



NATURAL SCIENCES IN ISLAM

Volume
12

AD-DAMÎRÎ'S
ḤAYĀT AL-ḤAYAWĀN
(A ZOOLOGICAL
LEXICON)

TRANSLATED FROM
THE ARABIC
BY
A.S.G. JAYAKAR

VOL. II
PART ONE
(SECOND PART)

2001

Institute for the History of Arabic-Islamic Science
at the Johann Wolfgang Goethe University
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AD-DAMÎRÎ'S

HAYÂT AL-HAYAWÂN

(A ZOOLOGICAL LEXICON)

TRANSLATED

FROM THE ARABIC

BY

Lt.-Colonel A. S. G. JAYAKAR, I. M. S. (Retired)

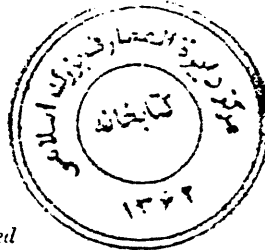
Hon. Fellow of the University of Bombay, F. R. M. S., C. M. Z. S., M. R. A. S., &c.

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ع

العَائِقُ (*al-‘Ātik*).—Al-Jawhari says that it is a young bird above the stage of that termed *an-nāliq*. One says, “I have taken a young (*‘ātik*) sand-grouse,” which term is applied to it when it is able to fly and is independent. Abū-‘Ubaidah says, “We are of opinion that the sense is derived from *outstripping*, as if it *يعتق*, that is to say, *outstrips*.” Ibn-Sīdah says that *al-‘ātik* is a young sand-grouse in the stage of *an-nāliq* when the first original feathers are cast off and new feathers have grown. Some say that *al-‘ātik* of a pigeon is a young bird that has not advanced in age and attained its full vigour. Pl. *‘awātik*. الفرس العتِيق = a swift and generous horse. امرأة عتِيقَة = a handsome and generous woman.

It is related in the *Ṣaḥīḥ* of al-Bukhārī regarding Ibn-Mas‘ūd that he used to say, “The Chapters of the *Ḳur’ān*, the Beni-Isrā’īl, the Cave, Mary, Ṭ. H., and the Prophets are out of the first most excellent (*‘itāk*) and oldest (*ṭilālī*) ones,” intending by *‘itāk* the pl. of *‘atāk*, as the Arabs call anything which has reached the height of excellence *‘atāk*. He desired to consider these chapters as the most excellent, on account of the narratives of the prophets and the histories of nations they contain. *Ṭalāl* means ancient property, and he intended thereby that they were the first of the chapters to be revealed at the commencement of al-Islām, because they were all revealed in Makkah and were out of the first chapters of the *Ḳur’ān* to be recited and remembered.

العَائِقُ (*al-‘Ātik*).—The horse. Pl. *‘awātik*. A poet says :—

“We cause to follow them, our noble steeds

In battle, without saddles, and they rush to places of danger.”

(Information.) ‘Abd-al-Bāḡī b. *Ḳānī* in his *Mu‘jam* and the *Ḥāfiq* Abū-Ṭāhir b. Muḥammad b. Aḥmad as-Silafī relate out of a tradition of Siyānah b. ‘Āṣim, who was a Companion of the

Prophet, that the Prophet said at the battle of Ḥunain, "I am descended from the 'Awātik out of Sulaim." The 'Awātik were three ladies out of the tribe of the Beni-Sulaim, who were among the maternal relations of the Prophet. One of them was 'Ātikah bint Hilāl b. Fālij b. Dhakwān as-Sulamīyah, who was the mother of 'Abd-Manāf b. Kuṣayy. Another was 'Ātikah bint Murrah b. Hilāl b. Fālij as-Sulamīyah, who was the mother of Hāshim b. 'Abd-Manāf. And the third was 'Ātikah bint al-Awḡaṣ b. Murrah b. Hilāl as-Sulamīyah, who was the mother of Wahb, the father of Āminah, the mother of the Prophet. The first of the 'Awātik was (thus) the aunt of the second one, who was the aunt of the third one. The Beni-Sulaim are proud of this connection (with the Prophet), and have other reasons (also) to be proud, one of which is that they joined the Prophet in the conquest of Makkah, that is to say, a thousand of them were present with him at the battle, and that the Prophet advanced on that day their banner, which was red, before all the other banners. Another of these reasons is that 'Umar, having written to the people of al-Kūfah, al-Baṣrah, Egypt, and Syria, asking them to send from each of the countries, the most honoured man from among them to him, the people of al-Kūfah sent him 'Utbah b. Farḡad as-Sulamī, the people of Syria sent Abū'l-A'war as Sulamī, the people of al-Baṣrah sent Mujāshī' b. Mas'ūd as-Sulamī, and the people of Egypt sent Ma'n b. Yazīd as-Sulamī. So, a party of authorities say. But the correct thing is that there were only nine hundred of the Beni-Sulaim at the conquest of Makkah, and that the Prophet therefore said to them, "Have you got a hundred more men to make up the number of a thousand?" They replied, "Yes," upon which he gave them in charge of aḍ-Ḍaḥḥāk b. Sufyān, who was their leader, and he appointed him over them, because they were all out of Ḳais 'Aylān.

عَتَاقِ الطَّيْرِ (*Itāk al-tayr*).—Birds of prey;—so al-Jawharī says.

الْمَعْتَلَةُ (*al-'Atalah*).—A she-camel that does not conceive and always remains strong;—so Abū-Naṣr says. The art. الْمَعْتَلَةُ (a she-camel) will be given under the letter م.

العَاصِمَة (al-‘Āḍīh) and العَاصِمَة (al-‘Āḍīhah).—A serpent that kills a person instantly it bites him. The art. السَّحْيَة (the serpent) has been already given under the letter ح.

العَاصِل (al-‘Āṣil).—The wolf. Pls. al-‘ussal and al-‘awāsil. Fem. ‘asalū. The art. الذئب has already been given under the letter ذ.

العَاطُوس (al-‘Āḥūs).—A certain beast from which an evil omen is augured. It will be given hereafter under the letter ف in the art. القاعوس.

العَافِيَة (al-‘Āfiyah).—Any seeker of the means of subsistence out of human beings, beasts, and birds, being derived from عَفْرَتُهُ, (which one says) when one goes to any one to ask for his beneficence.

(Information.) It is said in a tradition, “Whoever revives dead land owns it, and whatever a seeker of subsistence (‘Āfiyah) eats out of that land is alms given by him.” In one version the word used is al-‘awāfi, which is the pl. of ‘Āfiyah. An-Nasā’i and al-Baihaqi have related it, and Ibn-Ḥibbān has declared it to be authentic, out of the version given by Jābir b. ‘Abd-Allāh. It is related in the *Ṣaḥīḥ* of Muslim, out of the version given by az-Zuhri, on the authority of Sa‘īd b. al-Musayyab, who had it from Abū-Hurairah, namely, that the Prophet said, “You will leave al-Madīnah, and nothing will cover it but seekers of subsistence (al-‘awāfi),” meaning thereby seekers of subsistence out of the beasts of prey and birds. “Then there will come forth from the tribe of Muzainah two pastors, who will proceed to al-Madīnah, driving their sheep and goats, but they will find it deserted, and when they will arrive at Thaniyat-al-widā’, they will fall prostrate on their faces.” The Imām an-Nawawī states that the elected opinion is that this desertion of al-Madīnah will take place at the end of time, when the Hour of Judgment comes, and that this is rendered clear by the narrative regarding the two pastors from the tribe of Muzainah, for they will fall prostrate on their faces when the Hour of Judgment overtakes them, they being the last persons to be collected (for judgment), as is established by what is related in the *Ṣaḥīḥ* of

al-Bukhârî. The Kâdî 'Iyâd says that this is what already occurred in times gone by and is one of the miraculous prophecies of the Prophet; because al-Madînah was deserted notwithstanding its flourishing condition, when the seat of government was removed from it to Syria and al-'Irâk; at that time the city of al-Madînah was in the most flourishing condition, both as regards religious and worldly affairs,—the former on account of the great number of learned men there were in it, and the latter on account of its cultivation and prosperity and the affluent circumstances of its people. He states that historians mention, as one of the trials through which al-Madînah has passed when the people were frightened, that most of the people once deserted it, leaving all or most of the fruit for searchers of food to eat; then after a time they returned, but its present state nearly approaches that condition still, its adjacent suburbs being in ruins.

العائد (al-'*Ā'idh*).—A she-camel that has her young one with her. Some say that it is a she-camel that has recently brought forth, and for some days afterwards, until her young one becomes vigorous.

It is said in a tradition that Kuraish went forth to fight with the Apostle of God, and took with them *al-'ūdḥ al-matâfīl*, which is the plural of '*ūdḥ*, meaning thereby that they took with them their milch camels, so that they might obtain sustenance from their milk and not return till they had defeated Muḥammad and his followers and gained their object. But it is mentioned in *Nihâyat al-garīb* that by *al-'ūdḥ al-matâfīl* is meant the women and children. A she-camel is called an '*ūdḥ*, though it is the young one that seeks protection with her, because the dam inclines towards its young one, the word being thus employed in the same manner as in the case of تجارة رابحة (profitable trade), though it is a thing in which profit is obtained, because it has the sense of increasing, and so also in the case of عيش راضية (a pleasant or comfortable existence), because it is in the sense of a good existence.

العبيص (al-'*Abkās*) and العبقوص (al-'*Ubkūs*).—A certain small animal;—so Ibn-Sidah says.

العَبُور (al-'Abūr).—A young lamb or kid a year old or even younger than that. Al-Lihyānī gives this name as a special one for a young one (lamb or kid) and says that it is that after weaning. Pl. 'abā'ir;—so also Ibn-Sidah says.

العُتْرَان (al-'Utrufān).—The (domestic) cock. The art. الديك has been already given under the letter د. 'Adī b. Zaid says:—

“Three years and the month of Muḥarram

I have passed like the eye of a fighting cock (al-'utrufān).”

العَدْر (al-'Aḍr).—A young goat that has become vigorous, is able to graze, and is a year old. Pls. a'ḍrah and 'iḍḍān, which latter is originally 'iḍḍān, but one of the letters (ع) is incorporated with another (د).

Muslim relates, on the authority of 'Uḫbah b. 'Āmir, that the Prophet gave him some goats to distribute among his Companions, when a young goat ('aḍr) having remained behind, the Prophet said (to him), “Sacrifice it yourself.” Al-Baihaḡī and all our religious doctors say that this permission was given to 'Uḫbah b. 'Āmir specially, like the one given to Abū-Burdah Ḥānī' b. Niyār al-Balawī. Al-Baihaḡī relates that the Prophet said to 'Uḫbah b. 'Āmir, “Sacrifice it yourself, but nobody is allowed to sacrifice it after you.” It is related in the *Sunan* of Abū-Dāwud that the Prophet gave permission in such matters (generally) to Zaid b. Khālīd, and those specially appointed for such a purpose were three, namely, Abū-Burdah, 'Uḫbah b. 'Āmir, and Zaid b. Khālīd.

العُدَّة (al-'Uḍḍah).—A certain moth-worm (insect) that eats clothes and wool. Pls. 'uḍḍh and 'uḍḍh. It is more usually found in wool or woollen clothes. It is said in *al-Muḥkam* that it is a certain insect that attaches itself to hides or skins and devours them, which is the statement of Ibn al-A'rābī. Ibn-Duraid states that al-'uḍḍh without the ّ is a certain insect that attacks wool, which shows that both the sing. and the pl. are 'uḍḍh. Ibn-Ḳutaibah says that it is a certain insect that eats leather, and that there is a difference between it and the wood-fretter. Al-Jawhari states that al-'uḍḍhah is the larva of a certain moth (*as-sūsah*)¹ that eats wool.

¹ The larva of *Phalena tineae*.—Lane's Lex.

(Lawfulness or unlawfulness.) It is unlawful to eat it.

(Proverbs.) "A little moth-worm gnawing a smooth skin," applied to one who tries to make an impression on a thing, but is unable to do so. Al-Aḥnaf b. Ḳais said that to Ḥārithah b. Zaid when the latter wanted 'Alī b. Abī-Ṭālib to give him a footing in state affairs, but in *al-Fā'ik* it is mentioned that al-Aḥnaf said that to a person who had satirized him, as is said:—

"If ye abuse us for your blame,
Verily, the moth-worm tries to gnaw the shining leather."

العَمِيمَةُ (*al-'Athamthamah*).—A strong she-camel, the male being an 'athamthum. Al-Jawharī says that *al-'athamtham* is the lion, being so called because of its heavy step or treading. A rājiz says:—

"Bulky and heavy in his walk,—a lion ('athamtham)."

العُمَيْان (*al-'Uthm'in*).—The young one of the bustard (*al-lubārā*), and the young one of the serpent *ath-thu'bdān*, and also a serpent of any species or its young one.

العَذْرَائِج (*al-'Athawthaj*).—A bulky camel.

العَجْرُوف (*al-'Ujrūf*).¹—A certain small creeping thing with long legs. Some say that it is a species of the ant with long legs.

العَجَل (*al-'Ijl*).—[A calf]. The young one of the cow. Pl. 'ajājil, and fem. 'ijlah. بقرَةٌ مَعْجَلٌ = a cow having a calf.

(Information.) It is said that it is called 'ijl, on account of the hurry with which the Beni-Isrā'īl went to worship it. The period during which they worshipped it was forty days, and they were therefore punished for it in the desert for forty years, God having appointed a year in requital for every day they worshipped it. Abū-Manṣūr ad-Dailamī relates in *Musnā' al-Firdaws*, out of a tradition of Ḥudhaifah b. al-Yamān, that the Prophet said, "Every nation has an idol (a calf), and the idol

¹ Cf. 'Omāni *ju'rūf* (the black ant)—*Camponotus compressus*.

(calf) of this nation is the dinār and the dirham." The Ḥujjat al-Islām al-Ḡazzālī says that the original calf of the people of Moses was made of gold and silver ornaments. Al-Jawharī states that some of the commentators explain the words in the Ḳur'ān, "a corporeal calf,"¹ as meaning *one made of red gold*.

(Reason.) The reason of the Beni-Isrā'īl worshipping the calf was that God had appointed for Moses thirty nights (of fasting), which He supplemented with ten more, and that when on the supplementary tenth day He made them cross the sea, after destroying Pharaoh and his people, they passed a people who were in the habit of worshipping idols like the statues of the cow, in total exclusion of the worship of God. Ibn-Jurāij states that that was the first time they worshipped the calf, and it happened in this manner. When the Beni-Isrā'īl saw that, they said to Moses, "Make for us a deity," that is to say a statue, "which we may worship, in the same way as they have an idol." This is not to be taken in the sense of the Beni-Isrā'īl having any doubt as to the unity of God, but what they meant by it was, "Make for us something which we may magnify, and by magnifying which we may seek the favour of God (nearness unto God)," thinking that it would not in any way interfere with their religious belief, but this was entirely due to their great ignorance, as God has said, "' Verily, ye are ignorant people.'"²

Moses had promised the Beni-Isrā'īl, when they were in Egypt, that, when God would destroy their enemies, He would give them the Book containing an exposition of what they were to do and what they were to discard. Therefore when God did that, Moses asked Him for the Book, upon which He ordered him to fast for thirty days, but when the thirty days of fasting were over, he was so disgusted with the offensive smell of his mouth, that he rubbed and cleaned his teeth with a tooth-stick cut out of a branch of the carob or locust-tree, or as some say, he ate of the bark of a tree. The angels thereupon said to him, "We used to smell musk out of your mouth, but you have now corrupted that smell with the use of the tooth-stick, for which reason supplement the fasting with a fast of

¹ Al-Ḳur'ān VII-146. ² Idem VII-134.

ten more days." When the thirty days were over, they were tried with (the trial of) ten more days, which was an additional trial.

As-Sâmirî was one of the people who worshipped the cow, and although externally he professed al-Islâm, he had at heart the love of the worship of the cow; God therefore tried the Beni-Isrâ'îl through him. As-Sâmirî, whose proper name was Mûsâ (Moses) b. Dâfar, said to them, "Bring me the ornaments of the Beni-Isrâ'îl." They therefore collected them and brought them to him, upon which he made for them out of them, "a corporeal calf which lowed."¹ He then threw into its mouth a handful of the dust from the foot-print of Gabriel's horse, upon which it was converted into a calf, with a body of flesh and blood and endowed with the lowing cry, which is the cry of the cow;—so Ibn-'Abbâs, al-Ḥasan, Ḳatâdah, and most of the commentators state, and this is the correct version, as is given in al-Bagawî and other books. Some, however, say that it was corporeal, but the body was of red gold without any life (soul) in it, and that a cry could be heard coming from it. Some also say that it never cried but once, upon which the people hovered round it, dancing and rapt with ecstasy, for the purpose of worshipping it, in exclusion of the worship of God. Some say that it used to low much, and that whenever it lowed, they threw themselves prostrate before it, and when it became silent, they raised their heads. Wahb says that a lowing cry used to be heard coming from it, but it did not move, whilst as-Suddî says that it used both to bellow and walk and had a body like the body of a human being, beside which no bodies that are fed are called by the name of *jasad*, but it is said that the *jinn* too have similar bodies. The calf of the Beni-Isrâ'îl had certainly a body which could produce a cry (sound), as has been mentioned, but it did not eat or drink. God has said, "And they were made to drink the calf down into their hearts,"² that is to say, the love of the calf. God has said about Abraham, "And he fetched a fat calf."³ Ḳatâdah says that the whole of Abraham's property consisted of cows, and that he selected a specially fat one, out of respect for his guests. Al-Ḳurṭubî says that *al-'ijl* in some

¹ Al-Ḳur'ân VII-146 and XX-90. ² Idem II-87. See the foot-note on it in Sale's T. of the Ḳur'ân. ³ Idem LI-26.

dialects means a sheep and a goat ;—so al-Ḳushairī has mentioned. The prophet Abraham used to be very hospitable, and it is enough for the reader (you) to know that he has ordained places for charitable and hospitable purposes (*awḳāf*), which are (still) visited by several nations, notwithstanding the difference in their nationalities and religions. ‘Awn b. Shaddād says that Gabriel rubbed the calf with his wing, upon which it rose up immediately and went and joined its mother.

[The author here gives the judicial question proposed by the Kātib Abū'l-‘Abbās to the Ḳāḍī Ibn-Ḳur’aiah regarding a Jew, who was supposed to have committed fornication with a Christian woman, who gave birth as the result of it to a child with a human body and the face of an ox.]¹

(Further information.) Al-Ḳurṭubī has copied regarding Abū-Bakr at-Ṭurṭūshī that he was asked a question, “in respect of a people who meet together in a place, recite a little of the Ḳur’ān, and then a reciter of poetry recites some poetry to them, upon which they dance, show emotional joy, and beat on a drum and play on a flute. Is it lawful to be present with them or not?” He replied, “According to the doctrines of the Ṣūfīs, this is frivolity, ignorance, and error ;”—to the end of his reply. But I (the author) say that I have seen that he replied in other words than these, namely, “The religion of the Ṣūfīs is frivolity, ignorance, and error, and there is no Islām but the Book of God and the religious institutes of His Apostle. As to the dancing and affectation of ecstasy, the first ones to adopt them were the followers of as-Sāmiri, when he made for them a corporeal calf with a lowing cry, upon which they began to dance round about it and make a show of love for it. That is the religion of unbelievers and the worshippers of the calf, whilst in the assembly of the Prophet, in which his Companions met, there used to be perfect silence (as if birds were on their heads), out of respect and veneration. It is therefore necessary for the Sultān and his deputies to prevent them from being present in mosques and other places. It is not lawful for any one believing in God and the last day to be

¹ De Slane’s T. of Ibn-Kh.’s B. D. Vol. III, p. 93.

present with them or to help them in their frivolous conduct. This is the religious doctrine of Mālik, ash-Shāfi'i, Abū-Ḥanifah, Ahmad, and other imāms of the Muslims."

(Further information.) It is related that there was a rich man among the Beni-Isrā'il, who had a poor cousin, and that there was nobody to inherit him but the cousin. When the latter found the former's death long in coming, he killed him in order to inherit him, and removed the body to another village, where he threw it in a court-yard there. The next morning, he demanded vengeance for the murder, and coming with the people to Moses complained to him about it. Moses inquired with them, but they denied knowledge of it, and the affair proved a difficult one for him to decide. Al-Kallī states that this occurred before the revelation regarding the administration of the oath in the Pentateuch. They therefore asked Moses to pray to God to bring to light the mystery of the murder. Moses thereupon prayed to God, who inspired him to the effect that he was to inform them that God ordered them to kill a cow.

It is (further) related that it happened that there was a certain pious man among the Beni-Isrā'il, who had an infant son possessing a heifer. He took it to a thicket and said, "O God, I leave this heifer in Thy charge for my son till he grows up." The man then died, and the heifer grew up into a middle-aged cow in the thicket, but she used to run away from everybody that saw her. When the boy also grew up and was dutiful to his mother, he used to divide the night into three portions, one of which he devoted to prayer, another to sleep, and the third to watching at the head of his mother. In the morning he used to go out, collect wood, and bring it on his back to the market for sale; a third of the proceeds of it he used to spend in alms, another third in feeding himself, and the remaining third he used to give to his mother. One day his mother told him, "Your father has left for you the legacy of a heifer in the charge of God, in such and such a thicket. Go forth, therefore, and pray to the God of Abraham, Ishmael, Isaac, and Jacob to return her to you. The sign by which she is to be recognised is that directly you see her, you would imagine sun's rays to be proceeding from her skin." The heifer was named on account of its beauty and

yellow colour *al-Mudhahhabah* (the gilt one). The youth then went to the thicket and saw her grazing, upon which he shouted out to her, "I conjure thee by the God of Abraham, Ishmael, Isaac, and Jacob to come to me." The heifer thereupon turned towards him and running stood before him. He then seized her by her neck and was about to lead her, when she spoke by the order of God, "O you youth, who are so dutiful to your mother, ride me, in which case it would be easier for yourself." The youth, however, replied, "My mother has not ordered me to do that, but she has told me, 'Seize her by the neck.'" The heifer thereupon said, "By the God of the Beni-Isrā'il, had you mounted me, you could never have had me in your power; but go on, for even if you order a mountain to root itself out and go with you, it would do it, on account of your dutifulness to your mother." The youth then went with her to his mother, who said, "You are poor and have no property, and it is difficult for you to collect wood in the day and to watch at night; go forth therefore and sell the cow." He asked her, "For how much shall I sell her?" She replied, "For three dinārs, but not without consulting me (first)." The price of a cow at that time was three dinārs. The youth went with the cow to the market, and God sent to him an angel, in order to show His creatures His power, and to try the youth's dutifulness to his mother; "verily, God is knowing and aware."¹ The angel asked him, "For how much will you sell this cow?" and he replied, "For three dinārs, but I make the condition with you, of my mother being pleased with the bargain." The angel said, "I shall give you six dinārs, if you do not consult your mother." The youth replied, "Even if you give me the weight of the cow in gold, I shall not take it without my mother's consent." He then returned to his mother and informed her of the price, upon which she said to him, "Return and sell her for six dinārs, but dependent on my consent." He therefore went again to the market, and the angel came and asked him, "Have you consulted your mother?" The youth replied, "She has ordered me not to reduce the price to anything less than six dinārs, but that too on the condition of consulting her." The angel then said to him, "I shall give you

¹ Al-Ḥur'ān IV-39.

twelve dinârs, provided you do not consult your mother." The youth, however, refused, and returning to his mother informed her of it. She said, "The person who comes to you is an angel in the guise of a human being to try you; if he comes to you (again), ask him, 'Do you order us to sell this cow or not?'" The youth did as he was told, and the angel replied, "Go to your mother and tell her, 'Keep this cow, for Moses will buy her from you, on account of the murdered man out of the Beni-Isrâ'il, and do not sell her for less than her skin full of dinârs.'" They therefore kept back the cow, and God decreed for the Beni-Isrâ'il to kill that very cow, in compensation to the youth for his dutifulness to his mother and out of His kindness and mercy, (which happened in this way):—The Beni-Isrâ'il kept constantly asking for a description of the cow, until this very cow was described to them.

