, and several species of tigers and panthers, and different sorts of small monkeys, and so many kinds of strange animals that if I start explaining it will take too long. This much information is enough.

⁹*Dirāʿ* means an arm. It is a unit of measure, which in Syria =0.68 m, in Egypt =0.58 m, and 0.665 in Istamboul. Cf. Hans WEHR, *A dictionary of Modern Written Arabic*, Ithaca (NY), Cornell University Press, 1966, p. 309.

The savage nations of Humans in America

In those lands, live nations of Human beings, originally the people of this country who were not civilized and did not come under the control of any power. The kings of the states were not able to subjugate them. They live in the forest and vast lands. They protect themselves with shade because, like [?] their bodies are naked and huge. Their feet are thick and long, disproportionate to their bodies. Some people told me that when it rains, they stand on their heads and raise their feet to use them as an umbrella to protect themselves. Their feet act as umbrellas and prevent them from getting wet. I saw some of their soldiers who had been captured. I was astonished by the huge size and force of their feet. They were in the middle of the soldiers, tied tightly with frightening chains. They looked very tough and aggressive. The heart almost melts at the sight of them. Their feet are two thirds of a *dirāʿ* and 1/3 of *dirāʿ* wide. Their women are very beautiful; their hair reaches below their knees and its color is usually gold and silver. They do not wear anything except their hair. The hair of the pubis is the only cover for men.

They do not have any industry other than magic and divination. There is no trust between them. They only have blacksmiths among them, to make arrows. They know how to extract iron from sand. They eat only birds and raw fish. They do not use other food.

When the Blacks started coming to America, sometimes they captured one of them and tied him tightly and ate him. As they started to see lots of them, they came to know that they were human beings, as they are themselves. Then, when they captured one of them they took him to the water and washed him and rubbed him with stones, thinking that this blackness was dirt on his body. When they noticed that it did not wash off with the water and did not disappear they added more until they did to him what they had done to the first one, laughing at his screams and cries. In 1268 h,¹⁰ a black man fell into their hands but one of the high ranked ladies fell in love with him. She protected him from this group. They thus did not eat nor wash him, but because of her they welcomed him. He stayed as a domestic in her husband's service for twelve years, until Allāh enabled him to talk in their language. As he was honest in his service, they authorized him to leave and gave him herbal medicines because this couple knew a lot

¹⁰1851-2 G.

about the herbs and plants that grow in those places. This slave came to Rio de Janeiro and started practicing the art of medicine and curing and he excelled in it. Sick people consulted him and he cured muscles and chronic illnesses with wonderful medicine, taken from Plato and Avicenna. It was he who informed me about the animals and the things I mentioned about the wonders of this place. I met with him and asked him about what the people believe in, and to whom they refer when solving their problems. He said that the ones who master magic most are the safest. They do not refer to any religion and they do not have any pride about material gain. They are concerned only with the beauty of their arrows, bows, and lances. They take pride in their strange animals and rapacious birds. They acquire these because they protect them and they bring wealth to them. He spoke to me in their language. It sounds like the whistling of birds. Several times I thought of going to these people to convert them to Islam, but the Muslims prevented me from doing so. They said that these people would not accept me especially since I do not know their language. "Perhaps they will do violence against you. Mind your business so that you do not encounter unwanted situations."¹¹

A very strange dream

About fifteen years ago, I dreamt that I was standing inside a church. My head was uncovered like the Christians, and I was wearing their dress out in the open as I stood in front of the statue representing the pure body of Jesus. There were people with me to whom I was saying: "say: Say: He is Allāh alone; Allāh the Eternal, Absolute etc. . ."¹² I woke up from this dream terrified. I related this to my friends and they said: "It was just a confused dream, but be careful of sins, they spoil hearts". Some of them said other things but Allāh Almighty is the Knower about that matter. When I was in this country on the day which coincides with the resurrection of Jesus son of Mary, peace be upon them, which is the day when Christians believe that his elevated body was crucified, the Emperor of Brazil came to their cathedral with the archbishop wearing mourning. All the flags, and signs of the soldiers and vessels were at half mast. Everyone showed their sadness and despair, crying out. Some Muslims had told me before about the wonders of this

¹¹This is a proverb.

¹²*Qur'ān*, chap. 112.

disgraceful day, this is why I was curious and went to see for myself I went with a group of Muslims, disguised as Franks. We entered the church and saw the emperor and the patriarch standing at the right side of the idol decorated with gold and silver. They worshipped the idol by kneeling before it, raising their hands in supplication. They adored the statue. When I saw them doing this I got goose bumps and I said secretly to my friends: say: “Say: He is Allāh alone etc...” At that very moment, I remembered the dream I had had several years ago. It was exactly the same, without any doubt. We left until they had finished their worship and then went back in, to see the rest of this affair. We saw that the patriarch climbed to a high place and he talked for a long time. As I was far from him I did not understand what he was saying, until the end when he said: “Now he is dead” he closed his book and sighed. They took the idol out for the festival and walked it through other churches. The people spent the night in doleful mourning. During the second day, the Emperor, the leaders and the soldiers came wearing their beautiful dress. They entered the church I mentioned, accompanied with about two hundred daughters of their leaders, wearing their beautiful dresses and their golden belts some of them with jewels. They had coats made of peacock feathers, which followed their movements to the rhythm of music and bells. They looked like angels for the spectators. The patriarch went up to his place after they had repeated the same ceremony they had performed the previous day. He talked until he said: “Now, he was found alive”, and closed the book. They gave the signal and cannons fired. They raised the flags and the banners. The patriarch had them bring out the statue of Jesus and his mother. They raised them on precious silver shafts. The music intoned, the emperor walked, encircled by the girls with their moon-like uncovered faces. They exposed themselves as if they did not care about any constraint. They embellished these statues like a herd of gazelles, waving the golden incense holders. They took the statue to the first church walking with their heads uncovered, wearing their best dresses.

Bahia one of the towns in Brazil

I then went from Rio de Janeiro to the town of Bahia with double “*yā*”, as in *‘arabiyya*, because a man came from there, asking for me. Its qualities are minor. Its land is wide, and very hot. It is situated 17 degrees and fractions south, and 38 degrees and fractions west. The people there eat a *farinha* as

they do in the first town. It has a garden containing a huge silver cage, filled with all kinds of singing birds. Its water is pure. It is the place from which the bird called parrot comes. This bird is exported from there all over. They brought me one bird which I kept with me for some time. It heard me calling for prayers several times and memorized it clearly because it understands and imitates quickly and can answer questions. I was told that there was one kind, which memorizes the past, but did not see it. There is a huge bay which is about 30 miles large, situated between two mountains and it is two hundred miles long. They catch huge fish called *baleia* as in *māhiyya* with two “*yā*”. The big ones are sold for about one thousand lira. The smaller ones are cheaper. I went on a boat where I saw one that was caught. It was a wonderful animal. Its head is half of its body. It was 8 *dirā* large and was 30 *dirā* long. It defends itself powerfully especially if the female is caught first. The male may break the boat. It does not give up trying to save her. From the head of this animal the equivalent of forty barrels of oil can be extracted, and some of them more than this. All the men who catch them are paid wages. The tricks they use to catch them are enchanting.

On some of the situations of Muslim in Bahia

In this town there are more Muslims than in the first. But, they are not eager to learn. Their ignorance is the same as in the first town, with one difference. When a man wants to marry, he chooses the girl from the people who are like him. He takes her to live with him until she gives him children. If she happens to keep his secrets, runs his home, loves him, he marries her officially, and she will be called his wife. If he sees that she does not do very well, which means she did not please him, he sends her along with their children, to her father. They do not see this action either as horrible nor unwanted.

The first thing I did in this city is that I cleaned up this state of degeneration. I started calling them little by little. Men came with the women they were trying out. They repented and I made a contract between them with the payment of a dowry. I informed them that divorce in the religion of Islam is allowed. I showed them how to separate, if they needed, as best I could. I fasted the month of Ramadan in this city. The Muslims wanted to

pray *tarāwīḥ*¹³. I lead them in this prayer with only 10 prostrations, aiming to facilitate the task for them. Their women are like the Frank ones; they do not veil themselves. If a woman loses one of her family members, like her husband, father, or brother, she goes to the church, gives alms to the monks for them to read the Bible and grant forgiveness to her dead. I gathered [?]groups of women together several times, and I defended them smoothly doing that. The majority of Muslim children turn out to be Christians because as they come to this world, they see the festivals of the Christians in the churches, with the abundance of patriarchs, clergymen, music, the beauty of dances. The child sees that only his father is different. He thinks that his father is a liar and joins the majority. He takes the path of corruption and debauchery. I suggested to some Muslims among the rich that they should not let their children go out until they reach their majority, and they should educate them. Some of them followed my instructions. I stayed in this town about a year, completely occupied with teaching Muslims and improving their behavior as best I could.

Section on a strange tale and an amazing real story

A handsome, young, nobleman became involved with a beautiful young woman. He gave her everything that she wanted and they spent all of their nights enjoying the benefits of this kind of relationship.

He spent a large sum of money without paying any attention to these costs. His father began to refuse to grant him more money, warning him about his dissolute ways and the evils of his behavior. However he was completely besotted by this woman and refused to change his way of life. The father, under the influence of the sages he had consulted, thought that the only way to bring his son to his senses would be by forcing him into bankruptcy, so he stopped giving him money. The young man complained bitterly but the father refused to give in. So the son became very angry and began beating his father ruthlessly. He beat him in the head with a stick, injuring him so badly that the father nearly died. The father screamed and cried so loudly that the neighbors came running and rescued him. The police

¹³ *Trāwīḥ* is a *sunna* prayer during the nights of the month of *ramadān*. It consists of 24 prostrations.

were called in and took them both before the governor of Bahia. There the case was presented to the governor and the patriarch and some priests.

The patriarch said to the young man, “you have really caused a tremendous problem. The law of the land must be applied to you. Have you ever seen any child beating his father?”

The son replied, “yes, if he stops supporting and helping him. I am young and I like beauty. I have often fallen in love since my childhood. I have chosen a life of amusement and fun. I drink liquor, and have had many relations with different women. Is it not said that the best fortune is to realize ones goals? What does my father need all of this money for, to win paradise and to move mountains? Do what you will to me, I must punish him and want to kill him.”

The Patriarch did not reply. He ordered that the son be put under arrest, and that the father be protected by soldiers.

Then he sent for the mother of the young man and had her brought before him. He took out a Bible and asked her “do you know this book?” She responded, “it is the word of God the Possessor, the Powerful, the Giver”. He said, “you must bear in mind that whoever swears by it and lies, will be condemned to great suffering, and God will take his revenge against that person both in this world and the next. Such a person will never go to paradise, he will be cast out of the religion of Jesus and the Christians will be wrathful towards him. The priests, the monks, and the brothers will abandon him and he will feel constrained wherever he is; he might even be paralyzed or die instantly, and will be cursed in this world and in the next. I want you to swear by this Bible and its contents, by all that is allowed and forbidden, by what is revealed in it and tell me how did you get this child? Who is his father? You must know it quite well.”

She did not reply. She was confused and guilty because of his speech. He yelled at her even louder than the first time.

She said: “O father, I swear by our Father that I cannot swear and reveal what happened until you grant me pardon, and forgive me and guarantee that nothing will happen to me”.

He said, “Your safety is guaranteed. Do not be afraid.” She said: “when I was young, I went out to the hills with some friends who were as beautiful as moons with long hair and thin hips, hanging free. I left them to do my necessities. I entered a forest and went between the trees. There I met a [?] young man who was hunting birds. He jumped on me like a lion; He left his booty and hunted me. I became pregnant by this young man. That is what

happened to me.”

The Priest looked at the audience and said: “Reason and certainty assert that the father has power over the son. I have never heard of anyone who beats his own father. The person who would do such a thing should not be named after his father. The sage knows that.”

Thus the young man was named after his mother and the husband was relieved from his responsibility to support him. The audience acclaimed and thanked the Priest. Each one kissed his robes and hand and cheered for him.

A unique story

I was told by some people I trust about the situation of the Ğīn. They told me about wonders that will take me too long to explain. My informant came to know one of them who knew the Portuguese language. He spoke with him once about the beginning of the world and the fall of Ādam. The Ğīn man said that this world is seventeen thousand years old. The evidence for this is, that there are in our country seventeen pillars called the pillars of histories that our kings take guard and our ancestors watch over closely from ancient times. Each thousand years, one pillar is made out of Chinese steel, which cannot be altered and cannot be changed by time. They are three meter large and three meters from the ground and three more meters buried in the ground. They write the name of the ruling king with his signature on it and they mention that one thousand years passed since the former one was made. They date their transactions in reference to the new pillar. For example they say a document was written in the year so and so of the sixteenth pillar. When the thousand years is completed, they put up the seventeenth. The date then changes accordingly; they say, on the year so and so of the seventeenth pillar was written a document.

I asked the one who was speaking to me “why didn’t you tell him that this does not make sense? Historians mentioned that human beings have existed on this earth about seven thousand and some years, and before Ādam, there were none of this species.” He replied “I told the Ğīn man about what some historians reported, and he told me ‘we exist since before Ādam. The historians of our country report that Ādam descended in our country and was sent from it to people these areas. All the people of these parts of the world are from his descendants, except the people of Ğīn; they are not. I saw in some histories that before the Ğīn came to this world, there were some

people called the Ḥīn that Allāh Almighty made live here. They stayed for years, and after them, the Ġīn came to live. From this come the words Ḥīn and Šīn, and the Ġīn belong to these nations.’ ” The saying of the Historian corroborates the one who talks. But they are opposed to these sayings [?] God of this world and the other knows the truth of this matter.

Marempuku [Pernambuco] one of the towns of Brazil

I then travelled from Bahia to the town of Marnmpuku¹⁴ because the Muslim of this city wanted me and asked for me. It is a place that is hotter then the first one. It is situated 8 degrees from the equator. Should the sun shine every day here people would be burned but because of the wisdom of the only One and the Benefactor, there is always rain. Even if there is no rain, there are clouds. I was living in a house situated on a hill to take advantage of the good air. Despite that, I used to shower several times a day with cold water. There is an iron bridge over a bay. It is one mile long and 7,5 large. It is a wonder for the eyes. People of this region do not work during the daytime. Only blacks do, because they can resist the heat. Whites, on the contrary, cannot. All the original people possess industries and they have a good mastery of these industries. There are several castles, citadels, and fortifications in this town.