The learned differ in their opinions as regards her colour. Ibn-'Abbâs says that she was intensely yellow; Kaṭâdah says that she was of a pure unmixed colour; whilst al-Ḥasan al-Baṣrî says that she was of a yellow colour inclined to black. But the first opinion is the correct one, for (the word) *fâki'* (pure) is not used with black but with yellow. One says, "اصفر فاقع (intensely yellow), اسود حالك (pitch-black), احمر قان (intensely red), اخضر ناضر (bright green), and ابيض يفتق (excessively white)."

When they slaughtered her, God ordered them to strike the body of the murdered man with some part of her, regarding which also there is a difference of opinion. Ibn-'Abbâs and the general body of the commentators state that they struck it with the bone next to the ensiform cartilage (*al-gurḍûf* and *al-ḡudrûf*), which is in front. Mujâhid and Su'îd b. Jubair state (that they struck it) with the root (*'ajb*) of the tail, because it is the first part to be created and the last one to perish, and the part on which people mount. Aḍ-Ḍaḥḥâk says (that they struck it) with the tongue, because it is the instrument of speech. 'Ikrimah and al-Kalbî say (that they struck it) with her right thigh; but some say, with one of the limbs without specifying which one. They did that, upon which the murdered man rose up in a living condition by the order of God, his jugular veins throwing out blood. He said, "Such a one killed

me," and fell down and died on the same spot. His property was declared as unlawful to be inherited by the murderer, and it is said in history that no murderer has inherited, after the person on whose account the cow was slaughtered. The name of the murdered man was 'Āmil ;—so al-Bagawī and others state.

Az-Zamakhsharī and others state that it is related that there was among the Beni-Isrā'īl an old pious man who had a heifer ; he took it to a thicket and said, "O God, I leave her in Thy charge for my son, until he grows up." The son then grew up and was dutiful to his mother, and the cow also attained the age of youthfulness and was the most beautiful and fattest of cows. The orphan and his mother chattered (for the cow's price), until they sold her for her skin full of gold, the price of a cow at the time being (only) three dinārs. Az-Zamakhsharī and others state that the Beni-Isrā'īl were in search of a cow of the description which was given to them, for forty years. It is said in a tradition regarding the Prophet as having said, "Had they presented any cow and slaughtered her, she would have sufficed the purpose, but they were hard on themselves, and God was therefore hard on them, for curiously prying into secrets is an unlucky thing."

It is related about one of the khalifahs that he (once) ordered an officer of his to proceed to a certain people and cut down their trees and destroy their houses. The officer wrote back and asked, "With which of the two things am I to begin?" The khalifah thereupon said, "If I tell you (to begin) with the cutting of the trees, you would ask me, 'With which kind of trees am I to begin first?'"

It is related regarding 'Umar b. 'Abd-al-'Aziz that he wrote to one of his officers saying, "If I order you to give such a one a *shāt* (goat or sheep), you would ask me, 'A sheep or a goat?' If I make that point clear, you would ask me, 'A male or a female one?' If I inform you that, you would ask me, 'A black or a white one?' If therefore I order you to do anything, do not refer the matter to me again."

(Supplementary information in connection with the legal aspect of this subject.) If a person be found murdered in a place and the

'murderer be not known, and there be presumptive (incomplete) evidence (*lawth*) against a person,—presumptive (incomplete) evidence being what forces on the mind the conviction of the truth of the prosecutor's statement, for instance, should a party of persons have met in a house or in a desert and then separated from the murdered person, it is almost certain that the murderer was one of them, or if a murdered person be found in a quarter of a town, the inhabitants of which were all his enemies, without the mixture of any other persons (among them), the mind is strongly inclined to the belief that they killed him,—and should the next-of-kin of the murdered man complain, the complainant ought to take fifty oaths (in support of the charge) against the accused, but if the complainants are several persons, the fifty oaths ought to be divided among them. After this, if the charge be one of unintentional murder, the expiatory mulct should be taken from the paternal relations (the would-be heirs) of the accused person, but if the charge be one of intentional murder, it should be taken from the property of the accused; there is, however, to be no retaliation (of slaughter), according to the statement of many of the authorities, whilst 'Umar b. 'Abd-al-'Aziz states that there ought to be retaliation;—so Mālik and Aḥmad say. If there be no presumptive (incomplete) evidence, the statement of the accused made on oath should be accepted, but as to whether he should take one oath or fifty oaths, there are two opinions, one of them being that one oath should be taken as in other suits, and the other that fifty solemn oaths should be taken, as the case is one of blood. According to Abū-Hanīfah, presumptive evidence has no weight, nor is a case (complaint) to begin with the complainant taking the oath, but should a murdered person be found in a quarter of a town or a village, it is for the Imām to select fifty respectable (pious) persons out of the inhabitants (of the place) and to administer to them the oath to the effect that they did not murder him, and that they have no knowledge of the murder, and after that to take the blood-wit from the inhabitants. The ground for beginning a prosecution by administering an oath to the complainant on finding presumptive evidence is what ash-Shāfi'ī relates, on the authority of Sahl b. Abi-Khathīmah, namely, that 'Abd-Allāh b. Sahl and Muḥaiṣah b.

Mas'ūd went out to Khaybar, and having become separated for a necessary purpose, 'Abd-Allāh was murdered, upon which Muḥaiṣah b. Mas'ūd, 'Abd-ar-Raḥmān, the brother of the murdered man, and Ḥuwaiṣah b. Mas'ūd went to the Prophet and informed him of the murder of 'Abd-Allāh b. Sahl. The Prophet thereupon asked them, "Will you take fifty oaths and establish the right of your friend's blood?" They replied, "We did not witness the murder, nor were we present there." The Prophet said, "In that case, the Jews will extricate themselves from your charge by taking fifty oaths." They said, "O Apostle of God, how can we accept the oaths of an unbelieving people?" It is asserted that the Prophet paid the mulct for him himself.

Al-Bagawī states in *Ma'ālim at-Tanzīl* that the ground for the evidence in the tradition that the Prophet commenced by asking the complainants to take the oath is that their side was the strong one with the presumptive evidence (they had), which consisted in the facts that 'Abd-Allāh b. Sahl was found murdered in Khaybar, and that there was open enmity between the Helpers and the people of Khaybar; it was therefore most probable that they killed him, whilst an oath is always an argument for the strong side. But in the absence of any presumptive evidence the side of the accused is the strong one, because originally he is in a state of innocence, and therefore his statement on oath is to be accepted.

(Properties.) Al-Kāzwinī states that, if a testicle of a calf be dried and drunk after being burnt, it will excite the venereal desire and act as an aphrodisiac. If its penis be dried and finely powdered and a dirham weight of the powder swallowed, it would act as a strong aphrodisiac for even an old impotent person; if it be powdered and the powder sprinkled over a half-boiled egg, which is then sipped, little by little, it will greatly increase the sexual power. Another authority states that, if a testicle of a calf be dried and drunk powdered, it will excite the sexual desire and act as an aphrodisiac. If its penis be burnt, powdered, and drunk, it will prove beneficial in tooth-ache, and if it be drunk mixed with oxymel, it will prevent enlargement of the spleen.

(Interpretation of it in a dream.) In a dream a calf means a male child. If it be roasted, it indicates safety from danger, on account of the narrative about Abraham. God has said, "Nor did he delay to bring the roasted calf. But when he saw that their hands reached not thereto, he could not understand them, and harboured fear of them. They said, 'Fear not.'"¹

(Conclusion.) The Banû-'Ijl is a large and famous tribe among the Arabs, tracing their origin to 'Ijl b. Lujaim, who used to be reckoned among fools for this reason :—He had a swift courser, and having been (one day) asked, "Every swift courser has a name, what is the name of your horse?" he replied, "I have not yet named it." He was therefore told to name it, whereupon he pulled out one of its eyes and said, "I have named it the one-eyed." An Arab poet says about him :—

"Banû-'Ijl reproached me with the defect of their forefather,
But was there a greater fool among men than 'Ijl?
Did not their ancestor pull out the eye of his courser,
Whereby proverbs on folly became current among men in connection
with his name?"

الْعَجَمَاتُ (*al-'Ajamjah*).—A strong she-camel. Al-Jawhari says that it is like *al-'athamthamah* and quotes :—

"The swift she-camels vied one with another in running like sand-grouses,
Quick travelling strong she-camels (*'ajamjâmât*), in the darkness of the
night."

أُمُّ عَجَلَانٍ (*umm-'Ajlan*).—A certain well-known bird ;—so al-Jawhari says.

الْعَجُوزُ (*al-'Ajûz*).—The hare, the lion, the cow, the ox, the wolf, a she-wolf, the kite, a mare (of a mean breed), the hyena, a wild she-ass, the scorpion, the horse, and the dog.

عَدَسٌ (*'Adas*).—The mule, being so named on account of the cry employed in chiding it to urge it on. A poet says :—

"When I load my clothes on a mule,
On that which is between an ass and a horse,
I care not (as to) who goes and who sits."

¹ Al-Kurân XI-72-73.

'*Adas* is also the driving of a mule. Yazīd b. Mufarrig says :—

"O mule (*'adas*), men have no sovereignty over thee,
Thou art safe, and this one that thou carriest is (also) free."

العُدَّاقُوط (al-'*Udhfāt*).—A certain delicate white insect (small animal), to which the fingers of girls are likened.

العُرْبُوج (al-'*Urbiḥ*).—The hunting dog ;—so it is said in *al-Mulākkhil*.

عَرَّار ('*Arār*).—Like *kaḥīm* ; the name of a certain cow. It is said in a proverb, " 'Arār became slain for Kaḥl," both of which were cows that smote each other with their horns, until they (both) died.

العَرِيض (al-'*Arīḍ*).—A kid ;—so it is said in *al-Mulākkhil*. The art. العَرِيضِي (a kid) has been already given under the letter ج.

العَسَّيْدِيَّة (al-'*Asjadīyah*).—Camels on which kings ride. Al-Jawharī says that they were certain camels that used to be decked or adorned for an-Nu'mān.

العَرَبِيد (al-'*Irbaḍ*).—Like *silfaḥ*, quasi-coordinate to *jirdaḥl*. A serpent that blows but does not hurt. It has been mentioned already under serpents (*al-ḥayyāt*). *Al-'arbadah* = *ill-nature* or *evil disposition*, from which is taken رجل عَرَبِيد (a mischievous or annoying man) ;—so Ibn-Ḳutaibah and others say.

العَرِيض (al-'*Irbaḍ*) and العَرَبَائِي (al-'*Irbaḍ*).—Cows strong in the breast ;—so Ibn-Sīdah says.

العَرَس (al-'*Irs*).—A lioness. Pl. *a'rās*. Mālik b. Khuwailad al-Khan'āi says :—

"A lion strong and powerful, having near his den,
In Raḳintain (two sides of the valley), whelps and lionesses (*a'rās*)."

العَرِيْقَصَة (al-'*Uraikiṣah*).—A certain broad insect like the beetle *al-jwal*.

العُرَيْقِطَةُ (*al-'Uraikīṭah*) and العُرَيْقِطَان (*al-'Uraikīṭān*).—A certain broad insect.

العَزَّة (*al-'Azzah*).—The female young one of a gazelle; from it, it is taken as a proper name for a woman;—so al-Jawharī says.

العَيَّا (*al-'Asū*).—The female of locusts. The art. الجراد (locusts) has been already given under the letter ج.

العَاسِيس (*al-'Asā'is*).—Large hedgehogs, being so named, on account of their frequently going forwards and backwards at night.

العَاس (*al-'Assās*).—The wolf (الذئب), which has been already described under the letter ذ.

العَاسِيب (*al-'Asāhīl*).—Emaciated camels. Sing. 'us-hūl.

العِيبَار (*al-'Isbār*). Fem. 'isbārah.—A whelp (cross-bred) between a hyena and a wolf. Pl. 'asābir.

(Lawfulness or unlawfulness.) It is unlawful to eat it, because it is an offspring of an animal which is lawful and that which is unlawful to be eaten.

العِيبِير (*al-'Usbīr*).—The offspring of a dog from a she-wolf, and *al-'isbār* means the offspring of a wolf or that of a hyena from a wolf, as has been mentioned above. Al-Jawharī says under عول that al-Kumait says :—

“In the same manner that when a she-hyena is slung up by a hunter,
The wolf feeds her family.”

by which he alludes to the fact that, when a she-hyena is hunted, if she happens to have a young one from a wolf, the latter always feeds it till it grows up. This has been already mentioned in the art. أرس.

العَمَلَق (*al-'Aslak*).—Any bold beast of prey. It also means the male ostrich. Some say that it means the fox;—so Ibn-Sidah says.

العَسَنِيَّة (al-'Asannāḡ).—Like 'amallas. This word also means the male ostrich (al-ḡalīm), which has been already given under the letter ط.

العَشْرَاءُ (al-'Usharā').—A she-camel that has gone ten months from the day that she was covered by a stallion and has ceased to be a makhāḡ. She retains this name till she brings forth and also after that time. Dual 'usharāwān. Pl. 'ishār. There are no words (in the language) of the measure نَعْمَةٌ that have their plural of the measure نَعَال but 'usharā', pl. 'ishār, and nufasā', pl. nifās.

(Information.) The Shaikh Abū-'Abd-Allāh b. an-Nu'mān says in *Kitāb al-Mustagḡhīn bi-khayr al-anām*, in the tradition regarding the plaintive cry of the trunk of the date-palm, before (to) which the Prophet used to address his sermon (exhortation), (that it was like) the continuous yearning cry of al-'ishār (she-camels). This tradition is related by many of the Companions of the Prophet, among whom may be mentioned Jābir b. 'Abd-Allāh, Ibn-'Umar, from whose version al-Bukhārī has extracted it, Anas b. Mālik, 'Abd-Allāh b. 'Abbās, Sahl b. Sa'd as-Sā'idi, Abū-Sa'id al-Khudri, Barīdah, Umm-Salamah, and al-Muḡḡalib b. Abī-Wadā'ah. Jābir says in his version (tradition) that the trunk of the palm having cried a plaintive cry like a child (boy), the Prophet embraced it. It is also said in his version, "We heard from that trunk a cry like that of 'ishār (she-camels)." In the version given by Ibn-'Umar it is said, "When the pulpit was first adopted, the Prophet removed to it, upon which the trunk cried a yearning cry, whereupon he went to it and rubbed it with his hand." In some of the versions, it is said (that the Prophet said), "By him in whose hand my soul is, had I not touched it, it would have continued doing so till the Day of Resurrection," out of grief on account of the Apostle of God (parting from it). Whenever al-Ḥasan used to relate this tradition, he used to cry and say, "O servants of God, even the wood yearned out of a longing for the Prophet, on account of his dignity, whilst you are more entitled to long for a meeting with him." Ṣāliḡ (a follower of) ash-Shāfi'i has put this occurrence in verse :—

"The date-palm trunk yearned for him out of a great desire and fondness for him,
 And produced repeatedly a sound like that of pregnant camels ;
 He therefore hastened to embrace it, upon which it became silent immediately ;
 Every man in his time has what he is accustomed to."

The yearning of the date-palm trunk for him and the salutation of the stone¹ to him were miracles not proved to have been performed for any of the prophets but him.

العَصَارَى (*al-'Usārà*).—A certain species of locusts of a black colour resembling the beetles *al-khanūjis*.

(Lawfulness or unlawfulness.) It is lawful to eat them. Abū-'Āsim al-'Abbādī relates regarding Abū-'Fāhir Az-Ziyādī as having said, "We used to consider them unlawful and give decisions accordingly, until the Ustādh Abū'l-Ḥasan al-Māsarjisī came to us and said that they were lawful, upon which we sent a bag of them to the desert and asked the Badawis regarding them ; they replied, 'These are the blessed locusts.' The statement of the Arabs in the matter was therefore accepted."

العَصْفُور (*al-'Usfūr*).²—[The sparrow or any passerine bird.] Ibn-Rashīk spells it in *Kitāb al-Ġarā'ib wa'sh-Shuḥūd* as 'asfūr. Fem. 'usfūrah. A poet says :—

"Like a hen-sparrow in the hand of an infant which gives to it to drink,
 Out of the fountains of death, whilst the infant amuses itself and plays."

Its sobriquets are *abū's-sa'w*, *abū-muḥriz*, *abū-muzāḥim*, and *abū-ya'kūb*.

Ḥamzah says that it is called 'usfūr, because it was disobedient (*عمى*) and fled (*فر*). There are several species of it, one of which is in the habit of prolonging its voice with a quavering and is pleased with its own voice and beauty ; it will be described hereafter. 'Usfūr

¹ تَلِيمِ الحجر عابده. This is in allusion to a particular stone that used to salute the Prophet before his assumption of the prophetic office, supposed by some to be the Black Stone and by others to be a stone in the street now known as the street of the Stone (*زقاق الحجر*) in Makkah. ² *Passer domesticus*. It is called in 'Oman *safūr*.

as-sarrār (the chirping sparrow) is the species which when called answers (the call), the descriptive epithet being derived from *as-sarīr*¹ (chirping). *Uşfür al-Jannah* (the passerine bird of Paradise) is the swallow. Both of these birds have been already described under their proper letters. As to *al-'uşfür al-lūrī* and *al-buyūtī* (the domestic sparrow), there is a diversity in its nature, which consists in its partaking both of the nature of the animals of prey, for it eats meat and does not feed its young ones with its bill, and that of *al-bahālim*, for it possesses neither a claw nor the beak of a rapacious bird. When it alights on a branch, it puts forth three of its toes and keeps back the hindmost one, whilst all other kinds of birds advance two of their toes and keep back two of them. It eats grain and leaves, and its male is distinguished by a black beard, which it possesses in the same way that a man, a ram-goat, and a cock do. Of all the birds on the earth, whether of prey or others, there is none more affectionate to, and fonder of, its young one than the sparrow, a proof of which is found in its placing its young ones and making its nest, in inhabited places under roofs, out of fear of the birds of prey. When a city is deserted by its people, sparrows also leave it, returning to it when the people return. The sparrow does not know how to walk, but it hops about. It is much given to treading the female, sometimes as many as a hundred times in an hour, on which account its life is short, for it mostly does not live more than a year. Its young one is so much accustomed to fly (a long distance), that when called, it responds to the call. Al-Jāhid states, "I have heard that it has returned from the distance of a league."

Another of its species is *'uşfür ash-shawok* (the sparrow of the thorns), whose general place of resort is a thorn-hedge or enclosure. Aristotle asserts that there exists enmity between it and the ass, because if an ass has a galled back, it scratches it among the thorns to which this sparrow resorts and thus kills it, and sometimes if the ass brays, its young ones or its eggs fall down from the nest; for this reason, whenever this sparrow sees an ass, it flaps its wings over the ass's head and eyes and worries it with its flying about and noise.

¹ This word is given as *الصبرورة*, which is evidently a mistranscription.

Another species of passerine birds is *al-kubbarah* (the lark), which will be described hereafter under the letter ق. The other species are *hassân*, which has been already described under the letter ح, *al-bulbul* (the bulbul), *as-sa'w*, *al-hummarah*, *al-'andalîb* (the nightingale), *al-mukâkî*, *as-sâjir*, *at-tunawwî* (the bottle-nested sparrow), *al-was'*, *al-barâkîsh*, and *al-kuba'ah*, which are all described in their proper places.

It is related in *al-Adhkiyâ'* by Ibn-ul-Jawzî that a man shot at a sparrow, but failed to hit it, when another man said to him, "You have acted well," upon which the first man became angry and asked him, "Do you mean to ridicule me?" He replied, "No, but I meant that you acted well towards the sparrow when you did not hit it."

I have seen in one of the marginal notes (التعليق) that *al-Mutawakkil* once shot at a sparrow and did not succeed in hitting it, upon which it flew away. Ibn-Ḥamdân thereupon said to him, "Well done!" *Al-Mutawakkil* asked him, "How have I done well?" upon which he replied, "Because you acted well towards the sparrow."

It is related regarding *al-Junaid* as having said, "Muḥammad b. Wahb has informed me regarding one of his friends that he went to the pilgrimage with *Ayyûb al-Jammâl* (the camel-man), and that he related, 'When we entered the desert and went from one station to another, a sparrow kept hovering over us, upon which *Ayyûb* raised his head towards it and said, "Thou hast come to me here!" Then taking a piece of bread, he crumbled it in the palm of his hand, whereupon the sparrow alighted on his hand and sitting on it ate it; he then poured out some water for it which it drank, and he then said to it, "Now depart," upon which the sparrow flew away. When the next day came, the sparrow returned, and *Ayyûb* repeated his action as on the previous day. This thing continued to happen every day till the end of the journey. *Ayyûb* then said to me (to his companion), "Do you know the case of this sparrow?" I (he) replied, "No," upon which *Ayyûb* said, "It used to come to my house every day, and I used to act towards it in the manner you have seen me doing; when we came forth on the journey, it followed

us, desiring us to act towards it in the manner I used to do at home." " "

Al-Baihaḳī and Ibn-‘Asākir relate, tracing their authority to Abū-Mālik, who said, “Solomon the son of David happened to pass by a cock-sparrow which was going round about a hen-sparrow, upon which he asked his companions, ‘Do you know what the cock-sparrow is saying?’ They said, ‘O prophet of God, what is he saying?’ Solomon said, ‘He is demanding her in marriage and saying to her, “Marry me, and I shall locate thee in whichever palace in Damascus thou wishest.” He knows that the palaces in Damascus are built of stones, and that he would not be able to locate her in any of them, but every demander in marriage is a liar.”” There will be another narrative like this related under the letter ف in the art. الفاختة. Solomon used to know what the birds addressed one to another, in their speech, and used to interpret to men their intentions and wishes, as has been already mentioned under the letter ط in the art. الطيطرى. God has said as having been said by Solomon, “O ye folk! we have been taught the speech of birds.”¹ He likewise knew the speech of other animals beside them, and in fact of all the created beings.