The condition of Muslims in this place

I found Muslims here more alert and dynamic then in the first town. I was happy about that. They follow two men. One is called Yūsuf; he is young and very sharp. The second one is named Sulaymān; he is the opposite. He did not follow us when we declared it to be *ramadān* in Rio de Janeiro and put it at its right moment. He was still fasting the month of *šabān*. He has his followers, and they really follow him. Their conditions in praying and fasting are like the others, except for the fact that they are more inclined to magic, geomancy and prophecy. Because of these practices, they hide less than the people in the first town. The Christians thus believe in them and

¹⁴Pernambuco?

what they show of their intentions. They give them money, and they fulfill their desires in all cases. This even though the Blacks know only the name of what they are trying to invoke. Some times, what they ask for coincides with destiny and providence; so, they relate it to their acts and their science. Despite this, in six months, they showed more improvement than those who did not leave me during my entire stay.

Exceptional wonders

Some Black people told me about the conditions in their countries in Africa. They have potatoes as big as a man. I saw potatoes which are said to be from Africa, as big as a two-year old baby in Marempuku. It looked like what they say is true. I was told also that in Bilād al-Sūdān there is a king more powerful than all the others. Each year, they organize a festival for him. People gather from everywhere. The day coincides with the anniversary of the death of his predecessor. All the slaves, soldiers, his entourage and people who fear him and seek his protection are gathered. He stands and says “whoever joins my father to serve him I shall be grateful to him”. The officers and the ones who have positions come forward, and one of them says “I go to your father, I miss him very much”. He tells him: “show your head”. He points with his sword. If he sees that person is agitated or shakes, he cuts off his head. If he does not make any movement, he leaves him, and promotes him. The officers continue to pass and he does as I mentioned, until he slaughters one thousand men, sending their souls to serve his father. He takes care of their children until they achieve their majority. This custom exists among them since ancient times, and they view it as good.

This king, if he wants to invade the territory belonging to another one, orders that a cow be slaughtered. He then spreads its skin on the ground and asks his soldiers to walk on it. If the skin tears apart because of the steps of the soldiers, he goes to war. Otherwise, he will say: “I have not enough soldiers” he orders the people to gather and changes his plans. He gives fried yellow corn to his soldiers. The officers are differentiated from the troops by the fact that they eat with spoons while the men eat with their hands.

The majority of the people here ride ostriches and giraffes. They fight on the backs of elephants. They have a temple with a big golden idol, encircled with twelve other small idols, like children around their mother. Each one watches for one hour, day and night. The majority of the people of this place

worship it and not the Unique, and the Powerful. There are some Muslims among them, and they are honored by the king, even if the latter is not a Muslim. By association, I understand from the one who informed me that they reached this rank because they use divination. Allāh Almighty, knows more about the truth of the situation. We refer to Him and return and we shall return to Him.

Lafah Birianti the place of diamonds [Lavra Brilhante]

From Marempuku I went to the village of Lafah Birianti which is situated 4 degree from the equator. It was originally founded by traders because they extract diamonds from its land. The majority of its inhabitants are slaves. There is a small group of soldiers to watch them. The traders buy land from the state by square meters, without setting limits for the depth. The trader leaves his workers and slaves to dig on their own account only on Sundays. They use the money they get for the diamonds they extract to acquire clothes and settle their affairs. There are veins like the ones for salt. The vein stretches out in the sandy soils. They find them at various depths and follow them. Walls may fall on them, and they die. Some diamonds can be found in the streams of rivers and inside stones too. The best are the one they find in the sand.

Once, a slave came to see a trader with a stone. He sold it to him for a cheap price, after the trader gave him lots of wine to drink. The trader went to Rio-Janeiro and sold this same stone for one thousand liras. The person who acquired it, sold it at double the price he bought it for. They never found another stone comparable to that one in this country. The slave was horribly killed by his master. Since then, the government declared that the slaves and the ones who dig should not sell what they find on a Sunday. They must give the stones to their masters.

In this place, water is brought from far way, transported by boats. It is very expensive and wine is less expensive than water, as I was told, and Allāh is the knower.

The return back to the country

As it is known by people with wisdom and intelligence, loving one's own country is part of the faith, What I saw about my influence on these Muslims, and the strangeness of their religion, lead me into a crisis of destiny and providence. I was getting tired and could not sleep. I missed hearing the call for the prayers and the sight of mosques and [?]. I asked the Muslims for permission to withdraw and promised them that I would come back if the elevated Ottoman state sends me here. A big crowd came from many places to bid me goodbye. I did not ask anything from the Muslims in this period except what I ate and drank. They insisted on paying the price of the boat I took. I went in the direction of Muslim countries. Let me describe some of what I saw during my trip back.

Lisbon

The capital of the kingdom of the Portuguese: it took thirty years to build her entrance gate. It is a wonder among the wonders of the times. In front of the gate there is a statue of the Emperor who had it constructed, riding a steel horse. It is perfectly and beautifully made. I was told that when the French invaded this Portuguese city, they agreed that they would pay all the expenses of their armies and leave, in exchange for the above-mentioned statue. The Portuguese did not agree. In Portugal one can find more of a variety of citrus fruits and other types of fruit and industries than anywhere else. This state is a small one and its armed forces are small.

Cordoba, one of the towns of Andalusia

I arrived there overland. It is the most beautiful town in Andalusia, the city of the former Islamic kings. Its large mosque is renowned in the Islamic world. Historians reported that it has four hundred beats [?]. But I did not witness these. Maybe it has changed since that time. Nowadays, it is a temple for the Spaniards. The palace of the Islamic kings still remains. It is very well constructed. Its sides are decorated with glowing gold. "Supreme authority is to Allāh the Unique, He who Subdues" is written on the gate in

the old *kūfī* script. There are wonderful verses and poems on its walls.¹⁵ The Spaniards take good care of it, cleaning and repairing it. It is respected and nobody lives in it except its guards. It is located on the top of a mountain and whoever sees it thinks that it looks brand new. It has two subterranean vaults cut out of the rock. One of them exits under the river. The exit of the second one is unknown. There are some rooms that are said to have contained talismans preventing any entrance or exit; but these have been removed. These passages are so well crafted and their geometry is so perfect that they overwhelm. This tells us about the power of the ancient kings and their aspiration to protect their places and towns. But endeavor and attention is useless if not backed with fate and divine decree.

The women of this town are more eloquent than the men. They speak and write poems with great style. Its weather and water are very mild.

Gibraltar

The first Moslem to conquer it was Ṭāriq bin Zayyād. It was named after him. His grave is there and it is much visited. The English encircled this mountain with great citadels and strong fortifications. They pierced it and filled it with cannons. The town is situated in the lower part of the mountain. Only one piece of land links it with Spain from one side. The Spanish and the British each guard their side of the frontier all the time. The British have dug an enormous trench in this piece of land and filled it with gunpowder. In their calculation, if the enemy defeats them, they can set off the explosives and the land that links Gibraltar to Spain will be destroyed and the sea will then encircle the mountain from all sides. They have enough supplies of wheat and the like to feed the population for seven years. Its people are great traders from all different religions. As the British do not demand custom taxes, it is filled with traders and people come to it from every place.

The consul to the Ṣultān Muḥammad the King of Fez resides there. His name is al-Ḥāḡ Saʿīd al-Ġāsūs. He does not have other consuls. He is a cheerful man and welcomes travellers. In his residence there is a mosque where the five prayers are performed. I met a severely wounded man from Ġīn in his place. He appointed surgeons and doctors to cure and take care of him. I asked the consul about him. He said that the Sultan sent him from

¹⁵ *Muwašṣaḥāt*: a form of post-classical poems, especially known in Andalusia.

the region of Fez to India. We are waiting for him to recover. Once he is fit, we will send him. I don't know more about the matter. God granted him recovery while I was still there. I spoke with him once and found that he knew the Arabic language. He told me that he was from one of the Ğīn. He had been very wealthy. Once though the sign of Saturn turned against him [?], he caught St Anthony's fire. His health and money were gone. He became confused and insane. His lovers left him and his enemies stepped on him. He lost his patience and complained about his fate. He did not find anybody to repair the damage. Some wise people advised him to go to a town situated in the limits of the Ğīn, and told him to see the provincial governor of this area who is a learned man. He might help him with some invocation or he might benefit from his good advice. He went there and asked for him and was told that he could find him on the mountain. He searched him out there and found an aged respectful man who wore nothing but a loincloth, sitting on the sand. He fell at his feet, wept, and complained about what had happened to him. The elderly man asked him "do you have any money?" He said yes. The man ordered him to buy some copper with it, which he did. In the evening, the man ordered him to uncover a hole hidden underneath him and to take out a big smelting furnace; bellows, melting pot and the utensils he needed to light a fire. Then the elderly man melted the copper and put something in it and smelted it into pure gold. He said, take it and help yourself. So the first man fell at the wise elderly man's feet kissing them, and was eager to learn how to do this. When the elderly man noticed his greed, he took a stick that lay beside him and hit him on the head saying: "all this gold is not enough for you? Still you ask to learn the secret of the One who Grants gifts? So, take what I made for you and go, otherwise I shall take it from you; uneducated!"

The man took it and sold it in the market of the city, although he felt very bad. He earned about three thousand lyra. He became obsessed with this low craft and started spending all of his money to learn how to do it, until he had spent half of it and still had not reached his goal. He was told that the people who master this craft were in India, and so he went there, and found only cheaters and liars. Then he was told that they were in the West, so he came and he searched in its towns and villages, but he saw nothing but cheaters and liars, and people who tried to mislead him. On his way to Fez from Marrakech, he was attacked by highwaymen and was reduced to his original state of bankruptcy. He was wounded in several places, and nearly lost his life. God then kindly provided him somebody to take him to Fez.

From there, Sultan Muhammad sent him to Gibraltar and ordered to have him sent to India, with all that he needed for his trip.

I swear that this man is seeking for something he cannot attain. Because, this art is not right, and there are no strict rules. The *imām* Ibn ʿĀbidīn mentioned this in his marginal glosses on *al-Durr al-muḥtār*, which is a group of sayings by scholars who legitimized the changing of the metals. Whoever wants to see them can refer to that text.

The city of Tangier

It is a very cheap city; its weather is fine and it has lots of gardens and parks. Its constructions are like the former one. There is neither a fortress nor fortifications except a small fort on the seashores,[?] which has old cannons. The people are old fashioned. Most of them learned the old way of speaking. They go regularly to the mosques and they gather to recite the *qurʾān* They have neither a good industry nor a great knowledge, nor an interaction with foreigners. The Imam of the great mosque is the *qāḍī* of the city. He is very religious and pious. Wherever litigants meet him, he sits and judges them, even if it is on the street. They do not pay what we have to pay for our justice. The majority of the people are poor. One third of them are Jews but they are subjected. If they pass by the gate of a mosque, they have to take their shoes off in the street. Those who do not do this are beaten. Nowadays, those who are under the protection of the consuls are exempted from this treatment. If a Muslim comes across a Jew in the street he tells him: “*šammil*”, meaning walk on my left side! The Jew must obey. If he refuses, he is beaten. The majority of their trade is with Gibraltar. The money they have is pieces of silver and copper that have some writings in Arabic, stating that it was issued in Fez. It has no style and no craft, if a one-handed man wanted to imitate it, it would be easy for him.

It has a public bath frequented by riffraff, without tunics, like animals. People of honor take baths in their houses. The residences of ambassadors are in Tangiers. There is neither a Christian nor a Consul in Fez. I came to Tangier just because of the public bath. I did not enter into it because of its dirtiness and the ugliness of what I mentioned above.

I then returned to Gibraltar, from there I went to French Algeria. The French made much effort to build it and construct fortifications. I become troubled and speechless about the fate of its people. From there I went to

Malta which is an island with unique fortifications that has a museum: it is a place where the statues of ancient kings are collected, their armies, and their weapons are displayed in such a way that the viewer would think that they are real. From there I went to Alexandria, to Cairo, to Ġaḍda and to the Holy Makka. After having performed what God provided for the duty of *ḥaġġ* and its obligations, I went to Madīna, blessings and peace be upon he one who lives there, in order to visit him and benefit from the benediction of its land. From there, I went to Damascus in Syria to see my family and children. There, I lost my mood and I fell seriously ill and was not able to find a cure. Then I took the direction of the glorious place of happiness. When I dropped my walking stick, and stabilized myself, my tongue spoke the truth saying:

Poem

مسلية الغريب

تأليف الحقيير عبد الرحمن

البغدادى

بسم الله الرحمن الرحيم

الحمد لله القادر المالك لجميع الممالك الموضع المسالك لكل سالك المدبر جميع الموجودات بعظم قدرته والمتقن صنائعها ببديع حكمته والصلاة والسلام على سيدنا محمد أفضل الموجودات وأشرف المخلوقات وعلى اله واصحابه الغر الأجداد الهادين الى طرق السداد والرشاد وبعد فيقول الفقير الى عفو مولاه عبد الرحمن بن عبد الله البغدادي الاصل والانشا والدمشقي وطنا ومنشا انه كما جرت عادة الدهر ابي العجاب من التنقل و الانقلاب تنكر لي بعد المعرفه وصرفني انصراف الدراهم بايدي الصارفه حتى لفظتني الاوطان وقتلتني الخلان وكنت اشرب كاسا بالصفاء مزجت / فصرت اشرب كاسا مزجه الكدر فامتطيت جواد السفر مستسلما للقضاء والقدر