(Information.) Muslim relates regarding ‘Ā’ishah as having said, when a child out of the Helpers both of whose parents were Muslims died, “It is blessed and happy,—a sparrow out of the sparrows of Paradise!” The Prophet said the following or other words (to that effect), “God has created for Paradise (some) people, whom He created for it while yet they were in the loins of their fathers, and He has created for the Hell-fire (some) people, whom He created for it while yet they were in the loins of their fathers.” Some people, however, find fault with this tradition as being the version given by Ṭalhah b. Yaḥyā, he being the (only) one who has said it; but the correct thing is that it is authentic; it is given in the *Ṣaḥīḥ* of Muslim. But the Prophet has prohibited us to be in a hurry to decide, or he said that before he had knowledge of the fact that the infants of Muslims are in Paradise;—so some people

¹ Al-Ḳur’ān XXVII-16.

say, but it cannot be true, because the chapter of the Mount (الطور) was a Makkan one and shows what the belief then was, or 'Ā'ishah decided by the faith of the parents, and it may be possible for the parents to be hypocrites, in which case the child would of course be the child of (two) unbelievers.

Ibn-Ḳānī relates in the biography of ash-Sharīd b. Suwaid ath-Thaḳafī that the Prophet said, "Whoever kills a sparrow unnecessarily, will find it on the Day of Judgment complaining to God against him and saying, 'Your servant killed me unnecessarily for no use.'" It is said that there is another tradition, namely, that one of the Benchers (اهل الصفة) having become a martyr in the cause of religion, his mother said to him, "I congratulate you, a sparrow out of the sparrows of Paradise; you have abandoned friends and fled to the Prophet of God and have (now) been killed in the cause of God," upon which the Prophet asked her, "What has given you that information? Perchance he used to say things which did not profit him and to prevent (being done) that which did not injure him."

Al-Baihaḳī relates in *ash-Shi'b* regarding Mālik b. Dinār as having said, "The reciters of the Ḳur'ān of this age are like a man who set up a trap, and a sparrow coming there alighted on it; it then addressed the trap saying, 'Why do I see thee hidden in the dust?' The trap replied, 'For humiliating myself.' The sparrow asked, 'Why art thou bent?' The trap replied, 'Owing to the long time devoted by me to the worship of God.' The sparrow asked, 'What is this grain in thy mouth?' The trap replied, 'I have made it a preparation for those who have been fasting.' When the sparrow advanced to take the grain, the trap fell on its neck and strangled it, upon which the sparrow said, 'If the servants (of God) strangle in the manner of thy strangling, there is surely no good in them to-day.'"

It is related also in the same book, on the authority of al-Ḥasan, that Luḳmān said to his son, "O my son, I have lifted stones and iron and all kinds of heavy things, but have not found anything heavier than a bad neighbour; and I have tasted all kinds of bitter things, but have not found anything bitterer than poverty. O my

son, do not send an ignorant messenger ; if you cannot find a wise one, be yourself your own messenger. O my son, beware of falsehood, for it is eagerly desired like the flesh of the sparrow, but is sure in a short time to cause its utterer to be hated. O my son, go to funerals, but do not go to a wedding, for funerals will remind you of the future world, whilst a wedding will make you desirous of this world. O my son, eat not to over-satiation, for your throwing the superfluous food to a dog would be better for you than your eating it. O my son, become neither sweet, (in which case) you will be swallowed up, nor bitter, (in which case) you will be thrown away (out of the mouth).” I have seen it related, in one of the collections (of narratives), on the authority of al-Ḥasan, that Luḡmân said to his son, “O my son, know that none will come to you (tread your carpet) but he who has need of you or he who is afraid of you. As to the latter, ask him to sit near you and appear cheerful before him, but beware of defaming or accusing him when his back is turned, and as to the one who is in need of you, be courteous to him with a sincere heart and commence to give him before he asks, for if you necessitate him to ask you for what he wants, you will take away from his modesty (the elevated part of his cheek) double of what you will give him, (on account of the shame attendant on asking). The following lines are recited in respect of this thing:—

‘If you give me on my asking with my mouth (face),
Truly, you give me, but take from me as well.’

O my son, be humble towards those who are near and distant to you (in relationship), hold back your ignorance from both the generous and the ignoble, visit your relations, and let your brethren be such as will not find fault with you nor you with them, when you part from them or they from you.”

This reminds me of what one of my shaikhs has related, namely, that Alexander once sent a messenger to one of the Eastern kings with a message. The messenger then returned with a return message which created a suspicion in Alexander’s mind regarding one of the letters in it. He therefore said to the messenger, “Woe betide you ! Verily, kings have nothing to fear, unless their confidential friends swerve ; you have come to me with a message which is quite

correct as regards the words and plainness of expression ; but there is a letter wanting in it. Are you sure about it or is there any doubt ?" The messenger replied, "I am certain." Thereupon Alexander ordered the words of the message to be written down, letter by letter, and to be taken to the king by another messenger, so that it might be read out and translated to him. When he read out the letter and came to that letter, the king rejected it and said to the translator, "Place your finger (hand) on that letter," and ordered him to scratch it out, which he did. The king then wrote to Alexander, "The head of a kingdom is the right understanding of its king, and the head of a king is the truthful tongue of his messenger, because he (the messenger) speaks (a thing) as coming from him (the king's tongue) and carries (what he hears) to his (the king's) ear. I have now cut off what was not a part of my words, since I have no power of cutting off the tongue of your messenger." When the messenger came with it to Alexander, he called the first messenger and asked him, "What led you to introduce an extra letter, by which you desired to cause a rupture between two kings ?" The messenger replied that it was due to a shortcoming in his judgment of the person to whom he was sent. Alexander then said, "You have not exerted yourself but for yourself ; certainly not for us. When you lost what you had hoped for, you tried to have your revenge on high and dangerous persons." Alexander then ordered his tongue to be cut off, upon which he retired backwards.

Yahyà b. Khàlid b. Barmak has said, "There are three things which indicate the wisdom of men,—a present, a messenger, and a letter." Abù'l-Aswad ad-Du'ali, having heard a man recite :—

"If you have need of anything,
Send a clever messenger, but give him no instructions."

said, "The composer of these lines has expressed this badly. Does a messenger have knowledge of the invisible ? If he gives him no instructions, how is he to know what there is in his mind ? Why did he not say thus ? :—

"If you send a messenger on any business,
Make him thoroughly understand it and send him well-trained,
And omit no instructions to him,

Ever so clever or wise he may be;
 If you do not follow (this advice), blame him not
 For his not knowing an invisible secret.”

[The author here gives from the History of Ibn-Kh. and other histories, the reason mentioned by az-Zamakhsharī for losing one of his feet.]¹

In *al-Ḥilyah* by the Ḥāfiḍ Abū-Nu‘aim, it is related in the biography of Zain-al-‘Ābidin that Abū-Ḥamzah ath-Thamālī² said, “I was (once) with ‘Alī b. al-Ḥusain, and sparrows were flying round him and making a noise. He asked, ‘O Abū-Ḥamzah, do you know what these sparrows are saying?’ I replied, ‘No,’ upon which he said, ‘They are declaring the sanctity of God and asking for their food for the day.’”

It is related in the two *Ṣaḥīḥs*, the *Sunan* of an-Nasā‘ī, and the *Jāmi‘* of at-Tirmidhi, out of a tradition of Ibn-‘Abbās, on the authority of Ubayy b. Ka‘b and Abū-Hurairah, that the Prophet said, “Moses, having risen to preach to the Beni-Isrā‘īl, was asked, ‘Who is the most learned man?’ He replied, ‘I am the most learned man,’ upon which God reprimanded him for that, as no knowledge had (yet) reached him, and informed him by inspiration, ‘At the confluence of the two seas there is a servant out of my servants, who knows more than you.’” In another version, it is said that Moses, having been asked, “Do you know of any person being more learned than yourself?” replied, “No,” upon which God informed him by inspiration, “Yes, our servant al-Khidr.” Moses then asked him, “O Lord, how is he to be found?” and God said, “Carry a fish in your basket, and when you lose it, you will know that he is there.” Moses thereupon started with his servant Yūsha‘ b. Nūn, carrying a fish in a basket, and proceeded, until they reached a rock, when they laid down their heads and went to sleep, upon which the fish slipped out of the basket, “and it took its way in the sea with a free course.”³ Moses and his servant were surprised, but they proceeded the remainder of that night and day until the morning, when Moses said to his servant, “‘Bring us our dinners, for we have met with toil from this

¹ De Slane’s T. of Ibn-Kh.’s B. D. Vol. III, p. 323. ² In one of the copies this is given as al-Yamānī. ³ Al-Ḥur‘ān XVIII-60.

journey of ours ;' ”¹ whilst Moses had not felt any fatigue until he had passed the place he was ordered to go to. His servant said, “ ‘What thinkest thou? When we resorted to the rock, then, verily, I forgot the fish.’ ”² Moses said, “ ‘This is what we were searching for.’ So they turned back upon their footsteps, following them up.”³ When they reached the rock, they found a man covered with a cloak or who had covered himself with his cloak. Moses thereupon saluted him. But it is said in another version that he was following up the track of the fish in the sea. Al-Khiḍr then said, “Salutation to you,”⁴ upon which Moses said, “I am Moses,” and al-Khiḍr asked, “The Moses of the Beni-Isrā’īl?” Moses replied, “Yes.” “Said Moses to him, ‘Shall I follow thee, so that thou mayest teach me, from what thou hast been taught, the right way?’ said he, ‘Verily, thou canst never have patience with me.’ ”⁵ “O Moses, I possess the knowledge out of the knowledge of God which He has taught me and which thou knowest not, and thou possessest the knowledge which God has taught thee and which I do not know.” “He (Moses) said, ‘Thou wilt find me, if God will, patient; nor will I rebel against thy bidding.’ ”⁶ They two then proceeded, walking on the sea-beach, and having sighted a vessel, they spoke to the people in it and asked them to carry them. The people of the vessel knew al-Khiḍr and therefore took them both (on board) free of any fare. A sparrow then came there and alighting on the edge of the vessel sucked up one or two mouthfuls of water from the sea with its bill. Al-Khiḍr therefore said, “O Moses, my knowledge and thy knowledge are as short of the knowledge of God as a mouthful of this sparrow (is short of the quantity of water in the sea).” In another version it is said, “My knowledge and thy knowledge are like what this sparrow has reduced from (the quantity of water in) this sea.” Then al-Khiḍr went purposely to one of the planks of the vessel and pulled it out, upon which Moses said to him, “The people of the vessel have taken us free of fare, and thou hast intentionally made a hole in it, in order to drown its people.” “Said he,

¹ Al-Ḥur’ān XVIII-61. ² Idem XVIII-62. ³ Idem XVIII-63.

⁴ انى بارضك السلام • Al-Ḥur’ān XVIII-65—66. ⁵ Idem XVIII-68.

'Did I not tell thee, verily, thou canst never have patience with me?' Said he, 'Rebuke me not for forgetting, and impose not on me a difficult command.'" ¹ This first thing occurred through Moses forgetting. So they set out until they met a boy playing with other boys, upon which al-Khiḍr seized the boy with the topmost part of his head and pulled out his head with his hand. Moses thereupon said to him, "'Hast thou killed a pure person without (his killing) a person? thou hast produced an unheard-of thing.' Said he, 'Did I not tell thee, verily, thou canst not have patience with me?'" ² Ibn-'Uyainah says that this thing confirmed (what al-Khiḍr had said). "So they set out until when they came to the people of a city; and they asked the people thereof for food; but they refused to entertain them. And they found therein a wall which wanted to fall to pieces, and he set it upright. Said (Moses), 'Hadst thou pleased thou mightst certainly have had a hire for this.' Said he, 'This is the parting between me and thee. I will give thee the interpretation of that with which thou couldst not have patience.'" ³ The Prophet said, "May God have mercy on my brother Moses! We should have liked him to have had patience, so that God would have given us further information of them two." In another version it is said, "Had Moses patience, God would have informed us of their affair." It is related on the authority of Sa'īd b. Jubair, who said, "I said to Ibn-'Abbās that Nawfā al-Bakālī asserted that this Moses was not the Moses of the Beni-Isrā'il, but that he was another Moses, upon which he replied, 'He lies, an enemy of God. Ubayy b. Ka'b has related to me this tradition as well as the whole narrative of Moses and al-Khiḍr. He said, "A sparrow then came there and alighting on the edge of the vessel sucked up a mouthful of water from the sea, upon which al-Khiḍr said to him, 'My knowledge and thy knowledge have not reduced anything out of the knowledge of God but like what this sparrow has reduced (the quantity of water) from this sea.'"" The learned say that the meaning of the word *نقص* here is not what is apparent, but the meaning is that, "My knowledge and thy knowledge, when compared with the knowledge

¹ Al-Ḥur'ān XVIII-71—72.

² Idem XVIII-73—74.

³ Idem

XVIII-76—77.

of God, are like the comparison of what this sparrow has reduced from this sea (with the sea itself)." I (the author) say that this is near being intelligible, or in other words, the knowledge of these two, in comparison (with the knowledge of God), was slight and trifling.

(Lawfulness or unlawfulness). It is lawful to eat it. 'Abd-Allāh b. 'Umar has said that the Prophet said, "Whoever out of men kills a sparrow or any other bird larger than it without satisfying its right, will be asked by God regarding it." On the Prophet having been asked, "O Apostle of God, what is its right?" he replied, "That he should slaughter it and eat it and not (simply) cut its head and throw it away." An-Nasā'î has related it.

Al-Hâkim relates, on the authority of Khâlid b. Ma'dân, who had it from Abû-'Ubaidah b. al-Jarrâh, who said that the Prophet said, "The heart of man is like the sparrow, changing seven times in a day." Out of the orders in connection with the lawfulness or unlawfulness of sparrows, it may be mentioned that, notwithstanding the difference in their several species, they are to be considered as one species in the matter of profit (الربح);¹ the ducks are to be considered as one species, the crane as one species, the bustard as one species, the goose as one species, the domestic fowl as one species, and the pigeon (الحمام), which has been already treated of under its proper letter, as one species.

Among other orders in connection with its lawfulness or unlawfulness, it may be mentioned that truly it is not lawful to set it at liberty, but some say that it is lawful to do so, on account of what the Hâfiq Abû-Nu'aim has related regarding Abû'd-Dardâ', namely, that he used to buy sparrows from boys and let them loose. Ibn-aş-Şalâh says that as regards such as are obtained by chasing, there is a difference of opinion. As to setting tame birds or beasts at liberty, it was one of the things done in connection with *sawâ'ib* or vows in the Time of Ignorance, and that is now absolutely cancelled.* The Shaikh Abû-Ishâk ash-Shîrâzi says in *Kitâb 'Uyûn al-masâ'il* that the mute (dung) of sparrows is an unexcusable thing, but it is well-known that there is the same difference of opinion about it as there is about the urine of animals the flesh of which is eaten.

¹ This is in allusion to the order that it is not allowable to give a profit for a thing in a thing of the same kind. * Al-Kur'ân V-102.

(Proverbs.) "Less intelligent than a sparrow." Ḥussān says: —
 "There is no harm in a people on account of their tall statures and
 large size,
 With bodies of mules and the intelligence of sparrows."

Ḳa'nab says:—

"If they hear a scandal, they fly with it joyfully from me,
 But what good they hear, they bury;
 They are like sparrows in understanding and strength;
 If they are weighed with the lightest feathers, they will be found want-
 ing in weight."

"The sparrows of his belly are crying," used when one is hungry. Al-Asma'ī states that *al-'usāfir* here means the *intestines*. Al-Jawharī states that *al-maṣīr* is intestine and is of the measure *فعليل*, its plural being *al-muṣrān* like *raqīf*, pl. *raqfān*, and *al-maṣārīn* being the plural of the plural. It is thus copied in *al-Muḥkam*, on the authority of Sibawaih; it is so named on account of the passage of food into it. "More given to treading the female than a sparrow."

(Properties.) The flesh of sparrows is hot and dry and tougher than that of the domestic fowl. The best are fat ones and those caught in winter. The eating of their flesh increases the seminal fluid and sexual power, but it is injurious to persons originally of a moist constitution; its injurious effect may, however, be avoided by the use of almond oil. It produces the yellow humour or bile and suits, as regards age, the very old, as regards constitution, those that have a cold temperament, and as regards season, the season of winter. Al-Mukhtār b. 'Abdūn states that the eating of the flesh of sparrows is to be disapproved, because, if even a little part of their bones precedes any other portion in eating, it produces fat in the gullet and intestines. If an omelet be made of young sparrows with eggs and onions, and eaten, it will increase the sexual power, and whilst soups made of young sparrows increase the secretion of humours, their flesh binds them, especially if the sparrows are excessively lean. The most harmful of sparrows are those which are fattened in houses. Another authority states that, if the brain of a sparrow be taken and added to rue-water and a little honey and then drunk on an empty stomach, it will prove beneficial in piles. If the dung of sparrows be mixed with the mucus of the teeth and then painted over

warts, it will remove (pull out) them, which is a tried remedy. If the brain of a sparrow be taken and melted with the oil of sesame and given to drink to a person who is fond of drinking date-wine, he will hate it, which is a tried wonder. If the variety of the sparrow called *'usjūr ash-shawk* be eaten roasted and salted, it will dissolve stone in the bladder and kidneys. Mahrārīsh states that, if a sparrow be slaughtered and its blood dropped on the flour of lentils, which is then made into boluses (bullets) and dried, they will excite the venereal desire, and if one of these boluses be taken and mixed with olive oil and the mixture be applied locally, the person using it not treading the ground, it will have a highly aphrodisiac effect on him.

(Useful information.) Ash-Shāfi' states that there are four things which increase the sexual power, namely, the eating of sparrows, the eating of the larger variety of myrobalan (الاطريفل الاكبر), the eating of pistachio nuts, and the eating of walnuts; there are four things which increase intellect, namely, the avoidance of excess in speaking, the use of a tooth-stick (for cleaning the teeth), the company of pious men, and action accompanied with knowledge; there are four things which strengthen the body, namely, the eating of flesh-meat, the smelling of scent, bathing several times without previous sexual intercourse, and the wearing of linen clothes; and there are four things which weaken the body and render it susceptible to disease, namely, excessive sexual intercourse, excessive anxiety, excessive drinking of water on an empty stomach, and an excessive use of acid things.

(Further information.) He who is given to excessive sexual indulgence and makes a habit of it, suffers from itching of the body and weakness of the body and sight, loses pleasure in sexual intercourse, and soon becomes old; he who puts off voiding urine or defecating when required by nature to do so, suffers from weakness of the bladder, roughness of the skin, a burning sensation in micturition, gravel, stone, and weakness of the sight; he who rubs bran and salt to his feet, becomes sharp in his sight and is cured of his weakness; and he who spits in his urine and does so continually is safe from pain in the loins;—so al-Kāzwinī says, copying it from Hippocrates; he adds that he has tested and tried it.

(Interpretation of it in a dream.) A sparrow in a dream indicates a story-teller, one given to amusement and the telling of stories causing people to laugh. Some say that it indicates a male child. If one dreams of slaughtering a sparrow and has a son ill at the time, it is to be feared that he will die. Sometimes it indicates a stout old man possessing much wealth, ingenious in the management of his affairs, perfect in his authority, and prudent; and sometimes it indicates a beautiful and benevolent or affectionate woman. The cry of sparrows indicates good words or a lesson in science. A large number of sparrows is indicative of wealth for the person who possesses them in his dream. Sparrows may (also) be interpreted to mean children and boys. The following are some of the interpreted dreams:—A man came to Ibn-Sirīn and said to him, "I have dreamt as if I took sparrows and broke their wings and placed them in the skirt of my shirt." Ibn-Sirīn asked him, "Do you teach the Book of God?" and he replied, "Yes," upon which Ibn-Sirīn said to him, "Fear God as regards the children of Muslims." A man once came to him and said, "I have dreamt as if there were a sparrow in my hand and I was thinking of slaughtering it, when it said to me 'It is not lawful for you to eat me.'" Ibn-Sirīn said to him, "You are a man that takes alms, when you are not worthy of them." The man asked him, "Do you say that to me?" and Ibn-Sirīn replied, "Yes, and if you wish I shall tell you how many dirhams they are." The man asked him, "How many?" and Ibn-Sirīn replied, "Six dirhams," upon which the man said, "Here they are in my hand. I am penitent now and will never take alms again." Ibn-Sirīn was asked, "Whence did you deduce that?" and he replied, "The sparrow speaks the truth in a dream, and it has six members of the body; now by its saying, 'It is not lawful for you to eat me,' I knew that he takes what he is not worthy of." Here is a dream interpreted by Ja'far as-Sādiq. A man came to him and said to him, "I have dreamt as if there were a sparrow in my hand," upon which Ja'far said, "You will get ten dinārs." The man passed on, and there fell into his hand (only) nine dinārs; he therefore returned to Ja'far and informed him of what had happened. Ja'far said, "Relate to me your dream again," and the man said, "I dreamt as if there were a sparrow in my hand, and I turned it over, but did not see any

tail to it." Ja'far said, "If it had a tail, the *dinârs* would have been ten."

العَصَل (*al-'Uḍal*).—The field-rat or mouse (*al-juradh*), which has been already described under the letter ج. Pl. *al-'iḍlân*.

العِرْقُوط (*al-'Irfūt*).—A certain small animal that has no good in it. The Arabs state that it never makes water without raising its hind leg, so as to make water in the direction of the *Kiblah* (*Makkah*), and that serpents eat it.

العُرَيْقِطَة (*al-'Uraiḳiṭah*).—A certain broad insect. It is the same as *al-'uraiḳiṭân*;—so al-Jawharî says.

العَضَمَة (*al-'Aḍmajah*).—A bitch-fox. The subject of the fox has been already treated of under the letter ث in the first part (volume) of the book.

العَضْرُوط (*al-'Aḍrajūt*).—The male of the lizard *al-'aḍā'ah*. The dim. of it is '*uḍairif*' and '*uḍairif*';—so al-Jawharî says.

(Information.) Ibn-'Atīyah says in regard to the commentary on the words of God, "We said, 'O fire! be thou cool and a safety for Abraham!'"¹ that it is related that the crow carried wood to the fire (lighted) for Abraham, and that the lizard *al-wazagah* (gecko) blew on the fire to make it burn, and so also the mule; and it is related that the swallow, the frog, and *al-'aḍrajūt* carried water to extinguish it. God therefore caused these to be in the state of protection and those to be subject to misfortunes and injury.

One of the shaikhs has informed me that for all kinds of fevers the words, "We said, 'O fire! be thou cool and a safety, safety, safety!'" may be written on three pieces of paper, and the person suffering from fever may drink the washings of one of them every day before breakfast or when the fever attacks him, in which case it will disappear by the order of God. It is a tried and wonderful remedy. It will be presently mentioned that the lizard *al-'aḍā'ah* is the same as *as-sihlīyah*; it is auspicious.

¹ Al-Ḳur'ân XXI-69.

العطار (*al-'Attār?*).—Al-Ḳazwīnī states in *al-Ashkāl* that it is one of the testaceous animals, and that it is found in India in stagnant waters and also in the land of Bābil (Babylon). It is a wonderful animal; it possesses a testaceous house, out of which it comes forth, and has a head, two ears, two eyes, and a mouth. When it enters its house, men take it to be (only) a shell, and when it comes out of it, it crawls on the ground and drags its house with it. When the earth is dried up in summer, it becomes contracted and compact. Its smell is sweet and pleasant.

Among its propertiēs, it may be mentioned that fumigation with it is beneficial in epilepsy; if it be burnt, its ashes clean and brighten the teeth, and if it be placed on a burn caused by fire and left there until the wound is dried, it will undoubtedly have a beneficial effect on the wound.

العَطَاة (*al-'Aṭāṭ*).—The lion. The author of *al-Kāmil* spells it in the commentary on al-Ḥajjāj's address to the people of al-Kūfah as *al-'uṭāṭ*. Some say that *al-'aṭāṭ* (with a *fathah*) is a certain species of birds.

العِطْرَف (*al-'Iṭraf*).—A large viper. The art. الأفعى (the viper) has been already given under the letter ¹.

العِطْرَاءَة (*al-'Aṭā'ah*).¹—A certain reptile larger than *al-wazagah* (the gecko). It is called also *aḍāyah* in the sing. . Pls. *aṭā'* and *aḍāyā*. 'Abd-ar-Raḥmān b. 'Awf says:—

“Like the cat seeking the lizards *'aḍiyā*.”

Al-Azhari says that it is a sleek little reptile much given to running and going to and fro, and resembling the lizard *samm abraṣ*, but it is handsomer than it and non-malignant. It is named *shahmat al-ard* and *shahmat ar-ramal*. There are several varieties of it, white, red, yellow, and green, all of them having black spots on them; their colours depend on their places of habitation, for some of them live in sand and some of them near water and grass. Some of them are quite tame with men. They remain in their holes for four months without tasting any food. As a part of its nature, it may be men-

¹ Called in 'Omān *insilān* and in Egypt *sūḥāyah*—*Chalcides ocellatus*.

tioned that it is fond of the sun in order to become sturdy and strong (by basking) in it.

It is mentioned among the idle and fictitious stories of the Arabs that when poisons were distributed among animals, the lizard *al-'aḡā'ah* was prevented from being present at the time of their distribution, until all the poison was finished and every animal had taken its share according to its order of precedence (in arriving), so that none remained behind for its lot; it is its nature therefore to walk fast and then to wait, which, the Arabs say, it does when it remembers, and is sorry for, its having lost its share of poison.

This lizard is called in Egypt *as-sihlīyah*, which is unlawful to eat and which has been already described under the letter س.

(Properties.) If its right fore-limb and its left hind-limb tied in a rug are hung on the person of a man, it will have a highly aphrodisiacal effect on him. If they are tied in a black rug and hung on the person of one who is suffering from quartan fever, he will be cured of it. If its heart be hung on the person of a woman, it will prevent her from conceiving while it is there. If it (this lizard) be cooked with the clarified butter of the cow till it is dissolved and then rubbed over one who is stung by a poisonous animal, it will cure him. If it be placed in a bottle which is then filled with olive oil and placed in the sun till the lizard is dissolved, that oil becomes a deadly poison.

In a dream it indicates hypocrisy and the thwarting of secret intentions or designs.

العَفْرُ (al-'Ufr?).¹—The young of a mountain-goat. It is said in a proverb, "More addicted to climbing a hill than an 'ufr?' (a young mountain-goat)." *Al-'ifr* = a boar (the male of the hog). *Al-'ifr* also means a wicked or malignant man; fem. *'ifrah*. One says عَفْرِيَّةٌ نَفْرِيَّةٌ in the same way that one says عَفْرِيَّةٌ نَفْرِيَّةٌ (wicked or malignant).

العَفْرِيَّةُ (al-'Ifriṭi).—The most powerful and insolent of the demons, the letter ت in it being an additional or servile letter. God has said, "Said a demon of the genii, 'I will bring thee it.'" *

¹ Lane and Freytag give this word as *al-gufr*, which is evidently the correct form. * Al-Kur'ān XXVII-39.

Abū-Rajā' al-'Uṭaridī and 'Īsā ath-Thaḳaffī read (the word عَفْرِيت in it as) عَفْرِيد, and the same thing is related regarding Abū-Bakr aṣ-Ṣiddīq, whilst a party (of authorities) read it as عَفْرِ, All these forms are dialectical varieties. Wahb states that the name of this particular 'ifrit' was Kawdhā, but some say that it was Dhakwān, and Ibn-'Abbās states that it was Ṣaḥr al-jinnī.

There is a difference of opinion regarding the reason of Solomon sending for the throne of Bilḳis. Kaṭādaḥ and others state that he did so, because he was astonished with its description when the hoopoe described it to him as being very large, and he therefore wanted to take possession of it before al-Islām could protect her and her people. The majority of authorities state that Solomon knew that it would be illegal for him to take her throne after she became a Muslim, and therefore wanted to have it before it could become illegal for him to do so by her embracing al-Islām. Ibn-Zaid says that Solomon's object in sending for it was to show her the great power which God had endowed him with and the mightiness of his dominion, in the miracle he would show in regard to her throne.

It is related that her throne was made of silver and gold set with rubies and other gems, and that it was placed in seven rooms which had seven locks on them. In *al-Kushf' wa'l-bayān* by ath-Tha'labī it is stated that her throne was a large and beautiful couch with the front part made of gold and set with rubies and green emeralds and its back part made of silver and ornamented with several kinds of gems; it had four legs, one of red ruby, another of a yellow gem (ياقوت اصفر), the third of green emerald, and the fourth of white pearls, and the panels of the couch were made of gold. It was placed by her order in the innermost (last) of the seven rooms, which were one within another, in the last of her palaces, each room having a locked door to it. Ibn-'Abbās states that the throne of Bilḳis was thirty by thirty cubits and its height was thirty cubits. Muḳātil states that it was eighty by eighty cubits. Some say that its length was eight cubits, its breadth forty cubits, and its height thirty cubits.

Ibn-'Abbās states that Solomon was of a grave disposition, and nothing was said (in his presence) unless he asked about it first. He saw one day something shining near him, and having asked as to

what it was, was told that it was the throne of Bilkis, upon which "He said, 'O ye chiefs! which of you will bring me her throne before they come to me resigned?' Said a demon of the genii, 'I will bring thee it before thou canst rise up from thy place, for I therein am strong and faithful.'"¹ Solomon used to sit in the court of judgment from morning to noon. The latter part of the above verses means, "I am strong enough to carry it and bring it, and I will not seize upon any part of it (for myself)." "He who had the knowledge of the Book said, 'I will bring it to thee before thy glance can turn.'"² Al-Bagawî and others state, and the majority of authorities are also of the same opinion, that it was 'Āsaf b. Barkhiyā who said that, and that he was truthful and knew the Most Great Name of God, in which any prayer made is sure to be answered and in which anything asked for is sure to be given. Sa'īd b. Jubair states that, "I will bring it thee before thy glance can turn," means, "before the most distant one you can see can return to you." Kāṭadah states that it means, "before a person can come to you from the greatest distance of your sight." Mnjāhid states that it means the time during which an eye can continually see and at the end of which the sight is drawn away from it. Wahb states that it means, "Extend the sight of your eyes, and before it can reach its greatest extent, I shall bring it before you." Some say that the one who had the knowledge of the Book was Aṣṭūm, and some say that he was Solomon himself. A learned man out of the Beni-Isrā'īl, whose name is said to have been Aṣṭūm and to whom God had given knowledge and understanding, said to Solomon, "I will bring it to thee before thy glance can turn," upon which Solomon said, "Bring it." The man replied, "You are a prophet and the son of a prophet, and nobody has more weight or influence with God than yourself. If you therefore pray to God for it and ask Him for it, it will come to you." Solomon thereupon said, "You have said the truth." As to the knowledge which he was given, it was the Most Great Name, in which the word implicative of the real sense is omitted. He therefore prayed in the Most Great Name of God, which is, "O Living and Self-subsistent One! O our God and God of everything! One God! There is no God but Thou!" Some say that it is, "O glorious and honoured One!" The earth thereupon split open

¹ Al-Ḥur'ān XXVII-38-39.

² Idem XXVII-40.

with the throne, which then sank into it and burst forth before Solomon;—so al-Kalbi says. Ibn-'Abbās states that God sent angels, who lifted up the throne from under the earth, furrowing the earth, which then became perforated with the throne before Solomon. Some say that it was brought in the air.

Between Solomon and the throne there was a distance of two months (journey) for one who would do the journey diligently. "And when he saw it settled down beside him,"¹ he commenced to thank God for his favour, in words in which there was a lesson for men and a means of gaining (knowledge). "Said he, 'Disguise for her her throne;'"² by which he meant to test her discerning power and to cause her increased astonishment. One party of authorities state that the genii, when they felt that Solomon might marry Bilkīs, disclosed to him stories regarding the *jinn*, for her mother was a *jinnīyah*; perhaps she might bring forth a son to whom the kingdom might be transferred, in which case they could not free themselves from submission to Solomon and after him to his son. They therefore spoke ill of her to him and acted wrongfully towards her before him, so that they might cause him to renounce her. They said, "She is neither wise nor judicious; her feet are like the hoofs of a horse," and as some say, "like the hoofs of an ass, and she has long hair on both her legs." He therefore tested her intellect by disguising the throne and acquainted himself with the state of her feet by means of the court, where she had to expose her legs. As to disguising the throne, it was done by increasing (the precious stones) in some places and decreasing (them) in other places. This is a well-known narrative given in books on the commentary of the *Qur'ān*. It is related that when she resigned herself (to God), submitted herself (to Solomon), and acknowledged her injustice to herself, he married her and restored to her her kingdom in al-Yaman. He used to visit her borne on the wind, once a month, and she gave birth to a son, whom he named David, but who died in his lifetime.

Some say that he placed, that is to say, when he caused alterations to be made in the throne, red stones in the place of green ones and green ones in the place of red ones. "And when she came, it was said, 'Was thy throne like this?' She said, 'It might be it.'"³

¹ Al-*Qur'ān* XXVII-40. ² *Idem* XXVII-41. ³ *Idem* XXVII-42.

Some say that she knew it to be hers, but gave them a dubious answer, in the same way that they had tried to confound her ;—so al-Mukâtil says. 'Ikrimah says that Bilkis was wise and did not say, "Yes," for fear of telling a lie, and did not say "No," for fear of being found fault with, but said, "It might be it (as though it were so);" from which Solomon understood her intellect to be perfect, because she neither affirmed nor denied it (to be hers). Some say that she felt confused in the matter of the throne, because, when she desired to present herself before Solomon, she called her people and said to them, "Verily, this is not a (mere) king, and we have no power to withstand him." Then she sent to Solomon saying, "I am coming with the kings of my people to see what your order is and what it is that you invite us to do in the matter of your religion." Then she gave orders in regard to her throne, which was of gold and silver set with rubies and other precious stones. She had it placed in the midst of seven rooms with seven locks, as has been already mentioned, and she appointed watchmen to guard it and said to the person whom she had appointed to succeed her, "Take care of what is before you; let not anybody approach it, nor do you show it to anybody, until I return." Then she proceeded to the presence of Solomon with twelve thousand Himyaritic kings from al-Yaman, each one having under him several thousand men. "And when she came it was said, 'Was thy throne like this?'" The state of the throne having confused her, "She said, 'It might be it.'" "It was (then) said to her, 'Enter the court,'" "Some say that the court was a palace made of glass, which was as though it were water in transparency (whiteness). Some say that it was a court inside the house, and water, in which were placed a great many aquatic animals such as fish, frogs, and others, was made to flow under it. Then Solomon's throne was placed in front of it, and the court looked to one who saw it, as though it were a tank of water. Some say that he had the court built of this description in order to look at her feet and legs without having to ask her to expose them, and others say, in order to find out the extent of her understanding, as she had done with him in the case of the slave-boys and girls,"

¹ Al-Kur'an XXVII-42. ² Idem XXVII-44. ³ See foot-note in Sale's T. of al-Kur'an on XXVII-36.

which incident has been already given under the letter *س* in the art. *السور*. Solomon then sat on his throne and called Bilqīs; when she came, "It was said to her, 'Enter the court;' and when she saw it, she reckoned it to be an abyss of water, and she uncovered her legs,"¹ to wade through it to Solomon, who looked at her and thought her as regards her legs and feet to be the handsomest of mankind, excepting for the hair on her legs. When he saw that, he turned his eyes away and called out to her saying, "'Verily it is a court paved with glass!'"² "and not water." He then asked her to accept al-Islām; and she, having seen the case of her throne and that of the court, accepted it. Some say that when she reached the court and thought it to be an abyss of water, she said to herself, "Solomon desires to drown me, whilst killing me would have been an easier thing for me to bear than this;" hence her saying, "'I have wronged myself,'"³ meaning thereby, in thought.

It is said that when Solomon wanted to marry her, he disliked the large quantity of hair he had seen on her legs, and so asked men, "What will remove it?" They replied, "A razor." But she said, "No iron is ever to touch me." He therefore disliked (the idea of) a razor and said (to them) that it might cut her legs. He next asked the genii, and they replied, "We do not know." He then asked the demons, who replied, "We shall dodge that for you, so that her legs will become like white silver." They employed the quicklime and hot bath plan, which has become known only since then and was unknown before. When Solomon married her, he loved her very much and confirmed her in her kingdom, and having ordered the genii, they built for her in the land of al-Yaman three castles, the like of which in beauty and height, people had never seen before; they were Sailhīn, Bainūn, and Ġumdān. Solomon used to visit her once a month and stay with her for three days, starting and arriving in the morning, being borne on the wind from Syria to al-Yaman and from al-Yaman to Syria. She gave birth by him to a son, whom he named David and who died in his lifetime.

Bilqīs was the daughter of Sharāḥīl of the offspring of Yārab b. Kaḥṭān. Her father was a great king and was the forty-first in

¹ Al-Ḥur'ān XXVII-44. ² Ibid. ³ Idem XXVII-45.

direct descent as a king (from Yárab), he being the last one. He was the king of the whole of al-Yaman and used to say to the neighbouring kings, "No one of you is my equal;" he therefore refused to take in marriage their daughters. He married a female out of the genii, whose name was Rayhánah bint as-Sakan, by whom he had a daughter, namely, Bilqis, who was the only child he had. This is confirmed by what is said in a tradition, namely, the Prophet's words, "One of Bilqis's parents was a *jinn*." When her father died, she was desirous of securing the kingdom for herself, and so asked her people to take the pledge of allegiance to her. A portion of the people obeyed her, but another portion rebelled against her, and elected a man as a king over them. Thus the people were divided into two parties, each party taking possession of a part of al-Yaman. Then the man who had become the king of one of the parties commenced to behave badly towards the people of his principality, so much so that he extended his hands to the women of his subjects and committed immoral acts with them; his people therefore desired to depose him, but could not do so. When Bilqis saw this state of affairs, she was seized with indignation and sent to him offering herself in marriage to him. He replied, "Nothing deterred me hitherto from asking you in marriage but fear of disappointment." She answered, "I do not want anything from you; you are (my) equal in nobility, but collect my people and demand me in marriage from them." He did accordingly, and they consulted her, upon which she said, "I accept (him)." They therefore married her to him. When she came to him in a procession and entered his bridal chamber, she gave him wine to drink till he became drunk and powerless. She then cut his head off, and going away during the night to her house ordered his head to be placed on the gate of her house. When the people saw that, they knew that the pretext of marriage was only a trick and treachery on her part. They then collected round her and elected her a queen over them. It is related in a tradition, on the authority of Abû-Bakrah, who said that, when the news of the Persians having elected a daughter of Kasrà as a queen over them reached the Prophet, he said, "No people that have handed the government over them into the hands of a woman will ever flourish;"—so al-Bukhârî has related.

(Supplementary information.) Know that physicians attribute to the hot bath with (and) lime both beneficial and injurious properties. The following are among its beneficial effects. It opens out the pores (of the skin), relieves the flabbiness of the skin, removes the wind, protects the constitution from diarrhoea and moisture, clears the body of dust and perspiration, cures itching, the itch, and fatigue, renders the body soft, helps digestion, prepares the body for receiving nourishment, renders contracted and shrivelled limbs active and brisk, causes catarrhs and rheum to become ripe, and is beneficial in quotidian fevers, hectic fever, quartan ague, and phlegmatic discharges after they have become ripe. I (the author) say (that it is capable of doing all this), if a clever physician recommends it. The following are among its injurious effects:— It facilitates flabbiness in weak limbs, depresses the body, reduces the internal heat, weakens limbs and muscles, and decreases the sexual power. The proper time for its use is after exercise and before a meal; excepting in the case of those who suffer from exhaustion and are subject to an excessive secretion of bile. Beware of entering a hot bath-room and coming out suddenly while the body is hot; the proper course is to go first into the dressing room gradually and to cover oneself with clean and fumigated clothes, and to avoid women for a whole day and night. Sexual intercourse in a hot bath is disapproved, because it gives rise to dropsy and other serious diseases. It is also disapproved for a person to drink cold water after hot and sweet food, fatigue, sexual intercourse, a hot bath, and a meal, because it is highly injurious to do so. The best hot bath-rooms are those which are old and lofty, and contain fresh (sweet) water. As to lime, it is hot and dry. Al-Ḡazzālī states in *al-Iḥyā'* that the application of lime before a hot bath is a prophylactic against leprosy, the washing of both feet with cold water in summer is a prophylactic against gout, and the voiding of urine in a hot bath in the standing posture in winter is more useful than drinking medicines. He states that the leaning of one's back against a wall of a hot bath-room is disapproved. He means that the lime should be first applied to the body before pouring water over it, and then the hot bath is to be taken; but it is necessary to use marsh-mallow before its application as a safeguard against its escharotic action, and then to wash the body

with cold water and dry it. If, however, one chooses to apply lime in the first instance, it would act as a prophylactic against leprosy, according to what al-Gazzālī and others say. A little of it ought to be taken on a finger and smelt, then the following words ought to be uttered over it, "May God grant peace to Sulaimān b. Dāwud!" which ought then to be written on the right thigh, upon which the person using it will perspire before the application of the lime; the perspiration is then to be wiped off and the lime to be rubbed over the body, which ought to be done in a hot room to hasten perspiration. After that the following preparation ought to be used:—safflower or bastard saffron, seeds of marsh-melon, and rice-flour, well-kneaded with myrtle-water, apple, and rose-water and then warmed in a vessel; it is then to be rubbed over the body mixed with honey. This has the effect of cleaning the body and acting as a prophylactic against thirty diseases, such as leprosy, leuce, alphas, pimples or pustules, vesicles, and others of a like nature. Al-Kazwīnī states that, if orpiment and the ashes of vine be mixed with lime and the mixture rubbed over the body and then the body is washed several times with the flour of barley and beans and seeds of marsh-melon, the hair (on the body) would become so weak that it is hardly likely to return. The Imām, the very learned Fakhr-ad-dīn ar-Rāzī says that, if lime be applied before orpiment, it sometimes causes freckles, but its injurious effects may be avoided by the application of rice (flour) and safflower, which in the case of persons with a hot temperament ought to be kneaded with the water of barley and rice, marsh-melon, and eggs, and in the case of persons with a cold temperament with the water of sweet marjoram or wild thyme; it is necessary to mix with lime, aloes, myrrh, and colocynth, of each a dirham in weight, as a safeguard against itching and blisters.

(Conclusion.) Mālik relates in *al-Muwatta'*, out of a tradition of Abū-Hurairah, who said that the Prophet said, "I saw one night a malignant (*'ifrit*) *jinn* travelling with me and coming in my direction with a burning torch, and every time I looked in that direction, I saw him. Gabriel thereupon said to me, 'Shall I not teach you the words which, if you utter, his torch will be extinguished and he will fall prostrate with his mouth on the ground.'" The Apostle of God replied, "Yes," upon which Gabriel said to him, "Say, 'I take

refuge with the face of God the Beneficent and with His complete words, which neither the pious nor the impious ones can transgress, from the evils which descend from the sky or which ascend to it or which are created on the earth and come forth out of it, and from the temptations of the night and day and from the accidents of the night and day, excepting such as bring good. O Merciful God!" The tradition regarding the *'ifrīt*, who came suddenly upon the Prophet with the object of diverting him from his prayer, and whom the Prophet strangled and wished to tie to one of the columns of the mosque, has been already given under the letter ج in the art. الجين.

العفور (*al-'Ifw*).—Ibn-al-Athīr says in *an-Nihāyah* that it may be spelt either with a *kasrah* or a *ḍammah*. It means a young ass, the fem. being *'ifwah*.

العقاب (*al-'Ukāb*).¹ —[The eagle.] A certain well-known bird. Pl. *a'kub*, because it is of the fem. gender and because (the measure) أَفْعَالٌ is specially the measure of the plurals of fem. nouns, thus *'andāk*, pl. *a'nuḥ*, and *dhirā'* pl. *adhru'*. The pl. of mult. is *'ikbān*; and *'aḥābīn* is the pl. of pl. A poet says:—

"Eagles (*'aḥābīn*) on the day of battle go up to the sky and come down."

Its sobriquets are *abū'l-ashyam*, *abū'l-ḥajjāj*, *abū-ḥussān*, *abū'd-dahr*, and *abū'l-haiṭham*. The sobriquets of the female are *umm-al-ḥawār*, *umm-ash-sha'w*, *umm-ḥilbah*, *umm-lawḥ*, and *umm-ul-haiṭham*. The Arabs call it *al-kāsir* (one contracting its wings in order to descend or alight), and it is (also) called *al-khudārīyah* (black) on account of its colour. It is a word of the fem. gender, but some say that it may be applied to both the male and the female, the distinction between the sexes being made known by means of the qualifying noun.

It is said in *al-Kāmil* that the eagle is the lord of birds, and that the vulture (*an-nasr*) is their superintendent. Ibn-Ḍafar says that the eagle is sharp in sight, and that on that account the Arabs say, "Sharper in sight than an eagle." The female of it is called

¹ In Palestine it is a generic name for all the smaller and larger eagles and buzzards, and is applied to *Buteo vulgaris* and *Aquila chrysaetus*. In Egypt it is applied to *Haliaeetus albicilla*.

lakwah. Al-Batālyawsi says in *ash-Sharḥ* that al-Khalil says that *al-lakwah* and *al-likwah*, spelt with both a *fathah* and a *kasrah*, mean *an eagle swift of flight*. The eagle is (also) called '*ankā*' *mugrib*, because it comes from a distant place, but it is not the same '*ankā*' as the one a description of which will be given presently. In this sense are explained the following lines of Abū'l-'Alā al-Ma'rri:—

"I see that *al-'ankā*' is too big a bird to be chased ;
Oppose him whom you can cope with in opposition,
And suspect all friends (brethren) as being bad,
And trust not any heart with a secret.
Had the constellation Gemini (or Orion) given them information about
me,
It would not have risen out of fear of being chased.
How many are the eyes that hope to see me,
But at the sight of me the light of the eyes is lost !"