صفحة ٣

ولما ناي خلي وانكر صحبتي وقابلني دهري بذل المصائب
 اخذت عصي التسيار ابغي فراقه والقيت حبل فوق متني وغارني
 ولم ازل ما بين رفع و خفض ذا نصب تلفظني ارض الى ارض يوما بمحدوي
 ويوما بالعقيق وبال عديب يوما ويوما بالخليصاء الي ان كل الطرف من الاين وذبل
 طرف العين من بعد شدايد واهوال تشيب لها مفارق الجبال وصلت الى دار السعادة
 والاقبال ومدار فلك السيادة والاجلال محروسة القسطنطينية العظمى ذات الشرف
 الرفيع والفخر الاسما في ايام السلطان الاعظم والخاقان الاقحم الناشر الوية العدل في
 جميع الاقطار والمفيض على من في حوزتها من يديه فيض البحار ظل الله الظليل
 وملجاء المهوف والدخيل سلطان سلاطين الامم من دانت لسطوته العرب والعجم
 شمس سماء هذا الاوان وبدر فلك هذا الزمان ذي العطاء البسيط والمقال الوجيز
 السلطان الاعظم / المظفر عبد العزيز خلد الله ملكه ولا زالت حضرته مطمحا
 للهمم ومسرحا لامال الامم وايامه مواسم وثغورها بالعدل بواسم فالقت عصاها
 واستقر بها النوى كما قر عينا بالاياب المسافر وصادفني الحظ الوافر بلثم اذيال حميد
 الماثر من ناداه مولاه لفسيح الجنان فلى نداءه بدون توان قبودان باشا السابق من
 قصرت عن نيل معاليه السوابق المرحوم الحاج محمد انش باشا بلغه الله النظر لوجهه
 الكريم كما يشا ولا زالت تمطر ثراه سحاب الغفران ويهمي عليه صيب الرحمة
 والرضوان

صفحة ٤

وقد كان لي على معاليه اسبقية انحساب ولي تردد على ذلك الباب فنصني اماما
 لحضرتة الشريفه وان لم اكن مستحقا لتلك الوظيفة ثم بعد افول شمس وجوده
 وغياب بدر سعوده بقيت منظوما في سلك النظام وللعساكر البحرية امام وصدرت
 الاوامر الملوكانية وسنحت الارادة الشاهانية بارسال وابورين الى البصرة المحمية
 وطريقهما من البحر المحيط ويجوبا لكل اسكلة ومع عميق فطلبت المسير باحداهما
 قصدا / للسياحة والتأمل بكل ساحه اذ هي تزيد اليقين و يتأكد بالنظر لعظمة
 التقدير المبين فحصل ما رمته في اوائل حمادي الاول في السنة الثانية بعد الثمانين
 والمائتين والالف من هجرة من خلقه الله على اكمل وصف اقلعت البوابير من دار
 السعادة وطلبنا من الله معوته واستمداده وما زلنا سائرين حتى قذفتنا الرياح

صفحة ٥

بالاضطرار بغير اختيار الى پای تخت دولة برازيليا ذات المناظر الوسيمة وهي جنوبي امريكا الجسيمه وهناك تركت البواير لاجل تعليم المسلمين الذين بهذه البلاد مقيمين محتسبا لوجه رب العالمين وحيث رايت في امراتها جملة من العجائب وانواعا من الغرائب فاحببت ذكرها في هذه الرساله وايضاها بهذه العجالة تذكرة لاولى الابصار وموعضة و ذكرى لذوى الاستبصار

هو الدهر والايام ذكرى لذاكر وابلغها في الوعظ اعجبها امرا
وجملة ما فيها ادلة قادر له الفضل والالاء والمنة الكبرى
وما قدروا باريهم حق قدره ومنذا الذي يدري لصانعه قدرا /
وصميتها مسلية الغريب بكل امر عجيب والمرجوا ممن تاملها غض النظر عن سقم
معانيها وركاكة مبانها لان بضاعتي مزجاة من العلم قليله وعين الرضى عن كل
عيب كليله فاقول والله المامول

صفحة ٦

سبب معرفتي بالمسلمين وترك البواير

في اليوم الذي وصلت به البواير الى روى جينيروا اجرت نظامات الدول من اطلاق المدافع التاريخيه واطهار الشنان للعساكر الشاهانيه وفي اليوم الثاني خرجت ضباط العساكر الاسلاميه للتفرج على هذه البلدة السنيه وكذلك هذا الداعي فلما وافيت الاسكله وشاهدت الصور والامثله فاذا برجل من السودان قدم على و اشار بقوله السلام عليكم الي وخصني بها من دون القوم بالتعظيم لان لباسى مشتملا على العمامة و الهیئة الرسمية وفيه اظهار الاشارة العلميه وبما ان لباسه لباس طوائف الافرنجيه ما رددت عليه هذه التحيه وظننت انه تعلمها للاستهزاء وخاطبته في العربي و التركي فما فهم ولا بالايماء بل تكلم بلغة البرتكيزيه فسرت / وما القيت له بالي فلما غلب على ظني انه مستهزئى بالكليه فتفرجنا في ذلك اليوم على بعض ما ساذكره و اليه اشير ورجعنا عند المساء الى البواير كل منا بالسلامة فرير لاننا لا قينا في الطريق نوعا من الشدة والضيق وبعدها وردت متفرجوا الافرنج من كل فج عميق واذن القمندان لهم بالتفرج واعد ذلك من مكارم دولتنا العليه وقصدا لاشهار فضلها ولو كانت عن ذلك غنيه فدخل ام لا تحصى ومن حملتها بعض السودان وحين دخولهم كل منهم يبادر بالسلام ويقول (ايو مسلم) فما فهم احد من ضباط العساكر ما قال لانه ليس فيهم من يتكلم بالبرتكيز بل يعرفو لغتى الفرنسيين والانكليز فحاطبوهم بهما فما فهموا ما خوطبوا ومكثوا قليلا وذهبوا وبعد ان قل المتفرجون بمدة قليله جاء من هذه السودان شزيمة جليله وتكلموا مثل الكلام الاول وقعدوا عندنا الى وقت الظهير فقمنا الي اداء ما فرض الله تعالى علينا فقاموا جميعا معنا وتوضوا وصلوا مثلنا فتحققنا انهم مسلمون ولواجب الوجود يوحدون فاخذنا لذلك / العجب وتمايلنا من الطرب واطهرنا لهم الاكرام و حسن الالتفات التام وعند المساء اشاروا بطلب الاذن كالبكم مع اظهار كمية التشكر منهم وبعده جاء منهم جمع غفير وصحتهم ترجمان يعرف العربيه و البرتكيزيه فحصل عند هذا الداعي الفرح لكوني تعلقت افكارى في فهم حقائقهم وما طوى بسائرهم فقصدوا

صفحة ٧

صفحة ٨

فناء قمرتي متاديين وعن رؤسهم حاسرين فقلت للترجمان المذكور مرهم بتغطية رؤسهم فان ذلك في ديننا غير مشكور وذلك بعد ما اظهرت لهم البشاشة والقيام وتادية ما وجب من الاحترام

عن وصول السودان بلاد امريكا

ثم سئلت الترجمان عن احوالهم فاخبر عن كثير من الامور نهايتها ان هولاء السودان من جانب افريقيه التابعه لبلاد السودان ومن ستين سنه تسلطت على اطراف بلادهم مراكب الافرنج واشتروا منهم امما لا تعد من ملوكهم لان ملوكهم دائما مشتغلون بالحروب وهم من بعضهم ما بين ناهب ومنهوب فكثرت هذه الطوايف في بلاد الامريقانيين الى / ان بلغت ما فوق الخمسين من الملايين وبسببهم وقع الحرب في ما بين دولتي امريكا الجنوبي والشمالي ووقع الصلح على حملة شروط عوالي منها ان هذه السودان لا تباع وتتملكون الحرية بالاتباع والان غالب هذه السودان احرار والباقي منهم تحت الرق والانكسار لهم مدة معينة بعد انقضائها على التحقيق لا يبق في بلاد برازيليا اصلا رقيق وهذا في برازيليا فقط والظاهر انه في البلاد المتحده من امريكا جميعهم صاروا احرار و من قبل عشرين سنه كان فيهم وجود الاحرار لان البعض قد اشتروا انفسهم وخلصوا من قيد الرق مهجهم وغب ذلك كل من ما ملكين الحرية عن يقين تذكر ما كان يعهده ابائه من الدين فرجع بعد خلاصه اليه وكل من له دين عول عليه والمسلمون منهم طائفة قليله غير ان قلوبهم بالجهالة عليه لانهم خرجوا من بلادهم صغار ما فيهم من تعلم دين النبي المختار ولما شاهدوكم زاد بهم الفرح وزال عنهم الترح ومرادهم ان تذهب معهم التي دورهم وتنظر في امورهم كي يتعلموا منك / اللازم من الدين وتطمئن قلوبهم عن يقين وسئلته عن عدة المسلمين فقال نحو خمسة الاف بالتخمين

صفحة ٩

صفحة ١٠

طلب الاذن من القمندان لدعوتهم

فقمتم الى جناب القماندار وشرحت له هذه الاخبار فقال اذهب معهم واطلب صالح دعاهم فانه لو لم يكن الاسلام ثابتا في صدورهم ما طلبوا منك النظر في امورهم فتوجهت معهم الى منازلهم وصحبتي ذلك الترجمان الذي يخفي الكفر ويظهر الايمان لانه يهودى الاصل كما ساذكر خباثته بعد هذا الفصل فلما قري القرار رايت من جهلهم ما يبهر الافكار لاني صليت بهم المغرب اماما فعندما سلمت من الفريضة وهمت لاداء السنة كذلك رايتهم بها مقتدون وعلى فعلى معولون

كيفية صلاتهم

فرايت ان يصلوا فرادى كي انظر الى حقيقة هذا الامر فرايت الرجل منهم بعد

صفحة ١١
 ان ينوى تكبيرة الافتتاح قائماً يميل مرة لليمين ومرة للشمال ويسجد للارض لاثماً بلا ركوع و لا قراءه ويكرر ذلك ما شاء بدون الجلوس / الاخير فارشا للرمل الابيض عوض الحصيد ويخرج منها بدون سلام ويقول ما يريد فيها من الكلام متوشحاً بوشاح ابيض وبعضهم ازرق واذا ضايقه البلغم اعد كاسة بها بصق فتفرست ان هذه الفعال من تعلم ذلك الترجمان المغتال لاني رايت القوم يعظموه ويشيروا له بالسؤال فسئلته عن دينه فقال مسلم الا اني خرجت من بلادى غير متعلم ولكنى على حسب الامكان ادرى من هولاء القوم بمعرفة الدين لكن يا سيدى نحن في بلاد الاجانب ما نقدر على اداء الفرائض كما يجب مع ان البلاد هذه شديدة الحرارة وفي رمضان الماضى افطرت نحو خمسة عشر يوماً من شدتها وما قاسيت من حرارتها و اظن ما على بذلك لوم ولا يجب على اعادة الصوم فتعجبت من خلط جوابه ونفر طبعى منه لتزويق اراه فما عبت شيئاً مما ابداه ولا مما اظهوره وخوفاً على كسر خواطرهم ونفار قلوبهم استحسنت ما عملوه وقلت للترجمان افهمهم ان يقتدوا بافعالى وينظروا حركاتى ويفهموا مقالى ثم ضربت اخماس باسداس وحمعت / فكرى والحواس انى اذا التفت الى تعليم القوم كيفية الوضوء والصلاة والصوم فاتنى تعليمهم الفرض الاعظم الذى هو على كل فرض مقدم وهو معرفة واجب الوجود والقدم وكذلك ان اظهرت للترجمان ما تحققت منه من الزور والبهتان عدتمه لاننى محتاج اليه فى مادة اللسان كيف وقد فهمت انه ليس فى هذه البلاد غيره يرتجى فى الترجمة تخيره فكتمت سرى وطلبت المعونة ممن يعلم امرى وبدات اولاً فى التكلم على معرفة البارى المتعال المنزه عن النظر و المثال وابدء بترجم ما اقول الى ان ائت شمس النهار للافول وكنا فى دار عظيمة البنا واسعة الفنا بعيدة عن السكان قريبة من القيعان اعدوها لاجل هذه القضية باجرة وفيه فما زلت على هذا المنوال اعقب النهار بالليل واکرر مجالس الوعظ والمقال مزينة بذكر صفات الملك المتعال ونبية الكريم المفضل صلى وسلم عليه ذو الجلال ثلاثة عشر يوماً فما رايت لكلامى فائده ولا مزية زائدة وذلك فى القرينة فهمته وبالفراسة علمته فخطر لى / ان هذا لتوجيهين اما ان يكون هذا الترجمان اللعين لا يحسن التكلم فى لغة الترتكيزيه ولا يقدر على ترجمة مثل هذه القضية واما ان يكون فهم المقصود ويقدر على ادائه وخبثاته منه ابدل الكلام بسوائه وكان الامر كذلك حسبما تحققت عندما فهمت لسان القوم وسلكت هذه المسالك ولكن لعلمى ان هذه المدة قصيره ولست من امرى على بصيره قلت ما بيدي حيلة أكثر مما اظهرته ولا اقدر على زيادة مما ابديته ولا اعلم لسان القوم فاستاذتتهم بعد هذا اليوم ورجعت الى البابور

صفحة ١٢

صفحة ١٣

شدة خوف القماندار من اجلى

وواجهت القماندار على الفور فرايته مشتاقاً لرؤياى كثير منزع الحواس بادية التفكير فلما رانى اخذ يزيد على بللوم وقال ينبغي ان لا تذهب بعد هذا اليوم لعند هولاء القوم وسابدى لك ما السبب يا اخا العرب اعلم بان ما عليه المعول بين الدول ان كل دولة تجرى دينها فى بلادها بين اقطارها ووهادها وبعدهما اذنت لك

صفحة ١٤ بالذهاب / معهم وقع على الندم وخفت ان تفتن بك الحكومة فتزل بي القدم وتقول ان مراكب الدولة العثمانية جاؤا لبلادنا يفسدوا ما عهدناه من دين ابائنا واجدادنا وها قد ارسلوا الياپاز يعلم الناس دينهم والطراز ولربما يقع اكبر فتنة بسبب ذلك واكون بها امسيت في ليل حالك لاني انا المسؤل عن ذلك ثم قال وهذه المسلمون الموجودون بهذه الديار كآتمون لدين الاسلام بغير اختيار ولهم خوف شديد من الاشتهار من طوائف الافرنج لانهم يعلمونهم نصارى حسبما اخبرني بعض الانكليز جهارا فقلت ان ما ذكرت قرين الاصول فاسمع ما اقول ان هذه الاهالي غلبت عليهم الجهالة وهم منها في اسوء حاله وشرحت له بعض ما شاهدت من صلاتهم وما هم فيه فقال قد اوقعت في قلبي امرا لا اقدر ابدية ان قلت لك اذهب الى عند هؤلاء القوم وفطن بك رؤسا الفرقة الخريستيانية فلا اخلص من اللوم من الدولة العثمانية فقلت وان قلت لا تذهب احذر من بطش الاله العلي وارهب فانك لا تقدر على الجواب اليه / اذا وقفت بين يديه لانه من صدر الاسلام الى هذه الايام ما صادف دخول المسلمين الى هذه البلاد ولا وطئوا هذه المهاد ونحن اول من دخل وعلينا في اصلاح هذه الطائفة المعول فقال اصبر قليل ايها النبيل لتتذكر في هذه القضية وننظر ما يمضيه رب البريه ومضى في ذلك ثلاثة ايام وهذا الداعي والقماندار كل يوم وليلة في تذكار نهدم ونعمر وفي الاراء نفكر وطال على القوم الانتظار لاني وعدتهم بالرجوع فقل منهم الاضطبار