The following lines are also out of a poem of his, in which he has expressed beautifully :—

"If you desire for a life (of ease), seek a middling one,
For on reaching the extreme, that which has become long becomes short ;
Full moons fill up the deficiency (in their state) when they are new
moons,
And diminution overtakes them when they are full."

The following lines in the same sense are by Ibn al-'Afif at-Tilimsānī :—

"O you with the face of the full moon, will fortune help me ?
Through my misfortune a line of hair has descended on your cheek.
Yes, he has gone to the extreme end in cruelty,
But on reaching the extreme, that which has become long becomes
short."

It has been already mentioned before that the eagle when it cries out says, "There is peace in being at a distance from men."

There are two species of it, '*ukāb*' (eagle proper) and *zummaj*. As to the eagles, there are some of a black colour, some of a peach (green) colour, some of a reddish black colour, some of a white colour, and some of a red (chestnut) colour. There are some of them which dwell in mountains, some in deserts, some in thickets, and some round about cities. It is said that their males are birds delicate in bodies, not worth anything. Ibn-Kh. states at the end of the biogra-

phy of al-‘Imād the Kātib, “All the eagles are females, and the bird which treads them is another bird of a different species; some say that the fox treads them, which is one of the marvellous things. Ibn-‘Unain the poet says, satirizing a person named Ibn-Sayyidah¹ :—

(Say thou to Ibn-Sayyidah,) “Thou art not other than the like of the eagle ;”

For his mother is known, but he has a father unknown.²”

The eagle lays three eggs mostly and hatches them for thirty days. All the birds of prey, excepting it, lay two eggs and hatch them for twenty days. When the young ones of the eagle come forth (out of the eggs), it throws away one of them, because it finds it difficult to feed all three of them, which is so on account of the want of patience on its part. Another bird named *kāsir al-‘iḍām* and (also) *al-mukallafah* takes pity on the young one which the eagle casts away and rears it. It is a habit of this bird to feed all wandering or parentless young birds.

When the eagle seizes any prey, it does not carry it immediately to its place, but keeps on removing it from place to place, and it does not settle down on any but elevated places. When it seizes any hares as prey, it begins to eat first the little ones and then takes up the big ones.

It is the hottest, strongest in movements, and driest in temperament, of all the birds of prey; it is light in its wings and quick in flying, taking its morning meal (perhaps) in al-‘Irāq and its evening meal (perhaps) in al-Yaman. Its feathers, which are over it, are its cloak in winter and its ornament in summer. When it becomes too heavy to rise up and blind, its young ones carry it on their backs and take it from place to place. They then search for it a clear spring in India, on the top of a mountain, into which they dip it; they then place it in the rays of the sun, upon which its (old) feathers fall off and new ones spring on it, and the dimness of its vision passes away. It then plunges itself (dives) into that spring, upon which it returns to its original youthful state. Celebrated be

¹ Lane gives the name thus, whilst De Slane gives it as Ibn-Sida in his T. of Ibn-Kh.’s B. D. Vol. III, p. 305. ² Lane’s Lex. art. عقاب.

the praises of Him who is able to do anything, the inspirer of every being with (the knowledge of) its right course!

At-Tawhīdī states that one of the wonderful things with which eagles are inspired is that, when they suffer from (disease of) their livers, they eat the livers of hares and foxes, upon which they become well. They eat serpents excepting their heads, and birds excepting their hearts, which sense is indicated by the following lines of Imru'ū'l-Kais:—

“The hearts of birds, fresh and old (brought by it),
To its young ones in the nest, were as though jujubes and old bad dates.”

In the same sense are the lines of Tarafah b. al-'Abd.

“The hearts of birds at the bottom of its nest,
Were as though the stones of bad dates thrown away at some of the meals.”

Bashshār b. Burd the blind, the poet, having been asked, “Had God given you the choice of being an animal, what animal would you have chosen (to be)?” replied, “The eagle, because it remains where beasts of prey and quadrupeds cannot reach it; the birds of prey turn away from it; and it rarely goes in search of prey, but deprives all preying animals of their prey.”

One of its characteristics is that its wings are always fluttering. 'Amr b. Ḥazm says:—

“‘Afrā' has left my heart, as it were
The wings of an eagle, which are constantly fluttering.”

It is related in *'Ajā'ib al-makhlūqāt*, under the head of stones, that the *eagle-stone* is a stone resembling the seed of tamarind; if it be moved about, a sound is heard coming from it, but if it be broken, nothing is found inside it. It is found in the nest of the eagle, which brings it from India. If a man goes to take its nest, it throws this stone out to him, so that he may take it and return, as if it knew that men's search for it is on account of the properties it possesses. Among its properties are the property that, if it be hung on the person of one in difficult labour, she will be delivered quickly, and the property that whoever places it under his tongue will overcome his opponents in argumentation and will remain in the

state of having his want accomplished. A thing resembling this will be mentioned under the letter ن in the art. النمر .

The first ones to chase with it and to train it (for the chase) were the people of Morocco. It is related that Ḳaiṣar, the king of the Greeks, sent an eagle as a present to Kasrā, the king of Persia, and wrote to him, "Train it, for it will do what most of the species of hawks cannot do." He therefore ordered it to be trained, which was accordingly done, after which he chased with it and was pleased with it. He then caused it to be starved for the purpose of chasing with it, but it attacked a boy belonging to his staff and killed him. Kasrā thereupon said, "Ḳaiṣar has committed a raid on us in our country without any army." Kasrā then sent him the present of a leopard or a lynx and wrote to him, "I have sent you what you may be able to kill gazelles and such other wild animals with," but he concealed from him what the eagle had done. Ḳaiṣar was pleased with it, because it answered the description that was given of it. Then, one day, not being watched, it seized one of his servants as prey. He thereupon said, "Kasrā has chased us as prey, but we chased him as prey before, so there is no harm in it." When Kasrā heard of it, he said, "I am Abū-Sāsān."

[The author here quotes from Ibn-Kh. the account given by al-Aṣma'ī regarding the interview he had with ar-Rashīd after Ja'far was put to death.¹ The author then narrates the different reasons given by historians for ar-Rashīd's putting Ja'far to death and narrates first the reason given by Abū-Muḥammad al-Yazīdī, namely, on account of (setting free) Yaḥyā b. 'Abd-Allāh al-'Alawī.]²

It is related in the History of the lord of Ḥamāh and other books that ar-Rashīd could not bear remaining apart from Ja'far and also from his own sister 'Abbāsah, the daughter of al-Mahdī. He therefore said to Ja'far, "I shall marry her to you, so that it may be lawful for you to look at her, but you are not to touch her." They then used to be present together in ar-Rashīd's sitting room, and when ar-Rashīd used to rise up and leave the room, they two used to fill themselves with wine, and both

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. I, p. 313. ² Idem pp. 308—309.

being young, Ja'far used to rise up, go to her, and have sexual intercourse with her. After a time she conceived and gave birth to a son, but being afraid of ar-Rashîd, she sent away the baby in charge of some domestics in her service to Makkah. The affair thus remained concealed, until a quarrel having taken place between her and one of her female slaves, the latter exposed the affair of the child and gave information regarding the place of its concealment, the name of the female slave who was with it, and the ornaments and clothes it had with it. When ar-Rashîd went to the pilgrimage, he sent some one, who went and fetched the child and the domestics in charge of it. Finding the affair to be true, he wreaked his vengeance on the Barmakides.

It is (also) said that ar-Rashîd put Ja'far to death, because the latter had amassed, and taken possession of, for himself, the landed estates of the world, and whenever ar-Rashîd travelled, he passed not an estate or a garden but was informed that it belonged to Ja'far. This state of affairs continued, until Ja'far committed an injurious action against himself, by sending for one of the Tâlibites and cutting his head off, without his being ordered to do so. On account of that, ar-Rashîd held it lawful to shed Ja'far's blood.

[The author here gives, as another reason, the incident of ar-Rashîd having received an anonymous memorial.]¹

Some say that the Barmakides desired to spread heresy and corrupt the kingdom, and therefore ar-Rashîd had vengeance on them and killed them. But I (the author) say that this statement is far from being true and that I do not believe in its truthfulness.

It is said that Masrûr related, "I heard ar-Rashîd, the year he performed the Pilgrimage, which was the year 186 A. H., saying during his act of circuiting the Ka'bah, 'O God, Thou knowest that Ja'far is deserving of the punishment of death. I ask for Thy blessing in putting him to death; favour me, therefore, with Thy blessing!'" When ar-Rashîd returned to al-Anbâr, he sent Masrûr and Hammâd to Ja'far; they went to him and found a singer singing to him:—

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. I, pp. 309—310.

“Go not at a distance, for death will come to every man ;
It may visit him in the night or in the morning.”

Thereupon Masrūr said, “For that very reason I have come ; God has, verily, caused it to visit you. Answer the summons of the Commander of the faithful.” He, therefore, gave away his property in charity, manumitted his slaves, and declared all persons against whom he had any claims to be free from them. Masrūr then took him to the house in which ar-Rashīd was, and after imprisoning him, shackled him with the shackles of an ass, and then informed ar-Rashīd, who said, “Bring me his head.” Masrūr returned to ar-Rashīd twice (without executing the order), upon which the latter abused him and shouted at him. Masrūr then entered the room in which Ja‘far was imprisoned, and cutting his head off brought it to ar-Rashīd. This occurred on the first (new moon) day of Ṣafar 187 A. H., Ja‘far being at the time thirty-seven years of age. His head was then impaled on the bridge and every piece (of his body) on a bridge, in which state they remained, until ar-Rashīd at the time of his starting for Khurāsān passed by it and said, “This (body) ought to be burnt,” upon which it was burnt. After putting Ja‘far to death, he beset the Barmakides on all sides and pursued them, and it was proclaimed that there was no quarter for them, excepting for Muḥammad b. Khālid b. Barmak, his son, and his party, on account of his knowing of their innocence.

[The author here gives the incident about ‘Ulayyah bint al-Mahdī asking ar-Rashīd his reason for killing Ja‘far.]¹

When Ja‘far’s body was impaled, Yazīd ar-Raḡāshī happened to see it and said the following lines :—

“By God, were it not for the fear of the slanderer,—
And the eye of the Khalifah sleepeth not,—
We would have circuited around your palm-trunk² and touched and kissed it,
In the same way that men touch and kiss the (Black) Stone (of the Ka‘bah).
O Ibn-Yahyā, I never saw before you a sharp sword
Having its edge broken by a sharp sword.

¹ De Slane’s T. of Ibn-Kh.’s B. D. Vol I, p. 310. ² The post on which Ja‘far was crucified.

Let all the pleasures and the world say adieu
To the state of prosperity (empire) of the Barmakides!"

Ar-Rashid having heard of his lines, caused him to be present before him and asked him, "What led you to do what you have done, when you have heard of our warning that nobody is to stand before his body or to compose an elegy on him?" He replied, "He used to give me every year a thousand dīnārs." Ar-Rashid thereupon ordered two thousand dīnārs to be given to him and said (to him), "You will always have it from me while I am alive."

It is related that a woman stood before the body of Ja'far, and seeing his head hanging, said, "By God, you have verily become a wonder to-day, for in liberality you were an extreme." She then recited the following lines:—

"When I saw the sword mixing with (the blood of) Ja'far,
And the Khalifah's crier cried out for the arrest of Yaḥyā,
I cried over this world and became certain
That the end of man one day is his separation from the world;
It (the world) is nothing but a dynasty after dynasty,
It gives the fortunate one and punishes the afflicted one;
When it raises this one to a high position of government,
It lowers the other one to the lowermost depth!"

Then she passed on, as though she were wind, and did not stop (anywhere).

When Sufyān b. 'Uyainah heard of Ja'far having been put to death and of the misfortunes that had befallen the Barmakides, he turned his face towards the *Kiblah* and said, "O God, verily, Ja'far provided me with the provisions of this world, provide him with the provisions of the next world!"

Ja'far was great in liberality and in giving gifts, and narratives regarding him are well-known and recorded in chronicles. None of the wazīrs ever attained the position that Ja'far did in the service of ar-Rashid, who used to call him his brother and take him under his cloak. When ar-Rashid put Ja'far to death, he kept his father Yaḥyā permanently in prison. The Barmakides were highly liberal and generous, as is well-known regarding them. The period during which they held the office of wazīr to ar-Rashid was seventeen years.

Ibn-Ishāḳ states that az-Zubair b. 'Abd-al-Muṭṭalib said with regard to the serpent, on account of which Ḳuraish were afraid to build the Ka'bah until the eagle snatched it away, the following lines :—

“I wondered at an eagle descending
 To a serpent (*ath-thu'bān*) which was full of agitation,
 Which was making a noise with its skin,
 And which repeatedly jumped ;
 When we went to lay the foundation, it attacked (us),
 And we were frightened to build, for it was one to be dreaded.
 When we were afraid of driving it away, there came
 An eagle which soared in its flight and then descended ;
 It seized the serpent and drew it to itself,
 And left to us the building without an obstacle.
 We then got up and collected together to build it ;
 The foundations and the earth of it belong to us ;
 In the morning we raised its foundations,
 When our private parts had even no clothes on them ;
 The Lord has honoured the Banū-Lu'ayy with it,
 Nor is its original possession to pass away from them.
 The Banū-'Adī did, verily, collect there (at one time),
 And at another time the Banū-Kilāb went repeatedly to it,
 But the Lord has assigned it to us as a mark of honour,
 And with God is to be sought a recompense.”

Ibn-'Abd-al-Barr relates in *at-Tamhīd* regarding 'Amr b. Dīnār as having said that, when Ḳuraish desired to build the Ka'bah, a serpent came out of it and opposed them in their work of constructing it, upon which a white eagle came there, seized it, and threw it in the direction of Ajjād.¹ It is thus given in some of the copies of *at-Tamhīd*, whilst in some simply a *white bird* is mentioned.

(Information.) Ibn-'Abbās relates that Sulaimān b. Dāwud (the prophet) having missed the hoopoe, called the eagle, the lord of birds and the most prudent and boldest of them all, and said to it, “Bring me the hoopoe this moment,” upon which the eagle lifted itself up towards the sky, until it clung to the extreme limit of the air and saw the world underneath like a saucer before a man ; it looked towards the east and then towards the west, when it saw the hoopoe approaching from the direction of al-Yaman. It then cried out at

¹ A place in the flat marshy ground of Makkah.

it, upon which the hoopoe said to it, "I ask thee by the truth of Him who has given thee power over me and strengthened thee, to have compassion on me!" The eagle replied, "Woe betide thee! Verily, the prophet of God, Sulaimân, has sworn that he will either torment thee or kill thee." It then proceeded with the hoopoe, and meeting on the way vultures and soldiers out of birds, they frightened the hoopoe and informed it of Sulaimân's threat. The hoopoe thereupon asked (them), "What is my position and what am I (in regard to the affair), or has not the prophet of God made an exception (to his oath)?" They replied, "Yes, he said, 'or he shall bring me obvious authority.'"¹ The hoopoe said, "Then I am saved!" When it entered where Sulaimân was, it raised its head and slackened its tail and wings, out of humiliation to Sulaimân, who asked it, "Where hast thou been absent, instead of attending to thy work and being in thy place? I shall surely torment thee with a severe torment or will surely slaughter thee." The hoopoe replied, "O prophet of God, remember your standing (hereafter) in the presence of God, in the same manner that I am standing before you." Sulaimân's skin thereupon quivered, and he trembled, and then pardoned it. A narrative like this will be related under the letter *س* in the art. *الهدد*.

(Lawfulness or unlawfulness.) It is unlawful to eat the eagle, because it possesses a talon. There is a difference of opinion with regard to the question whether or not it is desirable to kill it. Ar-Râfi'î and an-Nawawî in (the chapter) *al-Ḥajj* have decided that it is desirable to kill it, whilst in *Sharḥ al-Muḥadḍḥab* it is decided that it belongs to the class of animals which it is neither desirable nor undesirable to kill, being of a class of animals which are both profitable and injurious. I (the author) state that this is what has been decided by the Kâḍî Abû't-Tayyib at-Ṭabarî, and that it is to be depended upon.

(Proverbs.) "More inaccessible than an eagle of the sky." 'Amr b. 'Adî addressed this saying to Kaṣîr b. Sa'd in the well-known narrative of *az-Zabbâ*'. Ibn-Duraid says regarding it in his *Makṣûrah* :—

¹ Al-Kur'ân XXVII-20.

“Al-Waḍḍāḥ (Jadhimah) was cut short of her for whom he had hoped
 By the drawn sword of the decree of death,
 And ‘Amr then rose up to take his blood-revenge,
 And put down from her her high surroundings;
 He caused az-Zabbā’ to descend by force,
 When she was higher than the eagle of the atmosphere (*lawḥ*) of the sky.”

The poet has given the eagle the position of the atmosphere of the sky, on account of the inaccessibility to it, the word *al-lawḥ* meaning the atmosphere between the earth and the sky, and so also the word *al-jaww*. The story regarding it as narrated by the historians Ibn-Hishām, Ibn-al-Jawzī, and others is as follows, their statements being all mixed together in it:—

Jadhimah al-Abrash was the king of al-Hirah and the surrounding towns; he ruled for sixty years and possessed a great deal of authority; those near him dreaded him and those at a distance respected him (from fear). He was the first one to burn candles before him, the first one to use the catapult in war, and the first one during whose time the kingdom in the land of al-‘Irāḳ was consolidated. He attacked Mulaḥ b. al-Barā’, who was the king of al-Ḥaḍar, which intervenes between the country of the Greeks (ar-Rūm) and that of the Persians and which is the place that ‘Adī b. Zaid mentions in his lines:—

“When the lord of al-Ḥaḍar built it,
 And when the Tigris and the Khābūr collected their waters in it,
 He built it of marble and plastered it with lime;
 In its shelter birds made their nests;
 The evil accidents of fortune did not frighten him,
 But the kingdom passed away from him,
 And his gate was deserted.”

Jadhimah killed him and drove away his daughter az-Zabbā’, who went over to the Greeks. Now, az-Zabbā’ was wise, learned, Arabic in her speech, excellent in exposition, great in authority, and great in energy. Ibn-al-Kalbī states that there was none among the women of her time more beautiful than she, and that her proper name was Fāri’ah. She had such long hair that when she walked, she dragged it behind her, and if she spread it, it covered her, on which account she was named az-Zabbā’.

He further states that her father was killed before the advent of Jesus, the son of Mary. Her energy having increased, she gathered together men, expended a large amount of money, and returned to her father's country and kingdom, from which she removed Jadhimah. She then built on the two banks of the Euphrates two cities opposite each other, one on the eastern side and the other on the western side, and constructed between them a passage under the Euphrates. Whenever her enemies came near her and nearly vanquished her, she used to retire into it and defend herself. She dismissed all men from her service, and she was a virgin, but without any (carnal) desire for men. Now after the war, there was peace between her and Jadhimah, and his mind having induced him to ask her in marriage, he collected his nobles and consulted them regarding it. They all remained silent, excepting Kaşir, who was his cousin, and wise and clever. He was his treasurer, the manager of his affairs, and the support of his state. He said, "O King, may you refuse to do a thing that would occasion your being cursed! Verily, az-Zabbā' holds men to be unlawful (for her); she is a virgin, but without any (carnal) desire for men, and has no desire for wealth or kindness, whilst she has a spite (revenge) against you, and the right of blood does not remain dormant. She has now left you alone out of fear and caution, but malice is buried in the heart's core, where it lies in ambush like fire concealed in flint (stone); if you strike the stone, it lights it up, and if you leave it alone, it remains hidden. The King has numerous equals among the daughters of kings, and they will profit greatly through him, whilst God has rendered your position sufficiently independent of (above) any desire (greed) for any one inferior to you, and the Lord has magnified your office. There is nobody above you." It is thus related by Ibn-al-Jawzī and others, but Ibn-Hishām, the commentator of *ad-Duraiḍiyah*, and others state that it was az-Zabbā' that sent to him to ask to be married to him and to offer herself to him, in order to join his kingdom to hers. His heart being inclined to her proposal he consulted his ministers, all of whom were of the opinion that it was a good thing, excepting Kaşir, who said, "O King, this is a dodge for treachery and a stratagem." He would not, however,

listen to his advice. Ibn-Ḥishām states that Kaṣīr was not actually short in stature but was simply called by that name.

Ibn-al-Jawzi states that Jadhīmah replied, "The right judgment is what you have opined and said, but the heart is wistful and yearns for what it loves and is fond of, whilst every man has his destiny (decreed), to flee from which there is no asylum of refuge." He then sent to her a person to ask her in marriage and to tell her of such things as might make her desirous and inclined to accept the proposal. His messenger then went to her, and when she heard his words and learned his object, she said, "I am pleased with your arrival." She then expressed to him her joy and her great desire for the king, and after honouring his messenger and raising his position, said to him, "I had turned away from this affair (marriage), out of fear that I might not be able to get an equal, but the king is above my position and I am below his position. I therefore grant what he has asked and desire what he has proposed, and were it not that the most proper thing is for men to move in a business like this, I should have myself proceeded to him and visited him with a valuable present for him, consisting of male and female slaves, troops of horses, arms, wealth, camels, goats and sheep, and other things such as clothes, furniture, and jewels in large quantities." When his messenger returned, he (Jadhīmah) was pleased with what he heard in the shape of her reply and was rejoiced at the civility and attention, which were enough to puzzle the minds of the most intelligent; he thought that she had acted in that manner, on account of her desire (for him), and his mind was pleased with it. He therefore started that moment with such men out of his nobles and the chiefs of his kingdom as he could trust, Kaṣīr his treasurer being (also) one of them. He left behind, in charge of his kingdom, 'Amr b. 'Adī al-Lakhmī, who was the first one out of the tribe of Lakhm to rule over al-Ḥīrah. The period during which he reigned was one hundred and twenty years, and he it was whom the genii had carried away when he was a child and then returned. When he grew up to be a young man, his mother put round his neck a neck-ring of gold and ordered him to go on a visit to his maternal uncle Jadhīmah. When the latter saw his beard



and the collar round his neck, he said, "Amr has passed the age for a neck-ring," which then became current as a proverb. Ibn-Hishâm states that he ruled for a hundred and eighteen years.