صفحة ١٥

طلب المسلمين من يعلمهم دين الاسلام

وجاء منهم إلى البابور جملة وصحتهم ترجمان آخر يعرف لسانهم ومن لغة الانكليز جملة ودخلوا على القماندار وهو يعرف لغة الانكليز وتمثلوا بين يديه قائلين علي لسان الترجمان اليه ايها المولى الهمام نحن ما نريد منكم حطام ولا نبغي حمايه ولا على انفسنا وقايه فقط نريد منكم التعليم لهذا الدين المستقيم لاننا كنا نظن انه ليس في الدنيا سوانا مسلمين واننا على الطريق المبين وان جميع البيضان هم طوائف الخريستيان الى ان من الله تعالى / ورايناكم فعلمنا ان ملك البارى واسع والدنيا ليست بلاقع بل معمورة بالمسلمين فلا تبخلوا علينا بتعليم هذا الدين وان قلم لنا هاجروا الى بلاد الاسلام وتعلموا الصلاة و الصيام نقول ان علينا من الشروط من كل امر منوط ان من هاجر منا بنفسه يخرج من حطام الدنيا وما خوله لنفسه ويتركه للدولة خالصا ولا يكون في اعطائه حائضا وهذا ما يصعب على النفوس حيث هذه البلاد صارت لنا وطننا مانوس فاعمل معنا هذا المعروف وانقذنا من هذا الامر المخوف واسمح لنا بالياپاز بوجه الانجاز ودعوا له الصالح الدواعى فارسل الى هذا الداعي وقد كان اخذه من الهجوع دواعي

صفحة ١٦

حصول الاذن من جناب القماندار بالاقامة عندهم

فاتيته ورايت القوم عنده فاستخبرته فترجم لي ما قالوه و سطر وقال انت بنفسك ادري واخبر وانا لا امنعك عما تريد فاصنع ما انت صانع فان هذا الامر بك اكيد فقلت اذهب معهم وابذل / نفسي ولو لاقيت رمسى واطلب بذلك رضاء الله واسئله التوفيق لما يحبه ويرضاه واشرت لهم مجاؤا محلي واعطيهم الكتب التي كانت عندي متوكلا على المعيد المبدى فاخذ كل منهم ما قدر علي حمله وما اريد لنقله وفي هذه الليلة سهرت مع جناب القماندار وليس معنا ثالث سوى المنزه عن ان يشبه بحادث واتفقنا على الكتمان والقناعه وان لا احمل القوم ما لا يطيقون دفاعه وكانت تلك ليلة الوداع معه الى ان ذهب الظلام وبدء الصبح بالابتسام فصلينا الفريضة وركبت الفلوكه بعد ما اخذت ما تبقي عندي ولما صرت عند القوم تبادروا الى فرحين وأشاروا الى مادحين وحالا اركبوني بالوابور الحديد وارسلوني الى محل عن البلدة نحو بريد واتوا لي بذلك اليهودي الاول لاجل المؤانسه فصار لي مجالسا وبدات اكتب منه ما تيسر من هذه اللغة واحفظه وكذلك من غيره لكون ما عندي من اتكلم معه بلساني ضرورة تحرك في هذه اللغة جناني فما مضت الا ايام قلائل / حتى عرفت ادواتها وما تيسر من تركيباتها وفي اثناء ذلك سافرت البوابير وتحققت ان القماندار خوفا من تقلب الليل والنهار اعلن الى طرف الحكومة ان الپاپاز بقي في هذه البلدان متفرجا في منتزهاتها طائفا في فلواتها وانا في الذهاب من امرى علي عجل فكيف العمل فاجابته الحكومة لا تكن من ذلك في وجل متي وجدناه مكرما ارسلناه

صفحة ١٧

صفحة ١٨

كيفية تعليم المسلمين و بعض ما هم فيه

ثم ابتدرت الى التعليم بعد ما رجعت الى الدار الاولى التي اعدت لي اولا وقد حصل للقوم غاية القرح عندما راوني اتكلم بلغتهم و زال عنهم الترح فقسمت النهار اقسام حين رايت محلي لا يخلوا عن خمسمية من الانام ورايت هذه الاقوام لا يعرفون من القران الا الى عم و هولاء اكبرهم والاصغر منه نوعا ما والذي يقرء منه الى عم المشرفه يعبرون عنه بلفظ فا معناها عالم جليل عارف بمحكم التنزيل وكان بهذه البلاد موجود مكرمين وعندي مثلهما مرتين ولسانهم ثقيل جدا وليس لمخارج الاحرف بهم مستعدا لانهم الفوا احرف الافرنج / و كتبهم وتربوا صغارا في مكاتبهم واحرف الافرنج معدوم فيها ث ح خ ذ ص ظ ع غ ه ويعسر علي الاسلام النطق فيها فلاقيت من ذلك جهدا ويتغالون باثمان الكلام القديم ويضعوه في الصناديق بركة لا للتعليم فاخترت منهم الاولاد والراغبين من الرجال و لاطقتهم في الاقوال والاعمال وايقظت الهمة والبال الى ان بدا بحول الله تعالى صلاحهم وتم بمخارج الاحرف نجاحهم وفي كل يوم بعد الزوال يحضر غالبيهم لمجلس عام لاجل تعليم قواعد الاسلام وحديث بني الاسلام علي خمس حفظوه الكبار والصغار وجمعت رسالة خطها عربي وكلامها في لغة البرتكيذ ذكرت بها ما قدرت علي ترجمته

صفحة ١٩

من صفات الله تعالى السنيه وصفات انبيائه الكرام عليهم الصلاة والسلام وفرائض الوضوء والصلاه والصوم والحج والزكاة عدا مع بعض سنن وكلمات نافعات ومواعظ مستحسنات واغلب القوم حفظوا تلك الرساله واستوعبوا هذه مقاله فظهر عليهم تغيير الحاله وصاروا يتوضؤون وللخمس يصلون وبالصلاة يقرؤون وجعلت اعتمادي على خطابهم في الاسهل ومتى وافق الحكم لاي مذهب من / الاربع وكان خفيفا اظهرته لهم ولا اروم بذلك تعنيفا من كتابي كشف الغمة والميزان للامام الشعراي قطب الاوان خوفا على قلوبهم من النفار او ان يستثقل احد منهم دين النبي المختار صلى عليه مديبر الليل والنهار

صفحة ٢٠

في عدد من دخل في الاسلام مجددا وكيفية دخولهم واحوالهم

وفي بعض يوم جاني رجل من اكابرهم ومعه اخر وبدء في السلام حسبما تعلموا من هذا الدليل كفيته لان كيفية سلامهم ان الرجل منهم حين دخوله يركع كاشفا عن راسه ويلقى نفسه على البلقع ويضع راسه ووجهه على الغبراء ولا يرفع حتى يؤذن له وهو مخصوص في مجالس العلماء وبفضله تعالى تخلصت من هذه القضية من الرجال وبقيت في بعض النساء فرددت عليهما السلام وقمت لهما واجلستهما باكرام فقال ان هذا الرجل مراده ان يدخل في دين الاسلام ويكون من امة خير الانام عليه الصلاة والسلام وكان اولا ما معه مال والان تيسر وهو مقدار من الذهب الاحمر فالتفت اليه بكليتي وقلت له ما لزوم المال في مثل هذا السؤال فقال ايها (الفا) اعلم ان الذي صار الفا ان الذي مراده الدخول / في هذا الدين ياخذه عن احد المرشدين لانه هو الطريق المنجي من كل ضيق وبدقع المال يظهر صدق الداخل وتزول عنه الشواغل وياخذ ورقة من الذي اخذ عنه حتى ان كلا منا يكرمه ولا يهينه والذي كان لك عنا ترجمان اذا انقص من العشرين ليره واحده لا يملى على القاصد اليه دين الاسلام ويرجع بلا فائده وكان يقول هذا الذي قاله النبي الرسول فحين سماعى زادت لوعتي وتساعدت زفرتي وهطلت عبرتي وحالا لقنت هذا الرجل الذي مراده الدخول في الاسلام كلمتي الشهاده واخرج المال فرددته عليه واخرجت له مقدارا من الدراهم اهديتها مني اليه وطلبت جمعية جميع المسلمين فبعد زمن قليل كل اخذ عندي مكانه بالتمكين فحمدت مولى الاسعاف وصليت على سيد الاشراف وقلت ايها الاخوان اعلموا ان السعيد من وفقه الله لدين الاسلام والشقي من طرد عنه فاليستعد للانتقام ومن هدى الله به احدا الى هذا الدين خير له من حمر الانعام واخذ الجائزة من الداخلين في عقد هذا الدين محرم باليقين ومتى الرجل قال كلمة الشهاده كتب من اهل السعادة له مالكم / وعليه ما عليكم وينبغي ان تتلقوه بالاكرام ولا يخطر باذهانكم انه لا يظهر صدق الداخل في الاسلام الا بدفع المال فهذا خلاف الحال فان الاسلام له الظاهر والله تعالى يتولى السرائر والمقصود بذل الجهود بتكثير هذه الفرقة الاسلاميه واخلاص النية والطويه وما زلت

صفحة ٢١

صفحة ٢٢

اقرع اذهانهم بالمواضع بالطف عباره واكررها باحسن اشاره الى ان جرت من عيونهم الدموع وقالوا ايها (الفا) الذي كلامه مسموع انه لو علمنا الامر كما ذكرت وسرنا على النحو الذي به سرت لكننا بهذه البلاد الوف وفي كل يوم تنوف لان خلقا كثيرا مرادهم الدخول في ديننا وسمنعهم دفع المال فقلت بادروا يرحمكم الله الى اصلاح هذا الحال واعلان ذلك المقال وانفض المجلس في ذلك اليوم ووردت بعدها اقوام راغبين في دين الاسلام فاعتنيت باكرامهم ويلتقت الى تهديهم و تعليمهم وكان عدة من اسلم في هذه البلاد تسعة عشر الفا من العباد

بيان ما يعتقدوه من الاديان

هذه الامم في الاصل ملل مختلفة منهم من يعبد البحر ومنهم من يعبد الريح ومنهم / من يعبد الشيطان القبيح ومنهم من يعبد الشمس ومنهم من يعبد القمر ومنهم الرعد والنجوم والسيارات وغير ذلك من الزور والبهتان والعقائد الباطلات وعندما ينظرون الى الطائفة الاسلامية منهم وانهم شديدون المحبة لبعضهم تاخذهم غيرة جنسية ويدخلون في دين الاسلام بانفس شبيهة والله الموفق لمن شاء واذا حلت الهداية قلبا نشطت في العبادة الاعضاء وبعضهم رايت عليه اثار ذلك لان الرجل منهم حين صلاته يغلق الباب ويتوارى عن الخلان والاصحاب ويصلي منفردا خوفا من ان يشتهر على الخرستيان وفي النهار حين الظهر والعصر ياتي مخصوصا الى بيته لاجل قضاء ما فرضه الله تعالى عليه والبعض يقضيها عند العشية عند فراغه من شغل الدنيا الدنية

صفحة ٢٣

جلب المصاحف المكرمة

صادف اني نزلت يوما للاسواق للفرجة على بديع ما اوجده الخلاق فمررت على دكانة رجل يبيع الكتب الخرستيانيه فدخلت لعلي اري كتابا في ترجمة العربية والپرتكيزيه فوجدت مصحفا طبع في فرنسه في المطبعة الحرفيه / خالصا من التحريف والخطا مزخرفا منوطا فسلتته عن وصوله اليه فقال انا من لوازم صنعتي جلب الكتب من اغلب البلاد لازين دكانتي بين العباد وهذا الكتاب العربي جائى من بلاد فرانسه وله عندي زمان ولا رغب به احد من هذه البلدان فقلت له كم تريد في ثمنه فقال ليده فرنساوى فقلت اتقدر على جلب غيره قال نعم فدفعت له عربون وبعد مده جائت المصاحف واشتروها المسلمون بهذه الفية و اخذت عربوني الذي دفعته للكتبي وكثرت المصاحف بين ايدي القوم وبطل العتب واللوم

صفحة ٢٤

احوالهم في الصيام بعض واحوال نساءهم

وجاء رمضان شهر البركة والامتنان وقد رددته لوقته لانه كان يصادف معهم

صيام شهر شعبان فاعلنت بهذا الخصوص لسائر البلدان ورايت من احوالهم في الصيام ان الرجل لا يبلع ريقه ولو شاهد زهيقه حتى في الصلاة يبصق في كاسة اعدّها ولا ينظر في المراة ولا يضاجع نساءه به ولا يكلمهن الا بعد الزوال وتياكلون قبل الشمس ويفطرون / عند العشاء بالنفس وفي اخره ينوون ثلاثة ايام طي لا ياكلون فيها شى سوى بعض اقداح من العقار يشربونها عند الامساك و الافطار ونسأؤهم ليس لهن ارب في الصيام ويفعلن ما يشان طبق نساء الافرنج النيام من ظهورهن في الاسواق غير متسترات وتعاطي بعض المنكرات و تثر المراة من زوجها النصف اذات مات والنصف الثاني سوية بين الذكور والبنات وغير ممكن ازالة هذا العارض وقد اعلنت وبينت للاسلام بعض طرائق من علم الفرائض وما بينه الله في كتابه المجيد وقلت من رضى بهذا التحديد فنعم ومن لم يرض شانه وما يريد من اقتدائه بالديانة الافرنجية ولا تشاحنوا و دعوا احوالكم اخفيه وذلك حين ما رايت عدم قبول النساء تلك القسمة الاسلاميه ونفور طباعهن منها بالكلية

صفحة ٢٥

اقرار الترجمان بانه يهودى

ان هذا الترجمان الخبيث يسمى نفسه احمد وهو الذي لعقائد المسلمين بدل ولحسن جمع شملها فرق وبدد لانه كان عندهم الاول وعلية في امور الفتاوى / المعول وهو مغربي الاصل من طنجة مجاور للمسلمين عارف ببعض كلمات من القران الميين ولما جاء لهذه البلاد الغاربه كان في ابتداء دخوله لابسا لباس المغاربه فراوه اسما فتلافوه واعتقدوه وهو يعرف لسانهم فجلوه واحترموه فصار يعلمهم دين اليهودية بالتدريج ويسلك بهم طريق الفساد الفجيج وما علمهم شيئا خاليا من القبح سوى الختان والذبح لانه ياكل معهم ويابى طعام الخرستيان وكان لى ما رايته زمان فسئلت احد القوم عنه فحضر فقلت له اما انت يهودى قال نعم غير انى لا اخاف منك ولا من هولاء القوم نزول النقر فقلت لما فعلت هذا الفعال ايها الخبيث المحتال فقال قصدا لا يذاء المسلمين وتماما لحصول نفعي الميين لاني بسبب هذه الحيل نلت من الدنيا اكبر امل فشاورنى القوم فى شانه فقلت دعوه لمن يعلم بشانه لانكم متسترون ومن الاشتهار تخافون وذهب لا فرعا ولا خائفا فلعنة الله عليه انى كان واقفا

صفحة ٢٦

احوال رؤسائهم

وكل عشيرة من المسلمين لها رئيس يتعاطى احوالها يعبرون عنه بالفا وبعضهم بالامام / وقد شغلهم حب الراسه والدنيا ويقع بينهم امور لو ذكرتها لطلال الامر وفى الباطن ليس محبون لبعضهم و كل منهم يود لو ان الحزب الاخر يكون من حزبهم وكثيرا ما اجتهدت بتاليف قلوبهم وتكمين عيوبهم ولهم التفات تام لفى علم الرمل والسيميا ويحفظون بعض كلمات سريانيه وشقشقات لسانيه وكل رئيس بها

صفحة ٢٧

جذب قلوب عشيرته وكانت ذخيرته في شدته ولعمري انها علوم ليس لها نفع اصلا وكما اخبرتهم بذلك وعرفتهم عن حرمة تعاطي الاوافك وبالغت في النهي عن ذلك فاظهروا تركها والظاهر لاجل ارضائي فقط وغير ممكن ازاله هذا النمط

ترك المسلمين شرب المدام وغيره

وكافة المسلمين يخلقون الشوارب ويعفون اللح ومن عكس كان كمن كفر عندهم مصرحا فلا يسلمون عليه ولا يزوجوا بناتهم اليه ويعتقدون تحريم الدخان وكل من شرب المدام و يضعونها على سفرهم بغير اكتتام ودعائي بعض اكابرهم ووضع على السفرة مع الطعام قناني الخمر واواني المدام فعرفتهم بتحريم ذلك الامر فقالوا ان اليهودي هو الذي اباح لنا شرب الخمر وبفضله تعالى قد زالت / هذه المحنة من المسلمين وبعضهم استعمل عن شرب المدام الدخان وبعضهم تركه راسا واحدا وسئلوني عن بيع الموجود عندهم فاعلمتهم ان الذي حرم شره حرم بيعه فسفح في تلك الليلة جملة اوعية وفيه والبعض منهم ما تركه بالكليه فاسئل الله ان يتفضل علي وعليهم بتوبة سنه و على جميع المسلمين انه جواد كريم

صفحة ٢٨

شذرة في غرائب احوالهم

وجميع المسلمين بهذه الديار يغطسون اولادهم بماء جرن العموديه وهو ماء لا يتغير ولا يطرء عليه الفساد بالكليه وقد اخبر عن حقيقته بعض العلماء الاسلاميه ان رؤساهم يضعون في ذلك الماء بعض اجزاء تحفظه عن التغيير ويضلون به من الامم كثير وفي كتاب سماه الرد الصريح على اهل دين المسيح سئل النصارى به الف سؤال وكشف عنما هم فيه من الاحوال فمن اراد ذلك فاليراجعه هنالك وسبب دخول المسلمين بهذا الشرك ان حين التغطيس يؤخذ ورقة من البترق وهي فلان بن فلان قد غطس وحضر تغطيسه فلان احد الاكابر فيكون كايه الشحي ذلك الحاضر ويسئل عن الورقة بعد مده فاذا ما وجدت / وما وجد قيدها بالدفاتر يؤخذ ذلك الغلام للميرى راسا كالرقيق ولا ينجوا في عمره من الضيق ولا بد لكل ميت من المسلمين ان ياتوا له باحد ماموري البترق خانه وبعض الحكماء ويعطون ورقة ليد اهله بلا خفاء حتى ان بوايين المقابر يدفنوه واذا لم توجد الورقة معهم لم يقبلوه فاشرت عليهم ان بعد محي المامور يشلحوه ويغسلوه ويصلوا عليه وللمقابر يحملوه وما امكن ان نظهر للدقن حيله فان خدام المقابر يضعوه كما يعرفون ولا يراعوا بذلك القبلة وغسلت في هاتيك المحلات بعض افراد من الرجال قصدا لتعلم المسلمين كيفية الحال وكنت اشتهي ان البس لباسي المألوف اذا خرجت للتفرج في البلده فيمنعوني المسلمون من ذلك ويقدمون الي اعذارا عدد منها انك اذا لبست لباسك لا نقدر على المجى لعندك وذهب نفعك لانه متى عرفك الخرستيان انك مسلم ظنوا بنا مثلك

صفحة ٢٩

سبب تستر الاسلام من الخرستيان

صفحة ٣٠
وكم مرة سألتهم عن سبب هذا التستر الشديد مع ان الدول اطلقت / من الحرية لكل شخص ما يريد فاخبروني ان حربا وقع بينهم وبين الخرستيان وعول السودان ان يملكو منهم البلدان وكانت النصر للنصارى وقد تحقق عندهم جهارا ان اصل هذه الفتنة من جماعة مسلمين بين طوايف السودان وهم الذين قرروا على بعضهم البعض في ذلك الشأن لانهم اديان مختلفة كما اشرنا لذلك وانكر المسلمون لهذا الدين خوفا من المهالك حتى الى الان اذا اشتهر النصارى على احد من الاسلام ربما قتلوه او نفوه او مؤبدا حبسوه وكلما رايت الاسلام فيما ذكرته من التغطيس والدفن والاكتنام تهطل من عيونى الدموع السجام واتاسف على بلاد الاسلام واتذكر وطنى وبعد المسافه ولا اجد لي حرا ارتحى اسعافه سيما في بلدة عدم بها النصير وحاربها الحقيير ودقت النواقيس وكثرت وساوس ابليس بيت

صفحة ٣١
ابيت كاني ثاورتنى ضئيلة من الرقش في انياها السم نافع
وكنت امنى نفسى بلعل وعسى وبذكر من مضي اتاسا واتسلى بقول القائل
لا تخش من هم كغم عارض فلسوف يسفر عن اضاة بدره /
ان تمس عن عباس حالك راويا فكاننى بك راويا عن بشره
ولقد تمر الحادثات على الفتى وتزول حتى لا تمر بفكره
ولرب ليل بالهموم كدمل صابرته حتى ظفرت بفجره

اقليم دولة برازيليا

هو قطعة من جانب امريكا الجنوبي استولى عليه اولاد دولة البرتكيك وبذلوا جهدهم في عمارته وتحسين بنائه وهندسته وبعد ذلك ولوا عليه ولدا من اولاد ملوكهم فاستملكه وخالف لاييه واستقل به وعقد له عليه جمهورية الدول وسمي برازيليا وهو اسم ذلك الغلام المالك الاول واطن سبب تسميته برازيل هو اسم شجر يخرج منه احمر اسمه برازوه في الافرنجيه يصبغ به الصوف والله اعلم واول ما وجد ذلك الاقليم وعرف في سنة ١٥٠٠ مسيحيه ويحكى انه قبل ذلك تعرفه اهل الحين والله تعالى اعلم واستقلاله دولة في اواخر ١٨٠٠ مسيحيه ومساحته تقريبا ٢٧٠٠٠٠٠٠ ميل مربع وعدة اهله ٨٥٠٠٠٠٠٠ ويخرقه من الغرب الى الشرق نهر (امازون) وهو اعظم انهار الدنيا ومخرجه من جبال (اندس) ومصبه في الاوقيانوس المسمى (اتلانتيك) تحت خط الاستواء وطوله اربعماية ميل وعرضه عند مصبه ١٨٠ ميل وعمقه ١٧٥ باع وهو يدفع الماء المالح قدامه / ويقتحم بمائه العذب داخلا في البحر الى مسافة بعيدة وفيه غرائب من الوحوش البحرية وموجود عندهم نحو من ٤٠٠٠٠ من العساكر البرية والبحرية ونحو ٨٥ من البواير والسفائن الحربية والتجارية و عندهم مكاتب ومدارس وعلوم صناعيه وتتعاطى دولتهم معاملة الورق لقله الذهب والورق وكان اولاه عندهم معادن منهما وقيل قد نفذت وعليها مقدار عظيم من الديون ومنها يستخرج حجر الالماس وساذكر

صفحة ٣٢

ذلك

روي جنيرا اعظم مدن برازيليا

هي كرسى الملكة المرقومه طيبة الهواء كثيرة المياه عجيبة البناء محكمة على الوضعيات الهندسيه بساتينها شهيه و منزهاتها وفيه عرضها اثنان وعشرون درجه جنوبي وطولها غربي خمسة واربعون مع كسور في الجهتين شديدة الحرارة كثيرة الريح في التجاره بحارتهما بيد الغرباء مئينة حسنة البناء واهلها لا يعرفون زراعة الحنطة و الشعير وليس لهم في معرفة ذلك خبير بل يأكلون الفارينه وهي لهم قرينه وهي نوع من الشجر شبيه بشجر الزان يستنبتونه داخل القيعان وعندما بيدوا صلاحه يطحنونه ودقيقا يعملونه وهو/ رخيص الاثمان استوت في اكله الفقراء والاعنياء ويغنى عن الحنطة لان به مادة نشويه وسريع الهضم بالكثية وهذا الداعي امتنع عن اكل خبز الحنطة مع انه موجود في هذه البلاد لكنه جلب من غيرها وليس يستنبت في برها والفارينة لا تكون خبزا واتما اذا وضعت على مرقة اللحم الحاره تصير اشبه بالعصيده وتوكل سفا ومع الارز ومع غيره وغالب اكل الاهالى من حوم البقر وليس لهم بلحوم الطان والمعز وطرا وتوجد انواع الخضر ولكنها غاليه يساوي عشرة قروش في اول نزوله قرن الباميه وغاية ما يرخص القرن بربع قرش وكل سوق له رئيس يمنع السوقه من الغش وتمدثهم في غايه لكن لم يبلغوا ما بلغته اوربا من درجة النهايه

صفحة ٣٣

مقامة في محاكمة عقليه عند طوائف الافرنجيه

من المعلوم ان دول النصرى قد اطلقوا الحرية جهارا ويليس عندهم فعل يزرى ويقتضى القصاص للانسان الا ما يقتطفه من سرقة او زناء قهرى بدون رضاء واذعان او قتل نفس او جرح وما عدا ذلك فشان الرجل وما يريد وفاعل واحدة منها يقضى عليه بالقتل او بالحبس في التاييد وليس لهم / كتاب يرجع اليه في انواع ذلك بل رجوعهم الى ما تستحسنه او تستقبجه عقولهم هنالك ومن حكم له يسمى ربجان ومن عليه يسمى خسران وقد شوهد من محاكماتهم ان غلاما اقتنص بكرا بدون رضائها وما وجد اهله سبيلا لارضائها فنصب لهم قومسيون مخصص وترافعوا اليه وكل منهم لدعواه قص واتي على ذلك مدة في المرافعة الي ان اثبتوا على الغلام الفعل بدون الرضا واعلن بان سيقضى على حقه قضا وخرج ابوه في ذلك اليوم باكيا لم يجد نصير ولا خلاص مهجة ولده تدير فساله احد السوقه مصادفة عن سبب بكائه فاخبره بما تضرم بحشائه فقال انا اخلص ولدك من هذا الكدرعلى ان تعطيني مقدار كذا من الذهب الاحمر فرضى بما قال ولصك بذلك على نفسه سطر فذهب للحبس لعند الغلام وعلمه بعضا من الكلام ورجع ابوه الى القومسيون وقال ولدى له وكيل فقبلوا منه لان عادتهم لا ينفذوا احكامهم ما دامت التعاليل وحتى

صفحة ٣٤

يقول الخصوم حمله لم يبق عندنا عله فحينئذ ينفذوا احكامهم العقليه بعد الاعلان في الحوادث لسائر الرعيه / فاعلن بنصب يوم اخر للمرافعه حضر فيه البنت وامها وابوها والوكيل والگلام وابوه معه فلما كمل المجلس بحسن النظام تكلم الوكيل مع الغلام وقال ايها القليل الادب الفاجر اما كان لك في جمال طلعتك عن فعل الزناء زاجر كيف ازلت بكاره هذه البنت الحمله بدون رضاء منها ولا وسيله فتصامم فاعاد عليه فلم ير نفسه سامعا فاعاد الوكيل ثالثة لصوته رافعا وقال ايها الضئيل الارقش متى كنت اطرش فلم يرد الغلام جواب بل اظهر كفعله الاول غير مرتاب فحجاء الوكيل في بوق قد استحضره ووضع في اذنه وكل من في المجلس باهت لفعله وفنه وقال له بواسطة ذلك الصور ما عهدناك الا سامع متى حدث عليك الطرش بين الامور فقال انا في الاصل لست بذبي صمم ويعرفني كل الامم وانما حين اخذت بكاره هذه البنيه صاحت صيحة قويه كانها الرعد القاصف من عظم ما نالها من الالم فكنت من هذه الصيحة راجف وعرض لي منها داء الصمم فلما سمعت البنت ما قال قامت وقالت في الحال كذب وحق المتعال ما صحت لما اخذ بكارتى بل ناصتة سفكت / عبرتى ولم يرث لحالى فقال لها الوكيل حفظ الله سيدة البنات لو صحتى لاحستى وخلصتى من الافات وهذا اكبر دليل على رضاكى وعلاقتك بهذا العلق وهو اكى لان الرجل اشبه بسارق وحين يسمع الصياح يفر ويفارق فصفق له الحاضرون ومدحه السامعون و ثبت عند القومسيون رضاء البنيه وخلصت مهجة الغلام من القتل بهذه الحيلة الحليبه وكلهم اعطوا للوكيل (براوو)