Ibn-al-Jawzî states that Jadhîmah having left him behind in charge of his kingdom went to az-Zabbâ'. Having reached a village on the Euphrates called Nifah, he halted there, then hunted, ate, and drank, and asked again for the counsel and opinion of his friends. They remained quiet, but Kaşîr opened the conversation by saying, 'O King, how far can any resolution unfortified with prudence last? Do not trust in the elegance of a speech which has no essential import in it. Do not throw at good judgment love, for it will (then) become corrupt, or at prudence desire, for it will (then) become distant. My opinion for the King is that he should have firmness behind his business and take his caution with wakefulness. Were it not that affairs come to pass through predestination, I should have conjured the King that he should not do it at all.' Thereupon, Jadhîmah turned towards the others and asked them, "What is your opinion regarding this affair?" They replied in accordance with what they knew of his desire for that affair, holding his opinion to be the right one and strengthening his resolution. Jadhîmah then said, "The right judgment is that of the general body and the correct thing is what you have opined." Kaşîr said, "I see that destiny is striving in running a race with caution and will not obey Kaşîr," which then became a proverb.

Then Jadhîmah went on, and when he approached az-Zabbâ's place, he sent a message to inform her of his arrival, upon which she expressed her joy and great desire for him, ordered provisions to be carried to him, and said to the nobles and other men of her state and her subjects, "Meet your lord and the king of your state." The messenger returned to him with the reply and informed him of what he had seen and heard. When Jadhîmah wished to go, he called Kaşîr and asked him, "Are you still of the same opinion as before?" He replied, "Yes, and my belief in it has increased. Is your resolution still the same as before?" Jadhîmah replied, "Yes, and my desire for it has increased." Kaşîr then said, "Fortune is not a friend of him who does not consider consequences," which then

became a proverb. He further said, "Perhaps the affair may mend itself before it is wholly lost, and the rest may then remain in the hand of the King, and with it he will have power enough to follow the right (correct) course. If you trust to your being possessed of a kingdom, authority, kindred, and allies, you will have certainly taken your hand off from your authority and parted from your kindred and allies and cast them into the hands of one from whose stratagem and treachery you are not safe. But if you must do it and follow your desire, (know that) they will meet you to-morrow in one body; they will stand for you in two rows, so that when you will have reached the middle part of them, they will gather round you in all directions and surround you, they will then take possession of you, and you will thus fall into their hands; then take this al-'Aşâ, even the dust raised by whose feet cannot be overtaken." Jadhîmah had a mare which used to run faster than birds, and vie with winds in running, and which was called al-'Aşâ. Kaşîr therefore said to him, "If you see the affair as I have described, mount her back, for she will save you if you seize her forelock." Jadhîmah heard his words, but went on without giving a reply.

When Jadhîmah's messenger went away from az-Zabbâ', she said to her soldiers, "When Jadhîmah approaches to-morrow, meet him all of you (in a body) and arrange yourselves in two rows, one on his right and one on his left, and when he arrives at the middle part of your lines, rush upon him from all directions, until you surround him, and beware of his escaping you."

Jadhîmah went on with Kaşîr on his right. When the soldiers met him in a body, they arranged themselves for him in two rows, and when he reached the middle part of the ranks, they rushed upon him from all directions, upon which he knew that they had taken possession of him. He then turned towards Kaşîr, who was walking by his side, and said, "O Kaşîr, you said the truth." Kaşîr said, "Here is al-'Aşâ near you, perchance you may be able to save yourself by her aid," but he disdained to take her, and so the soldiers marched with him. When Kaşîr saw that Jadhîmah had submitted himself to the affair and became certain of (his) being killed, he drew (collected) himself together and jumped on the back of al-'Aşâ.

Ibn-Hishām states that *Kaṣīr* advanced al-'Aṣā towards *Jadhīmah*, but the latter being at the time too much engaged in looking after himself to think of her, *Kaṣīr* himself mounted her and giving her the reins drove her on, upon which she flew with him in the manner that a current of wind flows. *Jadhīmah* looked at him, while she was proceeding at a long distance with him on her back.

When *az-Zabbā'* looked at *Jadhīmah* from her palace, she said to him, "How beautiful you are as a bridegroom, who is being brought to me for exhibition in a procession!" They then brought him to *az-Zabbā'*, and there was none with her in the palace but virgin girls. She was seated on her couch and round about her were a thousand female slaves, everyone of them being different from another in form and dress, and she herself looking among them like a moon surrounded by stars. Ibn-Hishām states that *az-Zabbā'* had allowed the hair on her pubes to grow for a year, and that when *Jadhīmah* entered, she exposed the part to his gaze and said, "Are these the effects of a bride that you see?" He replied, "Nay, the effects of an uncircumcised slave-woman (having a long clitoris)." She then ordered him to be executed; he was therefore made to sit on the leather mat for execution. Some, however, state that when he entered where she was, she ordered execution leather mats to be produced, and they were accordingly spread; she then said to her female servants, "Take your lord, the husband of your mistress, by the hand." They therefore took him by the hand and made him sit on the leather mats in such a place that she might see him and hear his words and he might see her and hear her words. She then ordered the slave-girls to cut the veins on the outside of his hand, which they did, placing a basin before his hands. His blood commenced to flow in streams, and a drop of it having fallen on the leather mat, she said to her female slaves, "Do not waste the blood of the king." *Jadhīmah* thereupon said, "You need not grieve over blood which its own people have shed." She said, "By God, your blood has not satisfied (the claim of my father's blood), nor has the slaying of you cured (satisfied) my mind, but it is only a little out of much," which then became current as a proverb. When he died, she ordered him to be buried, which was accordingly done.

As to 'Amr, he used to go out every day to the back of al-Hīrah in search of news and to follow up the traces of his maternal uncle. Having one day thus gone out, he saw a rider approaching and the mare he was riding running in the manner that a (current of) wind blows. 'Amr said to himself, "As to the mare, she is Jadhīmah's mare, but as to the rider, he is like a beast. It is for a (good) reason that al-'Asā has come," which then became a proverb. He then saw Ḳaṣīr and asked him, "What is there behind you?" Ḳaṣīr replied, "Destiny has led the king, whether he willed it or no, to cut my nose and his own." He then said to 'Amr b. 'Adī, "I want you to have your revenge on az-Zabbā'." 'Amr asked, "Whence is it to be obtained, when she is more inaccessible than the eagle of the sky?" which then became a proverb. Ḳaṣīr said, "You know my advice to your uncle, but his death demanded of him (that he should go there). By God, I shall not sleep and refrain from seeking revenge for his blood, while the stars shine and the sun rises. I shall obtain it, but you must cut my nose." But 'Amr asked to be excused, upon which Ḳaṣīr seized his (own) nose and cut it. Ibn-Hishām states that Ḳaṣīr said to 'Amr, "Cut my nose and my ears and strike on my back, so as to leave marks on it, and then leave me alone to deal with her." 'Amr did so. Historians, however, relate that 'Amr refused to do it, and so he did it himself; it was therefore said (proverbially), "It was for a (good) reason that Ḳaṣīr cut his nose."

Ibn-al-Jawzī states that Ḳaṣīr then fled from 'Amr b. 'Adī and went for refuge to az-Zabbā', who was told, "This is Ḳaṣīr, a cousin of Jadhīmah, his treasurer, and the manager of his state-affairs; he has come to you to seek refuge." She gave permission for him to enter and asked him, "O Ḳaṣīr, what has brought you to us, when there is a very dangerous blood-revenge between us?" He replied, "O daughter of great kings, I have come to you for an affair for which one like me comes to one like you. The blood-revenge which was due for the blood of the king," meaning thereby her father, "demanded the blood of Jadhīmah, which it has (now) found, whilst I have come to you for protection from 'Amr b. 'Adī, who accuses me of having slain his maternal uncle, on account of my advice to him to

come to you. He has therefore cut my nose off, seized my property, flogged me on my back, cut my ears off, separated me from my people, and threatened me with death. Being therefore frightened of my life, I have fled from him to seek your protection and to lean against the support of your power." She said, "You are very welcome; you will have the protection due to a neighbour and the security due to one seeking protection." She then ordered quarters to be provided for him, and he went to live there. She appointed for him a regular allowance for his expenses, gave him presents, clothes, and servants, and showed him great marks of honour. He remained for a long time without his speaking to her or her speaking to him, but during that time he tried to seek an opportunity of using stratagems against her. She was inaccessible in a strongly-built palace situated at the gate of the passage in which she used to defend herself, so that nobody could overcome her. One day *Ḳaṣīr* said to her, "I have much wealth and valuable treasures, such as would suit kings, in al-'Irāk; if you allow me to go forth to al-'Irāk, and give me something with the aid of which I may occupy myself in mercantile transactions and which I may show as a reason for going to obtain my property, I shall bring out of it to you as much as I can." She therefore gave him permission and property with which he proceeded to al-'Irāk. Then taking a considerable quantity of wealth with him he returned to az-Zabbā'. He brought with him a large quantity of curiosities and elegant things of al-'Irāk and added considerable wealth to the wealth (she had given). When he came to her, all that wealth excited her admiration and made her rejoice over it, and his position rose higher in her eyes. He then returned to al-'Irāk a second time and came to her with more wealth than on the first occasion, and he increased it many times in the shape of jewels, the cloth of the kind called *al-khazz*, cotton stuffs, raw silk, and silks. Her regard and liking for him, in consequence of it, increased, and his position in her eyes became still more honourable. Thus *Ḳaṣīr* continued to try to attain his object by such delicate attentions, until he found out the situation of the passage under the Euphrates and the road leading to it. He then went forth a third time and brought with him more wealth composed of curio-

sities and elegant things than he had done on the previous occasions. His position therefore rose so high (in her estimation) that she used to ask for his help in her important affairs, confided in him, acting towards him in a way of familiarity, and imposed on him the burden of her affairs. Ḳaṣīr was a man endowed with good intellect, had a good-looking face, and was learned and intelligent. She said to him one day, "I wish to go on a military expedition against a certain town in the land of Syria. Go, therefore, to al-'Irāḳ and bring me such and such a number of coats of mail, horses, slaves, and clothes." Ḳaṣīr replied, "I have in the town of 'Amr b. 'Adī a thousand camels, a treasure of wealth, and a treasure of arms containing such and such things; whilst 'Amr has no knowledge of them. Had he had knowledge of them, he would have taken them and used them in waging war against the Queen. I have been looking out for them like one looking out for the vicissitudes of fortune, and now I shall go forth disguised, so that he may not know me, and bring to the Queen all that together with what she has asked for." She therefore gave him as much wealth as he wanted and said, "O Ḳaṣīr, the state of the kingdom is rendered good by the presence of such a one as you, and by the aid of such a one as you is its state improved. I have heard that whatever was brought to Jadhīmah came to your hands and whatever went away from him went through your hands. I shall not fail to give you anything that my hands can lay hold on, nor let anything keep you back from raising me." One of her chief men having heard this, said, "Verily, he is a lion in his lurking place and an excited lion ready to spring (on its prey)." When Ḳaṣīr knew the position he held in her estimation and of his being firmly fixed in her good graces, he said to himself, "Now is the time for treachery."

He then went away from her to 'Amr b. 'Adī and said to him, "You have now found an opportunity (for a revenge) against az-Zabbā'." He replied, "Say and I shall obey, order and I shall accept your order, for you are the physician to cure this ulcer." Ḳaṣīr said, "Men and wealth (are wanted)," upon which 'Amr said, "Your authority over what I possess is all-powerful." He then

selected two thousand out of his strongest soldiers and generals out of the people of his state and mounted them on a thousand camels in black sacks together with their arms, tying them up from inside the sacks. 'Amr was also one of them. Kaṣīr then led the horses, the troops, the arms, and the laden camels.

Ibn-Hishām states that he used to travel by night and remain in concealment during the day. 'Amr had been described (before) to az-Zabbā' in standing and sitting postures and as mounted (on the back of a riding beast). Being dubious about the news regarding Kaṣīr, she made an enquiry about him and was informed, "He has taken the road to the little cave (*al-quvair*)," upon which she said, "Perhaps (عسى) the little cave (may be attended with) calamities," which then became a proverb. The word عسى in the proverb has the sense of *became*, and on that account the predicate is given without a verb.

When Kaṣīr arrived, he went to az-Zabbā', and as he had come on before the camels, he said to her, "Stand up and look at the camels." She therefore climbed up to the top of the palace and kept on looking at the camels laden with men. She said, "O Kaṣīr,

Why is the pace of the camels slow?
Are they carrying stones or iron,
Or excessively cold lead,
Or men sitting on their chests?"

Now Kaṣīr had given to 'Amr a description of az-Zabbā' and of the secret passage. When the camels entered the city, one of the gate-keepers at az-Zabbā's gate, who were Nabatheans, had a staff in his hand; he plunged it into a sack, and the rod having hit one of the men, he let wind out of his anus. The gate-keeper therefore said in the Nabathean language, "Bashâ bashâ!" that is to say, "evil evil!" Kaṣīr thereupon drew out his sword, struck the gate-keeper with it, and killed him. 'Amr was mounted on his horse and entered the fort after the camels. The men undid the sacks and appeared in the city, and 'Amr stood at the gate of the passage. When az-Zabbā' saw 'Amr, she knew him by his description; she therefore sucked a poisoned ring she had on her hand and said, "By my own

1 Also the name of a certain water.

hand rather than by that of 'Amr." She then died. Some say that 'Amr killed her with his sword.

Ibn-al-Jawzī states that when az-Zabbā' saw the camels leaning from side to side with their loads, she suspected them, and information had already been given to her against Kaṣīr. The large number of camels and their large loads together with the words of the informer (against Kaṣīr) made an impression on her mind. She therefore said :—

" I see the pace of the camels to be slow."

The rest of the lines are as given above, except the last one, which is as follows :—

" Or men in black sacks?"

She then said to her slave-girls, " I see violent (red) death in the black sacks," which then became a proverb. He has related the narrative to the end. 'Amr then took possession of her country and joined it to his own.

The name of az-Zabbā' was Nā'ilah, according to Muḥammad b. Jarīr at-Ṭabari and Ya'qūb b. as-Sikkīt, and Ibn-Jarīr at-Ṭabari quotes in support of his statement the following lines of a poet :—

"Do you know a station between an-Nakā'
And Nā'ilah's passage of old?"

According to the statement of Ibn-Duraid, her name was Maisūn, whilst according to Ibn-Hishām, Ibn-al-Jawzī, and others, it was Fāri'ah, as has been already mentioned before.

It is related in *an-Nihāyah* by Ibn-al-Athīr that a party of *jinn*s having conferred together regarding the skill of the Banū-Asad in divining by means of birds and their description to that effect, came to them and said to them, " A she-camel belonging to us has lost her way ; will you send with us some one who will divine (for us) by the flight of birds?" They therefore said to a boy belonging to them, " Go with them." One of the *jinn*s then took the boy to ride behind him, and they went away. An eagle with one of its wings folded met them on the way, upon which the boy shuddered and cried. They therefore asked him, " O boy, what is the matter with you?" and he replied, " It has folded one

wing and raised the other, and sworn by God plainly that you are not a man, and that you do not want a she-camel."

The other proverbs are, "More given to flying than an eagle of the sky." "More seeing than an eagle." "More prudent than an eagle." If it be asked as to what its prudence consists in, it is that it comes forth out of an egg on the top of a high mountain, but does not move about until all its feathers are complete, for, if it moved about, it would fall. "More hearing than a young one of an eagle." "Rarer or more inaccessible than an eagle of the sky."

(A wonderful thing.) Avenzoar (Ibn-Zuhr) has copied from Aristotle that the eagle becomes the kite and the kite becomes the eagle, thus changing the one into the other every year.

(Properties.) The author of *'Ayn al-khawāṣṣ* states that 'Uṭārid b. Muḥammad says that the eagle flies (runs) away from aloes, and that when it smells it, it faints. If a house be fumigated with the feathers of an eagle, the serpents in that house will die. Its bile is beneficial in dimness of vision and in cataract (water) in the eye, if used as a collyrium;—so al-Ḳazwīnī states.

(Interpretation of it in dreams.) A dream regarding an eagle indicates for a person engaged in a war, success and victory over his enemies. because it was (the name of) the Prophet's standard. For a person near whom it alights in a dream, it indicates chastisement. He who sees in a dream that he has come to be in possession of an eagle or a vulture or has obtained authority over it, will acquire glory, authority, and victory over his enemy and will live a long life. If the dreamer be one of the people given to taking pains and to striving hard (in religious matters), he will become separated from men, keep aloof from them, and lead a solitary life, not taking shelter with anybody; if he be a king, he will make peace with his enemies and be secure from their evil deeds and stratagems, and will be benefited by what he has with him in the shape of arms and wealth, for the feathers of an eagle in a dream are indicative of arrows and also of wealth. Its young ones are indicative of bastards, the offspring of adultery;—so Ibn-al-Muḳrī says. Al-Maḳḍisī states that he who dreams that an eagle has struck him with its talons, will experience

trouble in respect of his wealth. The eating of the flesh of an eagle (in a dream) indicates cupidity. Sometimes a dream about it, that is to say, an eagle, indicates a fighting bellicose man from whom neither a near person nor a distant one feels secure. If it be dreamt of, as being on the top of a house or over a house, it indicates the angel of death. He who dreams of having mounted on the back of an eagle, if he be poor, will obtain wealth, but if he be one of the rich or noble persons, he will die, because in ancient times the picture of a dead man out of the rich or nobles was represented by the picture of an eagle. If a woman dreams of giving birth to an eagle, her son will go to the king in his service or for wrestling.

العقد (*al-'Aqid*).—A he-camel having small legs and a high hump; when it walks with other he-camels, it falls short of their height, but when it lies down on its chest with them it looks higher than they, on account of the height of its hump. On that account Tha'labah says:—

“I sent with them a thick camel, which when walking looks short and when lying down high.”

العقال (*al-'Ikāl*).—A young she-camel (*kalūs*). It also means a year's poor-rate out of camels and sheep and goats. A poet says:—

“He took a year's poor-rate, and left not to us any (camels') fur or (goats') hair;

How then would it have been, had 'Amr taken two years' poor-rate?”

العقرب (*al-'Akrab*)¹.—[The scorpion.] A certain small animal out of the creeping things, the same word being applied both to the male and the female. It is the n. of un. of *al-'akārib*. The female is sometimes called '*akrabah* and '*akrabā*', which is imperfectly declined. The dim. is formed as '*ukairab* in the same way that the dim. of *Zainab* is formed as *Zuyainab*. The male is called '*ukrubān*; it is a small creeping thing having long legs, but having a tail not like the tails of scorpions. A poet says:—

¹ In 'Omān *Prionurus australis* (Linn.), *Nebo flavipes*, and a sp. of *Buthus*.

"As though the pasture of your mother, when she goes in the morning,
Were a female scorpion which a male scorpion (*ukrubān*) treads."

Makān mu'akrib = a place having scorpions in it. *Sudq mu'akrab* = a twisted lock of hair.

Its sobriquets are *umm-'iryat* and *umm-shāhīrah*, and its name in Persian is *ar-rushk*, as has been mentioned before.

Some scorpions are black, some dark (green), and some yellow, which are the most deadly ones. The worst in inflicting pain are the dark (green) ones. They are watery in their nature and have a large offspring, resembling (in that respect) fish and the lizard *ad-ḡubb*. The death of the female of all the varieties of this species (of animal) occurs at the time of its giving birth to its young ones, for, when the latter are properly developed, they cut through the mother's belly and come forth, upon which the mother dies. The following lines of a poet are quoted (in respect of this):—

"A pregnant one, whose pregnancy fate is not able to bear;
She dies, and the embryos grow when she dies."

Al-Jāhīḍ does not like this statement and states, "A man who can be trusted informed me that he saw a female scorpion giving birth to its young ones through its mouth and carrying them on its back, they being about the size of lice and a great many in number." I (the author) say that what al-Jāhīḍ holds to be true is the correct thing. The scorpion is very formidable when it is pregnant. It has eight legs, and its two eyes are situated on its back. A wonderful thing in connection with it is that it does not strike a dead person or a sleeping one, until some portion of his body moves, upon which it strikes him. It lives with the black beetles called *al-khandāḡis* and is at peace with them. It sometimes stings a viper, which then dies. Scorpions (also) sometimes sting one another, upon which they die;—so al-Jāhīḍ says. It is related in al-Ḳazwīnī's book that, if a scorpion stings a serpent and if the latter manages to seize and eat it, it is cured, or otherwise it dies. The jurisconsult 'Umārah al-Yamānī alludes to this in his lines:—

"If fortune leaves you not in peace, wage war against it,
And if your nearest friends serve you not, go to a distance;

Despise not the wiles of the feeble,
 For sometimes vipers die from the poisons of scorpions.
 In days of old a hoopoe shook the throne of Bilqis,
 And before that, a rat destroyed the dyke of Ma'rib.
 Since your life is (your) capital, save it
 From spending without necessity;
 Between the vicissitudes of night and day is a field of battle,
 The troops in which assail us in unwonted ways.¹

[The author here quotes from the History of Ibn-Kh., out of the biography of 'Umārah b. 'Alī b. Raidān, the incident of 'Umārah's having been sent as an envoy by the sovereign of Makkah to Egypt, and of his having composed a poem in praise of the sovereign of Egypt and his wazīr, out of which the author gives only the first and the last six lines. The author then gives some further particulars of his life and the reason of his having been put to death by the Sulṭān Ṣalāḥ-ad-dīn, together with the lines for which he was impeached by the jurisconsults of Egypt.² The author, however, states that the date given by Ibn-Kh. for the execution of the conspirators by Ṣalāḥ-ad-dīn, namely, 529 A. H., is wrong, and gives the right date to be 569 A. H., which is the date given by De Slane in his T. There is no necessity therefore of going over the author's reason for holding the former date to be wrong.]

It is the nature of the scorpion that, when it stings a human being, it runs away from him like a criminal fearing punishment. Al-Jāhīd states that a wonderful circumstance in connection with it is that it does not swim or move, if it is thrown into water, whether the water be standing or running. He further states that scorpions come out of their holes for locusts, because they are very fond of eating them. The mode of catching them consists in entangling a locust in a branch and then introducing it into the hole of a scorpion, which, when it sees that, hangs itself to it. If the common leek be first introduced into its hole and then withdrawn, it will also follow it. It sometimes strikes a stone and a clod of clay. The following are some of the most beautiful lines regarding this characteristic of it :—

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. II, p. 369. I have slightly altered some of the lines in his translation to keep as near as possible to the text.
² Idem Vol. II, pp. 368—371.

"I saw a scorpion on a stone,
 The striking of which by it is a habit of its;
 I said to it, 'It is only a stone,
 Whilst thy nature is softer than its.'
 It replied, 'You have said the truth, but
 I want to let it know who I am.'"