صفحة ٣٥

صفحة ٣٦

بعض فواكه غريبه

وبهذه البلاد شجرة بقدر شجر الجوز الكبير بل هي اعظم وتحمل ثمرة اكبر من اليقطين معلقة في بدن الشجرة وبدن فروعها الغلاظ وخارجها اشبه بجلد التمساح وداخلها كهية الرمان عينا الا ان الحبة كواحدة من التمر وداخل كل حبة نواة مثله الا وطعمه اشبه بحلاوة مركبة من الدقيق والعسل وبها ثمرة اشبه بالسفرجل لونا وقدرها وداخلها ليس به شىء يوكل بل هي مثل السفنج مملوءة ماء ولها بذرة واحدة هي الفاصلة بينها وبين غصن الشجرة وذلك الماء يغلب عليه الحموضه فيحلونه بالسكر فيفعل في الفم كروح النعنع لكنه / ابرد بالحوف منه وانفع وبها ثمرة ايضا اشبه بالعنب العنقود مقدار نصف رطل والحبة كالحوزة وخارجها شديد البياض وطعمه مثل اللفت وفيها ثمرة كقدر التفاح وخارجها اخضر كظهر القنفذ و بعد تبيسها تخلط مع القهوة فيظهر لها نكهة حلوه وفيها ثمرة كعرنوص الدر ظاهرها كظهر الحية احمر وباطنها مر الطعم اصفر و يتغالون باثمانها وربما ساوت الثمرة نصف ريال وهي شديدة الجمال ومتى قطعت عن شجرتها لا تستقم اكثر من عشرة ليال ولا يشك الراى لشجرتها الا انها حاملة عراييص درا مدلاة كالعشور مقشره ويمكن بها خمسين نوعا من الفواكه ليس في بلاد المشرق الا العنب والرمان وجوز الهند غاية مبتذل بها ورخيص الاثمان والغالب ينبت لنفسه في بعيد القيعان وما نقل من ان اصل شجرة بذرة غرست في دماغ بنى ادم اظنه من قبيل خرافات الامم . والله تعالى اعلم

صفحة ٣٧

الهبش المتصل من برازيليا الى جنوبي امريكا

وبهذه الممالك هبش مشهور ليس ما في باطنه مخبور لكثرة ميائه والتفاف / اشجاره وغريب وحوشه وشدة أخطاره لو سار الراكب المجد بمحاذاته شهرا ليلا ونهار لما بلغ نهايته والمقدار وكذلك بالعرض كما نقل عن سكان تلك الارض وتخرج في بعض الاوقات منه حيات كبار عظيمة المقدار ونقل انها تبلع الثور الكبير وتضرب بالاهالي كثير وعندما يمتلي جوفها من الطعام تاخذها سنة المنام فتكون كالتل العظيم فيبادر اليها الاهالي بجمع جسيم ويطلعون على الاشجار ليلا كان او نهار ويضربونها برصاص البنادق في راسها ويلحقونها بماضي امسها ومن جلدتها يعمل الفلاحون قلدسوات ونعال و فوق الثياب مطريات في المثال غريبات ويتغالون باثامها لبعدها ورايتها جلدا من جلود هذه الافات يباع فكان عرضه ستة اذرع وطوله ثمانية عشر ذراع وقيل لي جلد صغير والذي تبلع الثور اعظم منه بكثير وتلك النقطة التي تكون على هيئة قشور السمك في ظهر الحيات الواحدة في ذلك الجلد مقدار شبر في الطول والعرض فجل الخالق ما يشاء وما يختار المنزه في افعاله عن العتب والاغيار ويرى في ذلك الهبش عن بعد في الليل اضوية كالمشاعل ويقال انها نور ذهب وجواهر وفيه سباع كاسره ومن جنس النمر والفهد وانواع القردة الصغيره والوحوش الغربية ما لو شرحت لطل الامر وفي هذا القدر كفايه /

صفحة ٣٨

صفحة ٣٩

الامم المتوحشة من بني ادم في امريكا

وبهذه الاراضي امم من بني ادم من اصل اهالي هذه البلاد الذين لم يتمدنا ولا دخلوا تحت طاعه ولا قدر ملوك الدول على خربهم لانهم لا يطيقون دفاعه ساكنون داخل الهبش والبراري متظللون بظل الاشجار كالجباري عراة الاجسام ذوى هياكل عظام وبقادامهم غلظة زائده وعن نسبتها لاجسادهم حائده ونقل لي انه حين نزول المطر كل منهم ينكس راسه للارض ويرفع رجليه ويجعلهما كالشمسية وقاية عليه فيعملا ما تعمل ويمنع عن صاحبهما البلبل ورايت منهم البعض وقد القى عليهم القبض من عساكر تلك الارض فتحيرت من عظم اقدمهم وشدة اقدمهم لانهم وسط العساكر مشددون بوثق ذاعر ويبدوا منهم هجوم عجيب يكاد للقلوب يذيب وطول اقدمهم ثلثا ذراع وثلث عرضا بالتقريب ونساؤهم في غاية من الجمال وشعورهم الى تحت الركب يغلب عليهم لونا الفضة والذهب وليس لهم لباس / سوى هذه الشعور وشعر العانة هوستر عورة الذكور وليس لهم صناعة سوى السحر والكهانة وليس لهم ما بين بعضهم امانه فقط فيهم الحدادون لعمل النشاب ويعرفون استخراج الحديد من التراب وقوتهم من الطير والسمك ياكلونهما نيا بلا نار وليس لهم سواهما اكل قط وكان في ابتداء محي السودان الى امريكا اذا قبضوا على احد منهم شدوه وثيقا وبعدها ياكلونه الى ان كثرت رؤيتهم لهم وعرفوا انهم من بني ادم مثلهم حينئذ كان فعلهم اذا قبضوا على انسان اتوا به الى الماء وغسلوه وبالا حجار فركوه ويقولون ان هذا السواد وسخ على البدن مكتسب وحين

صفحة ٤٠

يرونه ما حل بالماء ولا ذهب يزدادون بالعمل الى ان يلحقون ذلك العبد بالاول وهم يضحكون من شدة صياحه وكثرة نواحه على نواحه وعام ١٢٦٨ هجرية وقع بايديهم واحد من السودان فاحببته امرأة من اجلاء النسوان فحمته من هذه الطوائف وامنته من هذه الرواجف وما اكلوه لا غسلوه بل بتلك الواسطة اكرموه وبقي خداما عند / زوجها اثني عشر سنة الى ان انطق الله تعالى بلغتهم لسانه ولنصحته في خدمتهما اذنا اليه بالمسير و تعطفوا عليه باعطاء بعض العقاقير لانهما شديداً المعرفة بالحشايش والنباتات التي تطلع في تلك الفلوات فاتي ذلك العبد الى روى جنبروا وتعاطى فن الحكمة ومعالجة الابدان فبرع بهذا الشأن وداوى المرضى وابرء العضلات والزمناء بغرائب ادوية دقت عن افلاطون وابن سينا وهو الذي نقل عن احوال هذه الوحوش الغرائب وما اشرنا اليه من العجائب وقد اجتمعت معه وسئلته عنن يسوس امرهم ويرجع اليه حلهم وعقدتهم فقال اشدهم سحرا انفذهم امرا وليس لهم دين يرجعون اليه بالكلية ولا تفاخر بمتاع الدنيا الدنية بل تفاخرهم بمجميل نشاب وقوس وحراب بهيه ووحوش غريبة وكواسر من الطير يقتنونها فتحرسهم وتجلب لهم الخير وتكلم امامي بلغتهم فاذا هي كصفير الطيور وكم خطر لي الذهاب اليهم لالقي دين الاسلام عليهم فيمنعونني المسلمون ويقولون لي ان هذه الامم لا يقبلون سيما ولا تعرف لسانهم / فربما يبطنون فيك فدع ما لا يعينك لئلا ترى ما لا يرضيك

صفحة ٤١

صفحة ٤٢

منام عجيب جدا

ومما وقع لهذا الداعي انه من قبل خمسة عشر سنة في ليلة والنوم اسبل على والسنة رايت ما يرى النائم اني في كنيسة قائم كاشفا عن راسي مثل النصراني لابسا لباسهم لا اتوارى متمثلا بين يدي الصورة التي هي رسم ذات عيسى المطهره ومعى اقوام اقول لهم قولوا قل هو الله احد الله الصمد الخ فقمتم مرعوبا من هذا المنام وقصصته على اصحابي فقالوا اضغات احلام ولكن احذر من الذنوب فانها مشوهة للقلوب وبعضهم قال غير ذلك والله تعالى اعلم بما هنالك ثم وهذا الداعي بهذه البلاد في اليوم الذي يصادف به رفع عيسى بن مريم عليهما السلام وهو اليوم الذي يعتقد الخرسطيان به صلب ذاته المشرفه نزل امبراطور برازيليا الى الكنيسة العظمى عندهم وصحبته البترك الكبير وهما بالالبسة التي يظهر عليها الحزن وجميع العساكر والمراكب منكسين البواريد والاشارات وجميع الاهالي كذلك بادين الحزن والكآبة ارخي عليهم البكاء جلبابه / وقد اخبرني بعض المسلمين عن اعجوبة ذلك اليوم المهين فكننت للاطلاع على ذلك من المبادرين وذهبت مع جملة من المسلمين كل منا عليه لباس الافرنج فدخلنا الى الكنيسة فرأينا الامبراطور والبترك وقوفا على يمين ذلك الصنم الذي هو بالفضة والذهب معلم ثم اشاروا له بالسجود على ركبهم باركين رافعين ايديهم كالمسجيرين واظهروا هيئة العبودية لتلك الصورة الرسمية فلما رأى هذا الداعي فعالهم اقشعر منى الجسد وقلت لرفقائي قولوا قل هو الله احد الخ وذلك سرا مرة بمره وفي ذلك الوقت تذكرت ذلك المنام الذي رايت قبل هذه

صفحة ٤٣

الاعوام فكان عين اليقين بلا شبهة ولا مین ثم خرجنا الى ان تم ما ابده من هيئة العبودية وعدنا ثانيا لننظر تمام هذه القضية فرائنا البترك الكبير صعد لمحل شديد الارتفاع واطال التكلم والاختراع فلكوني عنه بعيد ما فهمت ما يعيد الا باخر كلامه قال الان قد مات وطبق الكتاب وتضاعدت منه الزفات واخرجوا ذلك الصنم بالاحتفال ومشوا به الى غير كنيسة وبات الاهالي بتلك الليلة / في ثلثة نحيسه وفي ثانی الايام اتى ثانيا الامبراطور وجميع الرؤسا والعساكر في هيئة بهيه الى ان دخلوا الكنيسة المومي اليها وصحبهم نحو ماتا بنت من بنات اكابهم لابسين اجمل الالبسة الفاخرة منطقين بالمناطق المذهبة وبعضهن محوهره وفوق الالبسة اجنحة من ريش الطواويس يتمايلن في الحركة على اصوات الموسيقىات و النواقيس لا يشك الراى لهم انهم ملائكة وصعد البترك لمحل بعد ما اجرؤا كفعلهم الاول وتكلم الى ان قال الان وجد حيا وطبق الكتاب واعطوا العلامات فضربت المدافع من كافة المحلات ورفعوا البواريد المنكسة والاشارات واخرج البترك لذلك الشحص الذي يعنون عنه يعيسى وامه معه وحملوهما على اعمدة من الفضة نفيسه ودقت الموسيقىات والامبراطور ماشى واحتطن تلك البنات المذكورات بوجوه كالأقمار مسفرت خلعن العذار كانهن امن من خوف رقيب وواشى بتلك الصورتين كانهن الغزلان المسربة تجاههن المباخر المذهبه ومشوا بهما الى الكنيسة الاولى وكلهم بالطرقات كاشفين الرؤس متزينين باعلى ملبوس

صفحة ٤٤

مدينة ابائية احد مدن دولة برازيليا /

ثم انتقلت من روي جنيرو الى بلدة ابائية بتشديد الياء المفتوحة على وزن عربيه وذلك لانه اتى رجال منها لطلبي وهي قليلة البر واسعة البر شديدة الحر عرضها جنوبي سبعة عشر درجه و كسور وطولها غربي ثمانية وثلاثون وكسور اصطلاح اهلبا على اكل الفارينه مثل البلدة الاولى وفيها بستان فيه قفص من الفضة كبير مشحون بجميع انواع الطيور المفردة وماؤها غدير وفيها منشاء الطير المسمى بغبغان ومنها يباع لجميع البلدان واتوا الى بطائر منها فعلقته عندي مدة من الزمان وتكرر سماعه الاذان متى فحفظه بالعيان لانه سريع الفهم والتقليد ولا يجب عن الماضي بالتاكيد ونقل لي انه وجد من هذا النوع ما يحفظ الماضي ولكنني ما رايته وبهذة البلدة خليج عظيم عرضه نحو ثلاثين ميلا بين جبلين وطوله مائتين ومنه يصطاد الحوت الكبير المسمى عندهم (باليه) على وزن ماهية بتشديد الياء ويباع الكبير منه بنحو الف ليره وبدون ذلك تباع الصغيره وقد اصطيد واحد فركبت في البابور وذهبت فتفرجت عليه فرايت حيوانا عجيبا راسه لنصف جثته تقريبا وسمة نحو ثمانية / اذرع وطوله نحو ثلاثين ذراعا وله عن نفسه اقوى دفاع سيما اذا اصطيدت انثاه في الاول فانه قد يكسر المركب وعلى خلاصها لا يتحول ويخرج من دماغ هذا الحيوان مقدار اربعين برميلا من الزيت ومن بعضه ما يخرج اكثر كما شاهدت ذلك الاثر وجميع الذين يصطادونه بالاجرة عند التجار ولهم في صيده من الحيل ما يهر الافكار

صفحة ٤٥

صفحة ٤٦

بعض احوال المسلمين في ابائيه

في هذه البلدة من المسلمين اكثر من الاولى غير ان رغبتهم اقل من جهة التعليم واحوالهم من حيث الجهالة كمثّل اصحاب الاولى طبقا فقط عندهم زياده من ان الرجل اذا اراد فيما بينهم الزواج اختار ما ترضاه نفسه من بنات امثاله ووضعها عنده ويمضي من ذلك من الدهر مده الى ان تاتي منه باولاد فان ظهر بعد ذلك منها انها كاتمة لسره مدبرة لامره وذات مودة له عقد عليها وتسمى زوجته وان رآها لم تسر كذلك بحسن المسالك يعني ما اعجبته يرسلها مع اولاده منها الى ابيها ولا يرون ذلك فظيحا ولا كريبا فاول ما بدأت به في هذه البلده ازلت هذه الحمده وصرت استحضرهم شيئا فشيئا ويتوب الرجل مع المجربة التي هي عنده واعقد لهما عقدا بمهر واعلمتهم انه يجوز في دين / الاسلام الطلاق وعلمتهم كيفية الفراق ان احتيج اليه على قدر الامكان وصممت بهذه البلدة رمضان وحصل من المسلمين رغبة في صلاة التراويح وصليتها بهم عشرة ركعات قصدا للتسهيل عليهم ونساؤهم كنساء الافرنج غير منسترات وكانت المرأة منهن اذا مات من يعز عليها مثل زوجها او ابيها او اخيها تذهب الى الكنيسة وتتصدق على الرهبان قصدا ان يقرأوا الانجيل و يهبوا ليتها الثواب وقد ازيلت بكم جمعية جمعت بها النساء وتلاطفت بنهيم عقلا واغلب اولاد المسلمين في هذه البلدة يخرجون نصارى لانهم لما يعوا على الدنيا وينظرون احتفال النصارى بالكنائس وكثرة البتارك والقساوس ودق الموسيقىات وحمل الحركات ويرى الولد لايه فقط مخالفا لذلك النمط فيعتقد كذب ابيه ويلحق الجمهور ويسلك الفساد والفجور فاشرت على بعض المسلمين اهل الغناء بحبس اطفالهم الى تمام رشدهم وتعليمهم ففعل البعض ذلك واقمت بهذه البلدة نحو سنة لا شغل لي غير تعليم المسلمين وتهذيب اخلاقهم على حسب الوسعة والامكان

صفحة ٤٧

مقامة في نكته غريبه وواقعة عجيبيه /

غلام من اولاد الاكابر ذوا جمال وافر وقد سمهري زاهر علق بعلق مثله لا في الجمال كيس الهيئة حسن التمثال فصرف عليه ما يحتاجه من المال وقرن اجتماع النهار معه بالليل فيما تشتميه النفوس من بكر عتقها القسوس و ظنية تخجل الشموس الى ان اتلف حملة من الاموال ولم ينتبه لتقلب الليل حين بالغ بالتبذير وبادر والده عليه في التقتير ومنعه من ذلك فما امتنع وقاده العشق والولع فامسك عنه ابوه المال اشارة من بعض عقلاء الرجال وقيل له ان الافلاس دواء لفساد الحواس فالح الغلام على ابيه في الطلب فشدد في منعه الورق والذهب فمرة بعد اخري طلب منه فهرا فلما راه لم يجب ما طلب اخذه الغضب و الصخب وبادر لضربه بحده ولم يرع لحق شفقتة ومودته فاصابه بعصاة شج رأسه وكاد ان يسكنه رمسه فأعلن وصاح واكثر النواح فاحاطت الحيران بالغلام من كل النواح الى ان قدمت الضبطية فأخذهما لعند حاكم (ابائيه) وكان البتارك الكبير عنده وحوله من القسوس عده فقال للغلام قد اوقعت نفسك في شدة وقد وجب عليك القصاص

صفحة ٤٨

ولات حين مناص ايوجد في الدنيا / والد ضرب من ولده فقال نعم ان منعه من عطائه ورفده لاني حديث السن واهوى الجمال والحسن وقد صبوت للصبابة من الصبا واتخذت اللهو والطرب مذهبا وشربت الراح وواصلت الملاح وقيل خير المال ما بلغت النفوس به الامال ايريد والدي بجميع هذا المال ان يصعد للسماء او يخرق الجبال فاصنع ما انت قادر على فعله فلا بد لي من نكاله و قتلخ فلم يرد البترك جواب سوى امره بوضع الغلام في القيود ووضع ابيه في ناحية مع الجنود واستحضر ام الغلام فتمثلت لديه واخرج الانجيل ووضع بين يديه وقال لها اتعلمي ما هذا الكتاب فقالت كلام رب الارباب المليك القادر الوهاب فقال اعلمي ان من يخلف به باطلا وكذاب يبوء بالاثم والعذاب وينتقم منه الرب في الدنيا والاخره ويحرم الجنة العظيمة الفاخره ويخرج من دين عيسى وتغضب عليه الحواريون وتقلبه البتارك و الرهبان والشماسون ولا يجد خلاص من ضيق الاقفاص ولربما يفلج او يموت في الحال وينزل عليه في الدنيا والاخرة اعظم الوبال واريد ان تحلفين بهذا الانجيل وبما جوى / من التحريم والتحليل وبما انزل فيه ان هذا الغلام من اين اكتسبتيه ومن هو ابوه فانك تدري هذا وتعلميه فتقاعست عن رد الجواب واصفرت من شدة الخطاب فزجرها باعظم من الاول فقالت ايها الاب وحق الاب الاول اني لست بحالفه ولا مقرة بما ارتكبهت ولا معترفة الا اذا انلتني الغفران ووهبتي السماح والامان فقال ذلك لكي فلا تجزعي مما نالكي فقالت وانا في الصبا خرجت للفرجة على انوار الربا مع صويحبات كالبدور مسبلات الشعور رقيقات الحصور فابعدت عنهم لقضاء ما لا بد منه وما ليس لاحد غناء عنه وغلغلت بين الاشجار فلاقاني غلام فمهار مولع بصيد الاطيبار فهجم علي هجوم الاساد وترك صيده ولي صاد فحملت منه بذلك الغلام وهذا ماوقع لي بالتمام فالتفت البترك للحاضرين وقال ان ما يتحققه العقل باليقين هو ان الوالد له سطوة على الولد وما سمع من ليدته على ابيه الحقيقي مد وفاعل ذلك لا ينسب لايه وصاحب العقل التام يعلم ذلك ويديره و حالا الحق الغلام بامه وخلص زوجها من قهره وغمه واثنى الحاضرون وابدعوا / في الشكر على البترك وكل قبل ذيله وبيده تبرك واعطوا له (براوو)

صفحة ٤٩

صفحة ٥٠

صفحة ٥١

شذرة شاذة

حدثني من اثق بكلامه عن بعض احوال الجيين بغرائب ما لو شريحتها لطلال الامر واعجبها انه قد اجتمع بواحد من اهلها وقد تعلم لغة البرتكيز وتحدث معه مدة عن بدء الدنيا وعن نزول ادم فقال الجيني ان عمر الدنيا الان سبعة عشر الف سنة والدليل على ذلك انه موجود في بلادنا مما ادخرته ملوكنا ووعيته اجدادنا ويصطلحوا عليه من قديم الزمان سبعة عشر عامودا يقال لها اعمدة التواريخ واصل وضعها هو انه عند كل مضي الف سنة يوتى بعامود من الحديد الصيني الذي لا يطرء عليه عدم ولا يغيره تقلب زمن غلظة دارة ستة اذرع وارتفاعه من الارض مثلها وكذلك داخل الارض ويحمر عليه اسم ذلك الملك الموجود رسمه وانه قد مضى

الف سنة من العامود الذي قبله وينقل التاريخ الذي تصطلح عليه العالم في المعاملات مثل يقال حرر في سنة كذا من العامود السادس عشر وعند تمام الالف يوضع السابع عشر وينقل التاريخ فيقال في سنة كذا من / العامود السابع عشر حرر فقلت لمحدثي هلا قلت له ان هذا الكلام باطل وقد ذكر المؤرخون ان بني ادم لهم في الدنيا نحو سبعة الاف سنة وكسور وقيل ادم ليس موجود من هذا الجنس احد فقال قلت له ذلك واخبرته ببعض ما ذكره المؤرخون فقال نحن موجودون قبل ادم ونقل مؤرخوا بلادنا ان ادم نزل في بلادنا و ارسل منها ليعمر هذه الجهات وجميع هذه القطع من الارض هي من اولاده ما عدا اهل الحين فانهم ليسوا منها وقد رايت في بعض التواريخ ان قبل سكنى الجن في الدنيا اسكنها الله تعالى طوائفا يقال لها الحين ومكثوا في الدنيا جملة سنين وبعدهم كانت الحين لها من الساكنين ومما يظهر من اتحاد لفظ الحين والشين ان اهل الحين هم من هذه الامم ويؤيد قول ذلك المحدث قول ذلك المؤرخ ويعارضهما الاقوال الظاهرة ويعلم حقيقة ذلك رب الدنيا والاخرة

صفحة ٥٢

مارنيوكوا احد مدن برازيليا

ثم سافرت من ابائيه الى مدينة (مارنيوكوا) لرغبة المسلمين الذين بها في وطلبهم اياي وهي بلدة اشد حرا من البلاد الاول وعرضها ثمانية درجات / من خط الاستوي والشمس لو طلعت دائما لاحرقت السكان ولكن من حكم الواحد المنان دائما توجد الامطار ولا يخلوا يوم عن مطر واذا لم تكن فالغم يكون وكنت في دار عالية مرتفعة لاجل الهوى ومع ذلك اغتسل مرارا بالماء البارد وفي هذه البلدة جسر من الحديد فوق جليح مديد طوله نحو ميل وعرضه خمسة عشر ذراعا وهو اعجوبة للراي وكافة الاهالي لا يتعاطون الاعمال في النهار والذين يتعاطون المصالح السودان لانهم لهم تحمل على شدة الحرارة والبيضان بخلاف ذلك وجميع الاهالي تجار عظام وعندهم الفابريقات ولهم معرفة شديدة بالصناعات وفي هذه البلدة عدة حصون وقلاع واستحكامات

صفحة ٥٣

احوال المسلمين فيها

ورايت المسلمين في مارنيوكوا اشد نباهة وفطانة من اهالي البلاد الاول وفرحت بذلك ويتقيدون برجلين الواحد اسمه يوسف حديث السن ونبيه جدا والثاني اسمه سليمان بعكسه حتى ما صدق في رجوع رمضان الذي اعلنا به في روي جينيروا ورددناه لوقته الصحيح ولم يزل يصوم شعبان وله / قوم به يقتدون وعلى اتباعه يلازمون واحوالهم في الصلاة والصيام كاحوال الذين من قبلهم ولهم ميل شديد لعلم الاوافق وضرب الرمل والزائرات وبسبب ذلك تسترهم اقل من البلاد الاول لان النصرى يعتقدون عليهم غاية الاعتقاد و يصدقونهم فيما يظهرونه من الايراد

صفحة ٥٤

ويعطونهم الاموال ويعدون خواطرمهم في جميع الاحوال مع انهم لا يعرفون مما يدعونه الا الاسم ولكن يصادف معهم بعض الاوقات القضا والقدر فينسبوه لفعالهم ولما احكموه من امرهم وفي مدة ستة اشهر ظهر فيهم اهلية احسن من الذي ما فارقوني طول مدتي

غرائب شاذة

وقد اخبرني غير واحد من السودان عن احوال بلادهم في افريقيه ان عندهم بطاطه بمقدار الرجل من بنى ادم ورايت في مارنيوكوا بطاطه تنسب الى افريقيا بمقدار ابن سنتين فظهر لي بعض صدق المختبر واخبرت ايضا ان في بلاد السودان ملك هو اعظم ملوكها واشدهم قوة وله في كل سنة موسم عظيم تجتمع فيه المتفرجون من سائر الاقاليم يصادف به اليوم الذي مات فيه من قبله من ابائه الملوك ويجمع فيه سائر خدامه وعساكره وحاشيته ومن يلوذ به من عشيرته ويقف وسط هذه الامم فيقول من يذهب لعند والدي يخدمه وانا اكون المنون من ذلك فيتقدم البعض من رؤسا العساكر وارباب المناصب فيقول احدهم انا اذهب لعند والدك واني كثير الشوق اليه فيقول له امدد راسك فيمده فيشير اليه بالسيف فان اختلج او رج قطع راسه وان لم يصدر منه ادنى حركة اعرض عنه ورفع مرتبته ولم تزل الرؤسا والعساكر يتقدمون وهو يفعل كما ذكرنا الى ان يذبح الفا من الرجال يرسل ارواحهم خدمة لايه ويعول باولادهم الى استئناس رشدهم وهذه سنة جارية عندهم من قديم ازمه و يروها مستحسنه وهذا الملك اذا اراد ان يغزوا لملك اخر امر بذبح بقرة وفرش جلدها وامر عساكره بالمرور عليه فان تقطع من كثرة دعس ارجل المارين غزا وان لم يتقطع قال عسكري قليل فيامر بجمع الرعايا او يرجع عن مقصوده ويطعم عساكره الدرا الصفرا مسلوقة ويميز الضباط عن الانفار بالمعالق وغالب اهل هذه البلاد يركبون النعام والزرافات ويقاتلون على ظهور / الافيال وعندهم معبد فيه صنم من الذهب كبير وحوله اثني عشر صنما صغارا كانهم الاولاد حول والديهم وفي كل ساعة يقوم واحد منهم وبعد مضيا ينام ويقوم اخر وهكذا يتعاقبون في الليل والنهار وغالب اهالي هذه البلاد لها يعبدون من دون الواحد القهار وموجود فيها جماعة من المسلمين وهم عند ذلك الملك مكرمين الا انه ليس على دينهم وبالقرينة فهمت من الناقل ان سبب تعظيمه اياهم انهم يتعاطون الكهانة ومنه نالوا عنده تلك المكانه والله تعالى اعلم بحقيقة الحال واليه المرجع والمآل

صفحة ٥٥

صفحة ٥٦

(لفه بريانتى) محل حجر الالماس

ومن مارنيوكوا يذهب الى بليدة (لفه بريانتى) وهى عن خط الاستواء اربع درجات مستجدة فى الفلوات اصل من بناها التجار لكون حجر الالماس يستخرج من ارضها وغالب سكانها الارقا ويوجد بها شردمة من العساكر لاجل المحافظة والتجار