The most deadly scorpions are found in two places, Shahrzûr and 'Askar Mukram; they are the scorpions of the kind called *jarrârat*, which directly they sting, kill (the victim), as has been already mentioned before; they sometimes cause the flesh of the victim to become scattered or putrid and flaccid, so that no one can approach him without covering his nose, out of fear of its injurious effects. A beautiful thing in connection with the scorpion is that, notwithstanding the smallness of its size, it kills the elephant and the camel by means of its sting.

One of the species of scorpions is *at-tayyârah* (the flying species). Al-Ḳazwîni and al-Jâhidî state that this species mostly kills. Ar-Râfi'i states that al-'Abbâdî gives a view that it is valid to sell ants in Naṣibîn, because the stings of the scorpions *at-tayyârah* are treated there medically with them. This will also be given again under the head of Properties in the art. *الذئب*, under the letter *و*. Perhaps his object in saying that is that ants are mixed with the medicines with which their stings are treated. There are most deadly scorpions in Naṣibîn. It is said that they came originally from Shahrzûr, and that one of the kings having besieged Naṣibîn and placed them in goblets of the beverage called *al-fukḳâ'* threw them (into the place) by means of catapults.

Al-Jâhidî states that there used to be in the house of Naṣr b. Ḥajjâj as-Sulamî scorpions which, when they stung, killed (the stung person). A guest of his (one day) went to one of the people of the house, when a scorpion struck him on his genitals, upon which Naṣr said addressing him :—

"When the residents of my house sleep,
 The scorpions carry out the punishment for breaking the religious law,
 If men are negligent of their religion,
 For the scorpions in it strike.
 Do not feel secure from the crawling of a scorpion
 At night, if a sinner commits a sin."

He then went round about inside the house and said, "These scorpions drink (poison) from the serpent called *aswad sālikh*," and then looking at a place in the house said, "Dig here." That place was therefore dug, and there were two *aswads* found there, one a male and the other a female.

Aṭ-Ṭabarānī and Abū-Ya'la al-Mawṣilī relate regarding 'Ā'ishah as having said, " 'Alī b. Abī-Ṭālib happened to visit the Prophet while he was praying; so standing by his side he said his prayer. In the meantime a scorpion came there and first reached the place where the Prophet was praying; then leaving him, it went in the direction of 'Alī, upon which the latter struck it with his shoe and killed it. The Prophet did not observe any harm in its being killed." Among the authorities for this tradition is 'Abd-Allāh b. Ṣāliḥ, the writer of al-Laith, who is a weak authority.

Ibn-Mājah relates, on the authority of Ibn-Rāfi', that the Prophet killed a scorpion while he was in the act of praying. It is also related in his book, on the authority of 'Ā'ishah, who said, "A scorpion stung the Prophet while he was in the act of praying, upon which he said, 'May God curse the scorpion! It spares neither a person praying nor one not praying; kill it therefore both in the state of *iḥrām* and out of it.'"

The Ḥāfiḍ Abū-Nu'aim relates in *Ta'riḫ Ispahān*, al-Mustagfirī in *al-Da'wāt*, and al-Bailaḳī in *ash-Shūb*, on the authority of 'Alī b. Abī-Ṭālib, who said, "A scorpion stung the Prophet while he was in the act of praying; when he finished his prayer, he said, 'May God curse the scorpion! It spares neither a person praying nor one not praying, neither a prophet nor any other person, but it stings them all.' Then taking his shoe he killed it with it. He then asked for some water and salt and commenced to rub them over the stung part and to recite, "Say, 'He is God alone! etc.'"¹ and the two last chapters² of the *Ḳur'ān*."

It is related in *Ta'riḫ Nisāpūr*, on the authority of aḍ-Ḍaḥḥāk b. Ḳais al-Fihri, who said, "The Apostle of God having got up one night to pray, a scorpion happened to sting him on one of his fingers,

¹ Al-Ḳur'ān CXII. ² المعوذتان.

upon which he said, 'May God curse the scorpion ! It hardly spares anybody.' He then called for some water in a cup and having recited the CXIIth chapter of the *Qur'ân* thrice over it, poured the water over his finger. After that the Prophet was seen on the pulpit with his finger bandaged on account of the scorpion-sting."

It is related in '*Awâriy' al-ma'âriy'*, on the authority of 'Â'ishah, who said, "A scorpion having stung the Apostle of God on the great toe of the left foot, he said, 'Bring me that white thing which is (used) in (making) dough,' upon which we brought him some salt ; he placed it upon the palm of his hand and licked it three times, and then placed the remainder on the stung part, upon which the pain in it ceased."

Ibn-Abi-Shaibah relates, on the authority of Jâbir b. 'Abd-Allâh, that the Prophet, who was preaching to men with his finger bandaged on account of a scorpion-sting, said, "You say that there is no hostility, when you are continually fighting with an enemy, until (at last) you will fight with Gog (*Yâjûj*) and Magog (*Mâjûj*), having broad faces, small eyes, red-haired, 'and they from every hummock shall glide forth,'¹ and with their faces as though they were shields covered with sinews one above another."

(A wonderful narrative.) It is related in the History of our shaikh al-Yâfi'i, among the events of the year 509 A. H., that some astrologers in the service of a certain king having told him that he would die at a certain hour on a certain day in a certain year from a scorpion which would sting him, when the mentioned hour came, he stripped himself of all his clothes, excepting such as covered his nudity, and mounted a horse after washing and cleaning it and combing its hair. He then went on its back into the sea as a precaution against what his astrologers had told him. While he was in that state, the horse happened to sneeze, and there came forth out of its nose a scorpion which stung him, and he thereupon died. Precaution was of no avail to him against destiny.

It is related, on the authority of Ma'rûf al-Karkhî, who said, "We have heard that Dhû'n-Nûn al-Miṣri went out one day with

¹ Al-*Qur'ân* XXI-96.

the intention of washing his clothes, and while he was going, a scorpion like the largest thing possible came towards him. He was therefore excessively afraid of it and sought the protection of God from it, which was sufficient to ward off its evil. It approached so far as to enter the Nile, upon which a frog came out and carrying it on its back crossed over to the other side with it. Dhū'n-Nūn related, 'I then made fast my breeches and went into the water and kept continually watching it until it came to the other side, when it mounted up the bank. It then went on hard, and I followed it, until it came to a tree having many branches and giving much shade, where I saw a fair beardless boy asleep under it, he being intoxicated at the time. I thereupon said, "There is no strength but in God! The scorpion has come from the opposite side to sting this young man." I then saw a great serpent (*tannīn*) approaching with the intention of killing the young man. The scorpion, however, vanquished it and seizing its brain killed it; then returning to the water, it crossed back to the other side on the back of the frog.' Dhū'n-Nūn thereupon recited:—

'O sleeper! The Glorious one protects him,
From all evil things in the dark!
How can (your) eyes sleep away from the Lord,
From whom there come to you many favours?

The young man on hearing the words of Dhū'n-Nūn woke up, upon which the latter informed him of the affair. He then became penitent and throwing off the garb of gaiety, put on the clothes of a traveller and went about travelling, in which condition he died."

The proper name of Dhū'n-Nūn was Thawbān b. Ibrāhīm, but some say that it was al-Faiḍ b. Ibrāhīm. The following are some of his sayings:—"True love consists in your loving what God loves, in your hating what He hates, in your seeking what pleases Him, in rejecting all things that would divert your attention from Him, in your not fearing in regard to Him the blame of a censurer, and in your keeping your self away from a sight of itself (yourself) and arranging for itself, for the greatest of screens (from God) is the sight of (one's) self and arranging for it. A person having knowledge (of God), while he is in this world, is continually between glorification and

poverty ; when he remembers God, he glories (in it), and when he remembers his own self, he considers himself poor. He is not a man of understanding, who exerts himself in the matter of this world and neglects the affair of the next world, nor he who is unwise (light-witted) in places where he ought to show his forbearance, nor he who is proud in places where he ought to show his humility, nor he whose abstinence is missing in places of his covetousness, nor he who is angry with the truth if he is told of it, nor he who abstains from what the intelligent desire, nor he who desires what the intelligent abstain from, nor he who demands justice from others on account of himself, nor he who forgets God in places of rendering obedience to Him and remembers Him in places of wanting Him, nor he who collects knowledge in order to discern therewith but is overpowered by his own desires after obtaining it, nor he who has no sense of shame in respect of God notwithstanding His beneficent act of screening him, nor he who is negligent of returning thanks for His granting him happiness, nor he who lacks in strength to fight with His enemy, nor he who adopts his manliness as his dress instead of adopting his education as his coat of mail and his piety as his dress, nor he who makes use of his learning and knowledge for affecting elegance and gracefulness in his assembly. I beg of God, the Great, pardon ! Verily, words are many, and if you do not cut them short, they will not cease."

One of my shaikhs has related to me regarding Dhū'n-Nūn as having asked a monk (hermit), "What is the meaning of love?" upon which he replied, "Man is not able to bear two loves, for he who loves God, does not love others, and he who loves others, does not love God sincerely ; think of your own state, as to out of which of these two kinds of men you are." Dhū'n-Nūn said, "I then said, 'Describe love to me.' He replied, 'Love is vanishing reason, dropping tears, banished sleep, and excessive desire, and the object of love does what he wishes.' These words had their effect on me, and I knew that they came from a mine, and that the monk was a Muslim. I then parted from him, and one day while I was doing a circuit of the Ka'bah, I beheld that monk (there); he had become quite lean. He said to me, 'O Abū'l-Faid, the good condition is now complete,

the gate of companionship is opened, and God has conferred on me the benefit of al-Islām and made me bear what the earth and skies are unable to bear.' His soul bore the burden of God's love, which the skies, the earth, and the hard solid mountains are unable to bear, but which strong men are able to bear in the best of ways." Dhū'n-Nūn then recited the following lines :—

"O Thou, the object of my asking and my desire,
Thy love has, verily, rendered my body lean and fatigued it ;
Had what is in my heart of love for Thee (you)
Been in a hard rock, it would have broken it."

Dhū'n-Nūn also (then) said, "They (the Ṣūfīs) are not living persons, nor dead ones, nor sober ones, nor drunken ones, nor persons in a settled place, nor travelling ones, nor persons that have come to their senses, nor persons that are thrown down, nor persons sound in body, nor sick ones, nor sleeping ones, nor waking ones ; they are like the Fellows of the Cave in an intervening space in the cave, not knowing what was going to be done with them, 'as we turned them towards the right and towards the left.'"

The Imām Abū'l-Faraj b. al-Jawzī states that Dhū'n-Nūn was in his origin a Nubian and one of the people of Ikhmīm ;² he went to Egypt and settled there. Some say that his name was al-Faiḍ and that Dhū'n-Nūn was his title. The Imām Abū'l-Ḥāsim al-Ḳushairī states in his *Risālah* that Dhū'n-Nūn became eminent among men given to this kind of devotion and was the unique one of his time in learning, piety, knowledge, and state ; his death took place at Jizah, when there were two nights wanting to complete the month of Dhū'l-Ḳa'dah, 247 A. H. . Ibn-Kh. states that he was buried in the Lesser Ḳarāfah.

As to Ma'rūf, he was the son of Ḳais al-Karkhī and was well-known as one whose prayers were (always) heard. The people of Bagdād say prayers for rain near his grave and say that Ma'rūf's grave is a tried remedy (*tiryāk* = antidote). Sarī as-Sakāṭī was a disciple of his. Ma'rūf was asked to make his will during the illness of which he died ; he said, "When I die, give my shirt away in

¹ Al-Ḳur'ān XVIII-17.

² In Upper Egypt.

charity, for I wish to go out of the world naked, in the same manner that I entered it naked." Ma'rûf happened one day to pass by a water-carrier who was saying, "May God have mercy on him who drinks!" He was fasting, but he advanced and drank, and then being asked, "Are you not fasting?" replied, "Yes, but I hoped to obtain the benefit of the water-carrier's blessing." He died in 300 A. H. .

Az-Zamakhshari states in *Rabî'u'l-abrâr* that it is asserted that scorpions do not exist in the land of Ḥimṣ, and that the people of it state that it is so, on account of a talisman there, and that if a strange scorpion is thrown (there), it dies immediately. Ḥimṣ is a well-known city in Eastern Syria; the word is an indeclinable one on account of its being a proper noun of foreign origin and of the feminine gender. It is one of the excellent cities, and it is related in a tradition based on slender authority that it is out of the cities of Paradise. It was at first better known for its excellence than Damascus. Ath-Tha'labî states that seven hundred of the Prophet's Companions alighted there.

(Information.) The employment of a charm for a scorpion-sting is allowable, on account of what Muslim has related, on the authority of Jâbir b. 'Abd-Allâh, who said, "A man having been stung by a scorpion, while we were seated with the Apostle of God, said, 'O Apostle of God, charm it,' upon which the Prophet said, 'Whoever out of you is able to benefit his brother, let him do so.'" In another version it is said that the people of the household (*âl*) of 'Umar b. Ḥazm came to the Prophet and said, "O Apostle of God, there used to be a charm with us, which we used to employ for a scorpion-sting, but you have now prohibited the use of charms," upon which the Prophet said, "Show me your charms." They therefore did that, and he said, "I see no harm in them; whoever is able to benefit his brother, let him do so." In another version it is said (that the Prophet said), "Show me your charms; there is no harm in charms in which there is nothing (objectionable)." Charms are therefore allowable, if there is in them a passage out of the Book of God or mention of His name, and they are prohibited only, if they

are in Persian or any other language, or contain words the meaning of which is not known, for fear of making allowable a thing containing an expression of disbelief. There is a difference with regard to the charming done by people possessing books of revelation (Christians and Jews); Abū-Ḥanīfah holds it allowable, whilst Mālik holds it as disapprovable for fear of its being something that they may have altered (from the original).

One of the tried and useful charms is for the charmer to ask the stung person as to where the pain has reached in the limb, then to place on the topmost part of it a piece of iron, and to recite the charm, repeating it over and over again; while doing that, he is to press from above the seat of pain with the piece of iron, until he draws down the poison to the lowermost limit of the pain; when the poison is thus collected, he is to suck that part until all the poison disappears. Any flaccidity of the limb left after that need not be attended to. The charm is to be as follows:—"Peace upon Noah among men and upon Muḥammad among apostles from all (the animals and things) bearing poison. There is no animal that walks between the sky and the earth but my Lord taketh them all by their forelocks. In like manner he requiteth his servants—the doers of good actions. " ' Verily, my Lord is on the right way ! ' " ' Noah ! Noah ! Noah said to you, ' Do not eat those that remember me, verily, my Lord knoweth all things. ' Peace and salutation on our lord Muḥammad, his people, and his Companions ! "

I have seen in the writing of Ibn-aṣ-Ṣalāḥ in his *Riḥlah*, a charm for a scorpion-sting. He states that it is said that if a person charms himself with it, no scorpion will sting him, even if he takes it in his hand, and even if it does sting him, it will not inflict any pain (injury) on him. [The author here quotes the charm, which consists of many gibberish words.]

Description of a ring useful in a scorpion-sting, in bringing a madman to his senses, in epistaxis, and in pain in the eye, if it is the result of a cold wind.—These names are to be inscribed on a red glass ring:—

خطمك كطردة دل صخرة او مسططا أبي مده بيدى مفاهه .

1 Al-Ḥur'ān XI-59.

For a scorpion-sting, it is to be dipped in clean water and to be placed over the stung part. For a madman, he is to fix his sight continually on the ring, upon which he will recover his senses by the order of God. For epistaxis, it is to be impressed on the forehead. For fever, it is to be impressed on a leaf of the olive tree. For rheumatism, it is to be hung on the person and also to be rubbed over the part affected with it. [The author here gives some more charms for fever and epistaxis and quotes one for a serpent-bite from '*Ayn al-khawāṣṣ*.']

One of the learned men of ancient (Islāmic) times says that whoever says at the commencement of a night and the commencement of a day, "I have tied the claw of the scorpion, the tongue of the serpent, and the hand of the thief, with the formula, 'I bear testimony that there is no deity but God and I bear testimony that Muḥammad is the Apostle of God!'" will be secure from being stung by a scorpion, bitten by a serpent, and robbed by a thief.

Mālik and the general body of the relaters of traditions, excepting al-Bukhārī, relate on the authority of Abū-Hurairah, who said, "A man came to the Prophet and said, 'O Apostle of God, how much I have suffered from a scorpion which stung me last night!' The Prophet replied, 'As to you, had you said when the evening set in, "I take refuge with the perfect words of God, from the evil of all created beings!" it would not have injured you, if it had pleased God.'" It is related in the *Kāmil* of Ibn-'Adī in the biography of Wahb b. Rāshid ar-Raḡḡī, that the above-mentioned man was Bilāl. It is related in the version given by at-Tirmidhī, "Whoever says three times when an evening sets in, 'I take refuge with the perfect words of God from the evil of all created things!' will not be injured by the venom of a scorpion that night." Suhail states, "Our people used to say that every night; one night, however, a scorpion stung a slave-girl out of them, but she did not experience any pain from it." He states that this tradition is delivered on respectable authority. The *words of God* are the *Kur'ān*, and the meaning of their being *perfect* is that there is no shortcoming or defect in them, such as exists in the words of men. Some say that it means *profitable* and *sufficient* to render one independent of all other things with which refuge is sought. Al-Baihaḡī

states that they are called *perfect*, because it is not possible for a shortcoming or defect to exist in the words of God, in the manner in which it exists in the words of men. He adds, "I have heard regarding the Imām Aḥmad b. Ḥanbal that he used to cite this as a proof of the Qur'ān not having been created," as will be mentioned hereafter under the letter *ṣ* in the art. *إله*.

Abū-'Umar b. 'Abd-al-Barr relates in *at-Tamhīd* regarding Sa'īd b. al-Musayyab as having said, "I have heard that whoever says when the evening sets in, 'Peace upon Noah among men!' would not be stung by a scorpion." 'Amr b. Dīnār states that among the means to be adopted to prevent the scorpion from injuring anybody is to say at night or during the day, "Peace upon Noah among men!"

In *at-Tamhīd* by Ibn-'Abd-al-Barr, it is related in the biography of Yaḥyà b. Sa'īd al-Anṣārī, in the twelfth out of his *Bulāghāt*, that Ibn-Wahb said, "Ibn-Sam'ān has informed me, 'I have heard one of the learned men say that, if a person is stung or bitten, that is to say, if a serpent bites him or a scorpion stings him, let the bitten or stung person recite this verse, "He was called to, 'Blessed be He who is in the fire, and he who is about it! and celebrated be the praises of God, the Lord of the worlds!'"¹

The Shaikh Abū'l-Kāsim al-Ḳushairī states, in his commentary of the Qur'ān, that it is related in some of the commentaries that the serpent and the scorpion came to Noah and said, "Take us (into the ark)," but Noah replied, "I shall not take you, because you are a cause of misfortune and injury." They then said, "Take us, and we give you a pledge and guarantee that we shall not injure anybody that takes your name." He then made a covenant with them and took them. Whoever, therefore, that is afraid of their injuring him recites, when the evening sets in and when the morning dawns, "'Peace upon Noah in the worlds; verily, thus do we reward those who do well; verily, he was of our believing servants.'"² will not be injured by them. He (al-Ḳushairī) then relates, on the authority of Ibn-'Abbās, that Noah built the ark in two years; its length was 300 cubits, breadth 50 cubits, and height 30 cubits. It was built of teak-wood, and he made in it three holds;—in the lower-

¹ Al-Ḳur'ān XXVII-8.

² Al-Ḳur'ān XXXVII-77—79.

most one were the wild animals, the animals of prey, and insects, reptiles, and serpents; in the second one, which was also the middle one, were the beasts and the cattle; and he himself together with those that were with him and the necessary provisions went into the topmost hold.

We have been informed regarding the Shaikh, the Imâm, the Hâfiḍ Fakhr-ad-dîn 'Uthmân b. Muḥammad b. 'Uthmân at-Tawrizî, who was a visitor to honoured Makkah, as having said, "I used to read the science of *al-Farâ'id* (questions relating to inheritance) in Makkah with the Shaikh Taḳî'd-dîn al-Hawrânî, and while we were (one day) seated, we saw a scorpion crawling. The Shaikh took it with his hand and commenced to turn it about in his hand. I placed the book down from my hand, upon which he said, 'Read on,' but I replied, 'Not until I learn this useful information.' He said, 'It is with you;' so I asked him, 'What is it?' He said, 'It is an established thing regarding the Prophet as having said, "Whoever says when the morning dawns and the evening sets in, 'In the name of God, with whose name nothing on the earth or in the sky causes any injury! He heareth and knoweth.' is not injured by anything." I said that at the beginning of the day.'"

One of the things to avert the evil of the serpent and the scorpion is to recite at the time of sleeping three times, "I seek refuge with the Lord, whose attributes are high, from all scorpions and serpents! "Peace upon Noah in the worlds; verily, thus do we reward those who do well!"¹ I take refuge with the perfect words of God from the evil of all created things!"

(Information.) One says *لَدَغَتْهُ الْعَقْرَبُ*, aor. *لَدَغَهُ*, *لَدَغًا* and *لَدَاغًا* (*the scorpion stung him*). *مَلَدَوْغٌ* and (also) *لَدِيغٌ* = *a person that is stung*.

Abû-Dâwud al-Ṭayâlisî says with regard to the saying of the Prophet, "A believer is not twice stung in a hole," that the meaning of it is that a believer is not punished for his sins in this world and then again in the next one. The person regarding whom the Prophet said this, was Abû-'Azzah al-Jumâhî the poet, whose proper

¹ Al-Ḥur'ân XXXVII-77-78.

name was 'Amr. He was made a captive at the battle of Badr, but he had no property. He therefore said, "O Apostle of God, I have a family (to support)." The Prophet thereupon liberated him for the sake of his five daughters, on the condition of his not returning to fight (with the Muslims). He returned to Makkah and rubbing his whiskers (cheeks) said, "I have twice deceived Muḥammad." Then in the year (of the battle) of Uḥud, he returned with the unbelievers, upon which the Prophet said, "O God, let him not escape (this time)!" It happened that nobody became a captive but he. He then said, "O Muḥammad, I have a family ; let me loose." But the Prophet said, "A believer is not twice stung in a hole," and ordered him to be slain. This above-mentioned tradition is related by ash-Shafi'i, Muslim, and Ibn-Mājah. In some versions of it the word غاب (is stung) is given with a *dammah* on the غ as information, in which case it would mean that a believer is cautious (prudent), and is not deceived time after time ; he does not take any notice of it. Some, however, say that the Prophet intended by it, deception with regard to the affairs of the next world and not this one. It is given in some versions with a *kasrah* under the غ as a prohibition, that is to say, a believer should not be neglectful, which may be applied to the affairs of both this world and the next one also, and confirms what Abū-Dāwud at-Ṭayālisī has said.