يشترى الارض من الدولة على طريقة المساحة المربعة وليس لهم حد في العمق والتاجر لا يفارق خدمه وارقائه الذين / يحفرون الا في يوم الاحد فان ما يخرج فيه لهم من ثمنه يكتسون ويقضون مصالحهم وهو عرق أشبه بعروق الملح يمتد في الارض المرملة ويصادف بغاية من العمق فيتبعونه وقد تنقض عليهم الجدران فيهلكوا ويوجد كذلك في بعض مجارى الانهار وداخل الاحجار واحسنه الرملى وصادف عبد جاء لتاجر بحجر فباعه اياه بثمن قليل بعد ما اسقاه المدام بكثرة وذهب التاجر الى روى جنيروا فباع الحجر بمائة الف ليره والذي اشتراه باعه بمثل ذلك مرتين وما خرج في هذه البلاد نظير له والعبد البائع قتلغ سيده اشرها قتلغ ومنها اعلنت الحكومة ان العبيد الحفارون لا يبيعون ما يخرج اليهم في يوم الاحد الا لسيدهم وهذه الارض ماؤها بعيد جدا وتنقله البوابير لها ويبيع بثمن وفي على ان المدام عندهم ارض منه كما نقل والله اعلم

صفحة ٥٧

العودة للأوطان

وبما انه قد تقرر عند ذوى العقول وارباب الفطن ان من الايمان حب الوطن مع ما شاهده من التاثر على هولاء المسلمين و غربة هذ الدين جذبتنى ازمة / القضاء و القدر وحركتنى دواعى الارق والسهر واشتقت نفسى لسماع الاذان ونظر المساجد والخلان فاستاذنت المسلمين ووعدتهم الرجوع ان ارسلتنى الدولة العلية العثمانية لتلك الربوع وخرج لوداعى جمع عظيم قدموا من سائر الاقاليم وما كلفت المسلمين شيئا فى هذه المدة سوى ما اكلته وشربته وقهرا عنى دفعوا آجرة الوابور الذى ركبته و توجهت قاصدا للبلاد الاسلامية ولنذكر شيئا مما شاهده العيان فى العودة

صفحة ٥٨

ليزبون

كرسى مملكة البورتكيز بنى بابها فى مدة ثلاثين سنة وهى اعجوبة من عجائب الدهر وقدام الباب تصويرة الامبراطور البانى راكب على حصان من الحديد واتقانه للغاية جميل حتى نقل لى ان فرنسه لما ملكت هذه البلده من البورتكيز ووقع الصلح على دفع مصاريفت عساكرهم ويخرجوا منها رضيت الفرنسيس عن جميع مصر و فها عوضا اخذ ذلك الصنم المشار اليه فما رضى البورتكيز بذلك ويوجد بها من الفواكه والبقول والصنائع ما ليس بغيرها وهذه الدولة صغيرة وقوتها قليلة

قرطبه احد بلاد الاندلس /

وصلتها بطريق البر وهى احمى بلاد الاندلس ومقر ملوك الاسلام السالفة وفيها المسجد الكبير المشهور ونقل المؤرخون ان فيه اربعمائة ساريه ولم ار ذلك ولعله

صفحة ٥٩

تغير عن اصله والآن هو معبد الاسبانيول وسكنُ سلاطين الاسلام باقى الي الان وهو سراية في غاية الاتقان طليت بالذهب اطرافها واشرقت بالرونق اكنافها مكتوب على ابوابها بالخط الكوف القديم الملك لله الواحد القهار وعلى حيطانها آيات وموشحات غريبة والاسبانيول لهم بها غاية الاعتنا في الخدمة والتنظيف وهي عندهم محترمة لا يسكنها سوى حراسها وهي على راس جبل لا يشك الناظر اليها بخروج البنائين منها الان وفيها سردابين تحتاً في الحجر الواحد يخرج منه من اسفل الوادى والثاني لا يعرف اخره وفيها بعض محلات قيل قد كان بها طلسمات تمنع الداخل والخارج وقد ازيلت و فيها من الصناعات الهندسية ما يبهر العقول الوفيه وتعجز عنه الملوك القويه وهذا ما يدل على قوة الملوك السالفة بها وشدة حرصهم على حماية محلاتهم وبلادهم ولا ينفع الحرض والحذر اذا انقض القضاء والقدر ونساء هذه البلاد افصح من الرجال لهن البلاغات في لسانهم والاشعار والموشحات وماؤها وهواؤها في غاية اللطافة /

صفحة ٦٠

جبل طارق

اول من ملكه من الاسلام طارق بن زيد وسمى به وفيه محل قبره يزار ودولة الانكليز احاطو ذلك الجبل بالقلاع العظيمة والاستحكامات الحسيمة وخرقوا ذاته وملاوه بالمدافع والبلدة في اسفل الجبل وليس لها بر سوى قطعة متصلة في بر الاسبانيول من جهة وحراس الانكليز والاسبانيول واقفون على الحدود دائماً وقد حفر الانكليز بهذه القطعة سردابا عظيما وملاوه بالبارود والتقدير متى غلبهم العدو احرقوا ذلك اللغم فيقلع هذا البر المتصل ببر اسبانيا ويكون البحر حينئذ يحيط بالجبل من سائر اطرافه ويوجد فيها ما يكفي اهلها سبع سنوات من البر وغيره واهلها تجار عظام من سائر الطوايف ولكون دولة الانكليز رفعت الكمارك عن الداخل اليها والخارج منها تراها مزدحمة بالتجار وتقصد من جميع الاقطار وفيها قنسلوس الى السلطان محمد ملك فاس اسمه الحاج سعيد الجسوس وليس له قنسلوس غيره وهو رجل بشوش الوجه مكرم لانباء السبيل وفي بيته جامع تقام فيه الخمس ورايت عنده رجلا من اهل الحين فيه جراح بالغة وقد / رتب له الجراحون والحكماء لمعالجته واعتنوا بمداواته فسئلت القنسلوس عنه فقال قد ارسله خ السلطان من حضرة فاس وامر بارساله الى بلاد الهند وها نحن منتظرون صحته متى شفى ارسلناه ولا ادرى غير ذلك وتعطف الباري عليه بالشفاء وهذا الداعي هناك فتحدثت معه مره فرايته اماما في العربيه و نقل لي انه من اهالي الحين كان في غناء ميين دار عليه فلك زحل مرة ورماه الانكيس تيبؤس الحمرة فاضمحت احواله وذهبت امواله فصار كالواله المجنون تركه المحبون ودعسه المبغضون فشكى حاله وعدم صبره فلم يجد كاشفا لضيره فاشار عليه بعض اصحاب العقول ان يذهب لمدينة في اقصى الحين واخبره ان بها استاذ من الاولياء المتصرفين فلربما يتعاطف عليه بالدعاء ويكسب منه صالح الاراء وذهب اليها وسئل عنه فقيل في الجبل فاتاه فراى رجلا كبير السن مبجل ما عليه من الثياب سوى ساتر العورة وجالس على

صفحة ٦١

التراب فوقه على رجليه وبكى وبما وقع له اشتكى فقال اعندك شيء من الدراهم قال اجل قامره بان يشتري بها نحاسا ففعل ولما كان وقت العشية امره بكشف حفرة كانت تحته مخفيه / واخرج منها كورا وبوادق كبار وما يحتاج اليه من الة النار و اذاب ذلك النحاس في الحال ووضع عليه بعض اشياء وسبكه ذهباً خالصاً بلا رياء فقال خذ هذا واستعن به على وقتك فوقع على رجليه يقبلها وطمعت نفسه في تعلمها فلما علم منه الطمع اخذ عكازاً من جانبه وراسه بها قنع وقال اما كيفيك هذا الذهب حتى تطلب ان تتعلم سرا من اسرار مانح الوهب فخذ ما اتيت واذهب والا اخذته منك يا قليل الادب فاخذه وباعته في سوق البلدة يده واحترق على هذه الصنعة كبده فكان مجموعته نحو ثلاثة الاف ليرة وتعلق في هذه الصناعة الحقيره وصار يصرف عنها من ذلك المال الى ان اتى على نصفه ولم يبلغ الامال فقيل له اهلها في الهند فاتاها فلم ير الا اهل الغش والكذب وقيل له اهلها في الغرب فاتاها وطافت مدنها و قراها فلم ير الا ما راه من الكذابين و الغشاشين واصحاب الدعوة الباطلة المضلين فسافر من مراكش يقصد فاس فخرجوا عليه قطاع الطريق وردوه لما كان فيه من الافلاس وجرحوه في جملة مواضع اشرف منها على الهلاك الناقع فحنن الله عليه من / اوصله الى فاس ومنها بالالتماس ارسله خ السلطان محمد الى جبل الطارق وامر بارساله الى الهند وعين له ما يكفيه في الطريق ولعمري ان هذا الرجل قد طلب مالا يدرك لان هذا الفن غير صحيح وليس له وجه صريح وقد ذكر الامام العلامة بن عابدين في حاشيته رد المختار على الدر المختار في ذهاب بعض القوم الى صحته وجواز قلب الاعيان جملة اقوال فمن ارادها فليراجع هناك

صفحة ٦٢

صفحة ٦٣

مدينة طنجة

هي بلدة رخيصة جدا معتدلة الهوى كثيرة البساتين والجنانين ابنتها ابنية اهل الاخره وليس بها حصن ولا استحكام سوى قلعة على كثار البحر فيها مدافع قديمة واهلها على العهد القديم وغالبهم حفظة للكلام القديم ولهم ملازمات للمساجد واجتماعات للقراءة وليس عندهم صناعة جميلة ولا معرفة جليله ولا مخالطة في الاجانب وامام المسجد الكبير قاضي البلدة وهو دين ورع حيثما صادفه الخصوم جلس وقضى بينهم ولو في الطريق وليس له عليهم ما لفضائنا علينا والغالب في الاهالي الفاقه وثلثهم يهود الا انهم في غاية من الذل حتى اذا / مروا على ابواب المساجد الاسلامية قلعوا نعالهم في الطريق ومن لم يفعل ضرب بها وقد استثنى الان من هذا الامر من دخل في حماية القناصل واذا صادف المسلم يهوديا في الطريق يقول له شمل يعني مر على الشمال فيفعل وان خالف ضرب وغالب تجارتهم لحبل الطارق وسكة السلطان التي بايدهم قطع من الفضة والنحاس يظهر عليها بعض احرف من الكتابة مالها ضرب بحضرة فاس وليس لها هندام ولا صناعة لو قصد مقطوع يد تقليدها لهان عليه وفيها حمام يدخله الرعاع والعوام بلا ستره كالبهائم واهل الكمال يغتسلون في بيوتهم ومحل اقامة وكلاء الدول في طنجة وليس في فاس نصراني ولا قنسلوس وسبب محي الى طنجة الحمام وما دخلته لقذارته وقبح

صفحة ٦٤

ما ذكرته ثم رجعت ثانيا لحبل الطارق ومنه الى جزائر فرانس والفرنسيز قد بذل جهده في عمارتها وتحصينها ويضيق صدرى ولا ينطلق لسانى عن احوال اهلها ثم منها الى مالطه وهي جزيرة منفردة في الاستحكامات وفيها سراية الانتيكات وهو محل فيه جميع هيئات الملوك القديمة وعساكرهم / والبستهم واسلحتهم مجسمة يظن الراى لهم أنهم احياء ومنها الى اسكندرية الى مصر الى جده الى مكة المشرفة وبعد تمام ما منحه الرحمن من اداء فرائض الحج و الاركان جئت المدينة المنورة على ساكنها افضل الصلاة والسلام لزيارته والتبرك بتربته ومنها رجعت الى دمشق الشام لرؤية العائلة والاولاد وهناك عدت صحة المزاج ووقعت بمرض شديد عز له العلاج وبعدها توجهت منها الى ان وصلت دار السعادة السامية وحين ما القيت عصى التسيار وقرى القرار نطق لسان الحال صادقا فيما قال

صفحة ٦٥

واودع الكون انواعا من الامم
تبرح ايديه تولى الكل بالنعيم
بعالم ما لهم حد لحصرهم
علم و اخر محسوب من النعم
عمت جميع الوري بالفضل والكرم
مقلب القلب للافراح والالم /
للشام شوق حثيث زائد الضرم
والعيس تنقط رسم الارض بالنعيم
و الارض تلفظنى لفظ النواة فمى
فى جنة الارض بالتحقيق فى الامم
وزادها بالمعالي اوفر القسم
اوطانه و بها غنم لغنم
انبواره فازاحت غيبب الظلم
اضحت مواسم بين العرب والعجم
وجوده حيث عم الكل بالنعيم
وكل حى به قد عاش من عدم
و الذئب كاد بان يرعى مع الغنم
تلك البوابير للبصرا لحفظهم
عجائب صممت سرا من الحكم /
ما ام ركب لبيت الله والحرم
مستمسكين بحبل غير منقسم
سعى على الراس لا سعيا على القدم
و علمهم وافر من فيض ربهم
وافوا بكل همام طاهر الشميم
واجعل شبا سيفهم ماض كعزمهم
تثنى عليه الوري طرا بكل فم
بالمعجزات بل المخصوص بالحكم

سبحان من اوجد الاشياء من عدم
واطلق الخلق من قيد الخفاء ولم
ان البسيطة مملوء جوانبها
والناس اجناس هذا فاضل وله
وحكمة الله باللطف البديع لقد
والمرؤ ما زال والاقدار جارية
انى امرؤ مذ نبت بغداد هيجنى
فرحت اقتحم الاخطار اونة
وصرت اهفوا الى الاسفار من صغر
حتى انخت مطايا العزم متبرجا
دار السعادة حى الله ساكنها
فيا لها بلدة يستلى الغريب بها
فى ظل حامى حما الاسلام من بزغت
عبد العزيز الذي ايام دولته
فكل يوم لنا عيد يجده
وكل قطر لقدعتمه رحمة
فالعدل والامن والانصاف عمهم
ومن ماثر علياه اوامره
وكان ما كان مما كنت اذكره
ادامه الله طول الدهر منتصرا
رجال دولته الغراء منه غدوا
تسعى لهم بالصفى حجاج راحتهم
فرايهم من شعاع الشمس مكتسب
قد احرزوا سبق فى نيل الفخار كما
يارب فاحفظ عتلاهم دائما ابدا
واحفظ عساكر سلطان البرية من
بجاه طه الذي ايده كرمما

صفحة ٦٦

صفحة ٦٧

صلى عليه اله العرش ما هتفت ورق الحمام على غصن بذي سلم
والال والصحب والاتباع اجمعهم
وكل من ينتمي شوقا لجهنم
تمت