An-Nasā'ī relates in *Musnaḥ* 'Alī, on the authority of Abū-Sukhailah, who said that he heard 'Alī say, "Shall I not inform you of the most excellent verse in the Book of God," and they replied, "Yes." He then said "The verse is, 'And what misfortunes befall you, it is for what your hands have earned ; but He pardons much.'¹ The Apostle of God said to me, 'O 'Alī, what affliction or sickness befalls you in this world is for what your hands have earned. But God is too kind to allot the punishment in the next world a second time, and for whatever God pardons in this world. He is too kind and forgiving to deal out punishment, after His pardoning.'" On this account, al-Wāḥidī says that this is the most hopeful verse in the *Qur'ān*, because God has divided the sins of the believers into two kinds ; one kind He effaces with misfortunes, and the other kind He

¹ Al-*Qur'ān* XLII-29.

pardons ; He is Glorious, High, and Merciful, and does not turn again (to the subject) after His pardoning.

(Further information.) One says, لعقته العقرب (*the scorpion stung him*) and لسعته الحية (*the serpent bit him*), aor. لسعاً, لسعاً. ملحوع = *stung or bitten*. How beautiful are the lines of an ancient poet :—

“They said, ‘Your lover is stung or bitten;’ and I asked them,
‘By the scorpion of the curl of hair or by the snake of the hair?’
They replied, ‘Yes, by the vipers of the earth;’ so I asked them,
‘How can the vipers of the earth reach the moon?’”

In the case of the serpent the words عقت (*it bit*), aor. نهشت, نعتس (*it bit*) aor. تنهش, نشطت (*it bit*) aor. تنشط, and لكتت بانفها (*it bit with its nose*) aor. تنكز, are also used.

[The author here quotes the following lines as having been recited to him by his shaikh, the Shaikh Jamâl-ad-dîn ‘Abd-ar-Raḥîm al-Isnawî, and as having come to him through a series of authorities ending with the author of them, Abû-‘Abd-Allâh Muḥammad b. al-Farrâ’ ad-Darîr.]

“O handsome one, why do not you bestow favours
On men who have become mad from love (of you)?
You have written with the pink of the rose and the white of the lily (*as-sûsan*)
On the table of your cheek in golden splendour ;
Verily, your lock (scorpion) refused to allow me to pluck from it,
And its scorpion stung me.
How kind of him when he said, ‘What is the beautiful part in me?’
Oh ! how sweet were those words !
I replied, ‘In my eyes, the whole of you is splendid
And all your words are sweet!’
He thereupon made a notch to the arrow and did not miss me ;
And when he saw me dead, he was pleased,
And said, ‘How much he lived and how much he loved me !
It was his love for me that fatigued him ;
May God have mercy on him !
And yet I know not what made me kill him.’”

Al-Ḥarîrî gives the word *sûsan* as *sawsan* in *Durrat al-Gawwâs*. [The author here quotes certain lines of Abû-Bakr b. al-Kūṭīyah al-Andalusî, being reminded of them by the word *as-sûsan* ; they are

omitted in this translation as they are unconnected with the present subject.]

The Arabs say, "I used to think that the scorpion was more vehement in stinging than the hornet, *and lo, he is* (as vehement as) *she*, (قَاذَاهِرِي)." They also say "قَاذَاهِرَايَا," which latter expression was the one which Sibawaih rejected when al-Kisā'i asked him (about it) in the presence of Yahyā b. Khālid al-Barmakī. Al-Kisā'i said, "The Arabs say that in the nominative case (رَفْع), whilst you give it in the objective case (نَصْب)." Yahyā then said to him, "You two differ, whilst you are the headmen of your towns," upon which al-Kisā'i said to him, "Here are the Arabs at your gate, from whom the people of the two towns have heard (it). Let them be called and asked." They were therefore called and asked, upon which they agreed with al-Kisā'i. Yahyā thereupon ordered ten thousand dirhams to be paid to Sibawaih and sent him away immediately to the province of Fārs, where he lived until he died in the year 180 A. H. at the age of 33 years, but some say at the age of 32 years. It is said that the Arabs knew the position of al-Kisā'i in the estimation of ar-Rashid, and therefore said that the correct expression was the one given by al-Kisā'i, and that they themselves did not express it in the objective case. Sibawaih said to Yahyā, "Order them to say it in that way; their tongues will not obey them in saying it that way." [This incident is given slightly differently in particulars by Ibn-Kh. .¹ The author then gives some lines of Ḥāzim alluding to this thing.]

(Lawfulness or unlawfulness.) It is unlawful to eat the scorpion and also to sell it. It may be killed both in the state of *iḥrām* and out of it. If it dies in a liquid, the fact that it renders that liquid unclean is a well-known thing, but some say that it does not render it unclean, as is the case with the lizard *al-wazaqah* (gecko). Al-Khaṭṭābī has copied from Yahyā b. Abi-Kathīr that, if a scorpion dies in water, it renders that water unclean, and adds that all the learned men differ from this opinion.

(Proverbs.) A poet says :—

"He who is not (himself) a scorpion to be feared (by men),
Has a scorpion creeping in between his clothes."

¹ De Slane's T. Vol. II, p. 397.

"In advice there is the stinging of scorpions." "More inimical than a scorpion." "The scorpion stings while uttering a cry," applied to one who acts wrongfully in the guise of one complaining of wrongdoing. "The scorpion has addressed itself to do evil to the viper," applied to one who contends with a person greater than himself in doing evil, *أهتك* meaning *he addressed himself to do evil*. "More given to trading than 'Akrab;" and "More given to putting off the payment of debts than 'Akrab." It was the name of a merchant in al-Madinah, who used to trade most of all the people, and was most given to procrastination (delaying the payment of debts), so much so that his procrastination became proverbial. It happened that he was indebted (once) to al-Faḍl b. 'Abbās b. 'Utbah b. Abī-Lahb, who was the most exacting of men in dealing with his constituents, and so people said, "We shall now see what these two will do." When the goods came, al-Faḍl stuck to 'Akrab's gate, tied his ass there, and sat down reading the Qur'an. 'Akrab delayed payment without taking any heed of al-Faḍl's action. Al-Faḍl then gave up remaining at his gate and took to satirizing his character; the following are some of the lines out of his satire :—

"Every enemy has his dodge in his fundament,
 But the injury would not affect anybody else;
 Verily, 'Akrab (a scorpion) traded in our market,
 And 'Akrab the merchant is not welcome.
 Every enemy is dreaded from before,
 But a scorpion is dreaded from its hind part;
 If the scorpion turns back, we too turn round for it,
 And the shoe is ready for it."

His line, "If the scorpion turns back, we too turn round for it," reminds me of what the Shaikh Kamāl-ad-dīn al-Udfawī has said in his book *at-Ṭāli' as-sa'ūd*, namely, that the Shaikh Taḳī'd-dīn b. Daḳīḳ-al-Īd used to play at chess in the days of his youth, with the husband of his sister, the Shaikh Taḳī'd-dīn, the son of the Shaikh Ḍiyā'd-dīn. (One day) the call for the early night-prayer having been chanted, they both got up and said their prayers. Then the Shaikh Taḳī'd-dīn b. Daḳīḳ-al-Īd said, "Will you not return to the game?" upon which his brother-in-law said :—

"If the scorpion turns back, we too turn back for it,
 And the shoe is ready for it."

The Shaikh Taḥī'd-dīn turned away from it with disgust, and did not again play at it until he died.

(Information.) [The author quotes from the B. D. of Ibn-Kh., out of the biography of Abū-Bakr aṣ-Ṣūfī, the well-known writer, the history of the origin of the game of chess and the description of the game of *nard*, with this difference, however, that the author substitutes dirhams for grains of wheat to be placed on the squares of the chess-board as given by Ibn-Kh., in Ṣiṣṣah's demand as a reward for his invention from the King Shihrām.]¹

Ibn-Kh. has missed some things in the description of the game of *nard*, namely, that the twelve squares on the board are divided into four divisions, according to the number of the seasons of the year, that the thirty pieces are black and white according to (the number of) days and nights, that the dice are six-sided to show that the directions (of the wind) are six without a seventh one, that the dice whichever way they fall, taken above and below, show seven points, which is the number of the celestial spheres (orbits), the number of the earths, the number of the heavens, and the number of the planets, and that the moving of the pieces on the part of the player is dependent on his choice and good playing by the aid of his reasoning power, in the manner of an intelligent person who is given a little, making use of it to the best advantage, whilst a person going beyond bounds who is given much, not making a good use of it. The *nard* is a combination of the order of destiny and preordination and a good use of its player's choice, whilst the *shitrānj* (chess) is entirely dependent on the choice of the player, his reasoning power, and the good or bad manner of his playing. The subject of the superiority of chess over *nard* requires consideration. The word *as-sitrānj* is of the measure *jirdahl*, which means a large or bulky camel. It is allowable to call it *ash-shitrānj*, on account of its being allowable to consider it as derived from *al-mushāṭarah* (halving), and (also) *as-sitrānj*, on account of its being allowable to consider it as derived from *at-*

¹ De Slane's T. Vol. III, pp. 69—71.

tastīr (bringing together) at the time of arranging the pieces ;—so it is said in *Durrat al-Gawwās*.

[The author here gives some lines descriptive of the game of chess.]

(Hint.) The playing of the game of chess is disapproved, in the manner of one keeping at a distance from it as from an unclean thing ; but some say that it is unlawful and others say that it is allowable. The first opinion, however, is the correct one. Mālik, Abū-Ḥanīfah, and Aḥmad say that it is unlawful, and out of our religious doctors al-Ḥalīmī and ar-Rūyānī agree with them. Al-Baihaqī relates that Muḥammad b. Sīrīn, Hishām b. 'Urwah b. az-Zubair, Balz b. Ḥakīm, ash-Sha'ibī, and Sa'īd b. Jubair used to play at chess. Ash-Shāfi'ī states that Sa'īd b. Jubair used to play the game of chess with his back turned towards the board. Aṣ-Ṣa'lūkī relates (traditions) regarding its allowableness, on the authority of the commander of the faithful 'Umar b. al-Khaṭṭāb, Abū'l-Yasar, Abū-Hurairah, al-Ḥasan al-Baṣrī, al-Kāsim b. Muḥammad, Abū-Kilābah, Abū-Mijlaz, 'Aṭā', az-Zuhrī, Rabī'ah b. 'Abd-ar-Raḥmān, and Abū'z-Zinād. The tradition regarding Abū-Hurairah playing at it is a well-known one in books of religious jurisprudence. Aṣ-Ṣūlī states in a volume he has compiled on the subject of chess, " Abū-Hurairah, 'Alī b. al-Husain Zain-al-'Ābidīn, Sa'īd b. al-Musayyab, Muḥammad b. al-Munkadir, al-A'mash, Nājiyah, 'Ikrimah, Abū-Ishāq as-Sabī'ī, Ibrāhīm b. Sa'd, and Ibrāhīm b. Ṭalḥah b. 'Abd-Allāh b. Ma'mar used to play at chess. I have mentioned the authorities for stating so about them, and given the proofs of those who differ about it, in words which would satisfy one's mind and remove all ambiguity (confusion), in a volume which I have specially devoted to the subjects of chess and *nard*, and which contains about twenty quires (كراة) of sheets of paper ;—know that.

Our religious doctors state that since the game of chess has in it the arrangement of battles (wars), the play of it resembles warring, and there is no positive prohibition of it proved as having come from the Prophet. The strongest argument that those who say that it is unlawful urge is what is related on the authority of Ibn-'Umar, who

having been asked regarding chess said, "It is worse than the game of *nard*." They say that *nard* is unlawful and therefore chess is necessarily so also. The Imām Tāj-ad-din as-Subkī says in reply to this tradition, "We do not know the opinion of Ibn-'Umar with regard to *nard*; perhaps he used to speak of it as being lawful, which is the opinion of our religious doctors; therefore, because chess is worse than what is lawful, it does not necessarily follow, whichever way it is viewed, that it is unlawful. Again, the question is one requiring the utmost exercise of the faculties for its solution. Perhaps Ibn-'Umar used to hold the doctrine of its being unlawful, but the opinion of ash-Shāfi'ī is known. As to those who say that the statement of a Companion of the Prophet is an argument, they must accept it on the condition that no other Companion's statement opposes it; whilst this statement is opposed by the statement of a body of the Prophet's Companions, to the effect that it is allowable. Again, the manifest sense of this tradition has not been given by any of the learned men, the manifest meaning being that chess is worse than *nard*, whether or not it includes a substitute (for an antecedent to indicate an implication therein). One of the learned men has said that chess is worse than *nard*, on the condition that it is included in a substitute. But if it is not so included, we do not know of any of the learned men having said that in this state it is worse than *nard*. If, however, the tradition is rejected outwardly by all, the argument falls to the ground." Al-Ājurri relates regarding Abū-Hurairah as having said that the Apostle of God said, "If you happen to pass by those who are continually playing the games of chess and *nard*, do not salute them." This tradition is, however, delivered on slender authority, because among the authorities for it is Sulaimān al-Yamānī, regarding whom Ibn-Mu'īn says that he is not worth anything (as an authority); al-Bukhārī says that he is of slender credit as an authority on traditions, and that therefore his relation of (any) tradition is not acceptable (lawful); and Ibn-Ḥātim says, "I heard my father say, 'He is rejected as an authority on traditions, and I do not know of any authentic tradition related by him.'"

If to the playing of chess he joined diversion from prayer and other things, its unlawfulness then is not on account of itself. It is

(only) disapprovable, provided one does not persevere with it, but if one perseveres in playing it, it becomes a venial sin, as has been mentioned by al-Gazzālī in the chapter on *at-Taṭbah* (repentance) of *al-Ihyā'*, but Ibn-aṣ-Ṣabbāg mentions differently from it in *ash-Shāmil*.

As to the game of *nard*, it is truly speaking unlawful, on account of the Prophet's saying, "He who plays the game of *nard* disobeys God and His Apostle," and on account of his saying, "One who plays at the game of *nard* and then getting up says his prayer, is like one who performs obligatory ablution (for prayer) with pus and pig's blood, and then getting up says his prayer."

The following are some of the beautiful lines of the Imām, the very learned, the Ḥujjat-al-Islām Abū-Ḥāmid al-Gazzālī, embodying a simile :—

"The scorpion (ringlets) of her forehead settled in the moon of her cheeks, and she thus became incomparable (for beauty). We have seen the moon in the sign of the Scorpion; but here, for a wonder, the scorpion is in the moon." ۱

The date of his death and some incidents connected with his life have been already given under the letter ج in the art. *المسلم*.

[The author here gives some lines of Abū'l-Mahāsīn Yūsuf b. ash-Shawwā' describing a boy, and also some other lines of his.]

(Properties.) The author of *'Ayn al-khawāṣṣ* says that when a scorpion sees the lizard *al-wazagah* (gecko); it dies and dries up immediately. Some say that, if a scorpion be burnt and a house fumigated with it, the scorpions in it will run away. If it be cooked with olive oil and placed over a scorpion-sting, the pain in it will disappear. The ashes of scorpions dissolve stone (in the bladder). If a scorpion be taken when there are three days wanting for the completion of a month, and placed in a vessel, then a pound of olive oil be poured over it, then the top of the vessel be closed, and it be left alone until the oil extracts all the essence (strength) out of it, and then if it be applied to the person of one suffering from pain in the back and thighs, it will prove beneficial to him and strengthen him.

۱ De Slane's T. of Ibn-Kh.'s B. D. Vol. II, p. 628.

If the seed of lettuce be drunk with a drink, the drinker of it will be secure from the stinging of scorpions. If a piece of a radish be thrown on a pot, no scorpion can crawl over it without dying immediately. If the leaves of lettuce be added to oil and the oil then applied over a scorpion-sting, it will cure it. If a scorpion be cooked with the clarified butter of the cow and then applied over a part stung by a scorpion, it will relieve the pain in it immediately. Ibn-as-Suwaidi states that if a scorpion be placed in an earthen vessel and its top closed, and the pot be then placed in an oven till the scorpion is converted into ashes, and some of the ashes be then given to drink to one suffering from stone (in the bladder), it will benefit him and dissolve the stone. If a house be fumigated with a scorpion, scorpions will collect in it;—so Aristotle says, but others say that scorpions will run away from it. If the sting (spine) of a scorpion be placed in a man's clothes, he will always remain ill until it is removed from them. If scorpions are pounded fine and applied over a scorpion-sting, the application will cure it. If a scorpion falls into water and a person drinks out of it without knowing that, he will be covered (filled) with ulcers. If a house be fumigated with red orpiment and the fat of a cow, scorpions will run away from it. Al-Ḳazwini and ar-Rāfi'i state that he who drinks two *mithkāl*s weight of citron seeds after reducing them to a fine powder, will be cured of a scorpion-sting, the bite of a serpent, and the stings and bites of other venomous animals; it is a wonderful and tried remedy. It is related in *'Ajū'ib al-makhlūqāt* that if some rootlets of the olive tree be hung on the person of one who is stung by a scorpion, he will be immediately cured. Fumigating with the wood of pomegranate trees drives them away. The fat of a goat, the clarified butter of a cow, yellow orpiment, the hoof of an ass, sulphur, sprinkling a house with water in which assafœtida has been steeped, and the placing of scrapings (rind) of radish in a house,—all these things drive them away, which is a wonderful and also a tried thing;—so it is mentioned in *al-Muntakhab*. It is said in *al-Mūjaz* that a beaten (broken) radish, its expressed juice if held (in a vessel), its leaves, and the mountain-balm drive them away. If a radish cut into pieces be placed on its hole, it will not venture to come out of it. It is (also)

said in it that the saliva of a fasting person kills serpents and scorpions. It is said in *al-Muntakhab* that the saliva of a person of a hot temperament (also) acts in the same way. The sight of the star *Suhà* (in the Lesser Bear) renders one secure from the stinging of a scorpion and from a thief. This is mentioned by ar-Ra'is Abû-'Alî b. Sinâ (Avicenna) in his *rajaz* verses, but some say that they were composed by the son of the Shaikh of *Ḥiṭṭin*. They contain properties which have been tried and secrets out of the science of medicine. [The author here quotes them in full, but they are omitted in this translation on account of their great length.]

(Interpretation of it in dreams.) A scorpion in a dream indicates a calumniating man. He with whom a scorpion quarrels (in a dream), will have a quarrel with a calumniator. He who seizes a scorpion (in a dream) and throws it on his wife, has sexual intercourse with her in an unnatural way; and he who makes it run after men, is a man given to sodomy. He who kills a scorpion (in a dream) will lose his wealth, which will, however, return (subsequently) to him. A scorpion in one's breeches indicates an immoral man who has sexual intercourse with a woman in an unnatural way in his breeches. He who eats (in a dream) the cooked flesh of a scorpion, will inherit wealth, but if the flesh is uncooked (fresh), he will speak evil of an immoral man in his absence; and this is the interpretation in the case of all unclean animals, if their flesh is eaten in dreams. A scorpion indicates a man whose tongue reveals what there is in his mind. Scorpions in the belly indicate inimical children. The alighting of a scorpion backwards (from behind) indicates a disobedient son. A dream regarding a scorpion sometimes indicates mischief with one who resembles a scorpion in the matter of his ringlet (curl) when his hair grows.

^{عقربان} *al-'Ukrubân*.—[The ear-wig.¹] A certain small creeping animal that enters the ear. It is long, yellow, and has many legs;—so Ibn-Sidah says.

¹ See Lane's *Lex. art. عقرب*.

العَقْف (al-'Akf).—The fox. Ḥumaid b. Thawr al-Hilālī says:—

“As though he were a fox that had turned away fleeing,
From dogs which (other) dogs were following.”¹

One says, “عَقَفْتُ الشَّيْءَ = I bent something” and “فَانْعَقَفَ = it became bent.”

العَقْعَق (al-'Ak'ak).²—[The magpie.] Like *tha'lab*. It is also called *kundush*. Its cry is called *al-'ak'akah*. It is a certain bird about the size of a pigeon and resembling a crow in appearance; its wings are bigger than those of a pigeon, and it is particoloured, white and black; it has a long tail and is also called *al-ku'ku'*. It does not take refuge or shelter under a roof, but builds its nest in high places. Adultery and treachery are a part of its nature, and it is also described to be thievish and deceitful. The Arabs make use of it proverbially in regard to all those qualities. When the female bird lays eggs, it conceals them with the leaves of the *dulb* (plane-) tree out of fear of the bat, for directly the latter approaches the eggs, they become rotten, corrupt, and altered.

Az-Zamakhshari and others relate with regard to the commentary on the words of God, “How many a beast cannot carry its own provision! God provides for it;”³ regarding Sufyān b. 'Uyaynah as having said, “There is not an animal that stores up its provision, excepting man, the ant, the rat or mouse, and the magpie,” and regarding one of the authorities as having said, “I have seen the bulbul collecting and storing up grain.” It is said that the magpie possesses stores of its provision, but forgets them. It is a part of its nature that it is greatly given to snatching away ornaments. How many a necklace it has snatched away suddenly from the right and left! A poet says:—

“If God blesses any bird,
May He not bless the magpie!
Short in tail and long in wings;
Whenever it finds an opportunity it steals,

¹ Lane's Lex. art. عَقْف. ² *Corvus pica*. This name is applied in some places in 'Omān to the Roller—*Coracias indica*, and in Palestine the name 'ak'ak, which appears to be a corruption of this word, is applied to *Garrulus atricapillus* (Syrian jay). ³ Al-Ḳur'ān XXI.60.

Whilst its two eyes revolve in its head,
As though they were two drops of quicksilver.

(Information.) There is a difference of opinion with regard to the reason of its being named *'ak'ak*. Al-Jāhidī states that it is so called, because it is unkind (undutiful) to its young ones, leaving them without any food, from which it appears that it is a species of crows, for all of them do that. But some say that this name for it is derived from its cry.

(Lawfulness or unlawfulness.) With regard to its lawfulness, there are two opinions, one of which is that it may be eaten like the field-crow, and the other is that it is unlawful, which is the correct one, according to *ar-Rawḍah* following al-Bagawī and al-Būshanjī. The Imām Aḥmad having been asked regarding it replied that, if it does not eat a carcase, there is no harm in it. One of his disciples states that it does eat a carcase, and therefore, according to his (Aḥmad's) statement, it is unlawful.

(Information.) Al-Jawhari states that the Arabs used, take a bad omen from it and its cry, for in the matter of the auguration of evil, they used to take the sense according to the name of the thing they heard and the name of the thing they saw; thus, if they heard the cry of a magpie, they augured undutifulness or refractoriness, and if they heard an eagle, they augured from it punishment, and if they saw the trees called *khilāf* (*Salix aegyptia* of Linn.), which is the same as *ṣafṣāf* (*S. babylonica*—Forsk.), they used to augur from them disagreement, *al-khilāf* meaning the opposite of agreement, and so also is the word *khilāf* meaning *ṣafṣāf* spelt in the same way. Ar-Rāfi'ī mentions an opinion different from the Ḥanīfī doctrine (in the matter of the question) whether or not one who starts on a journey and hearing the cry of a magpie returns, becomes an unbeliever (by his action). Some say that he becomes an unbeliever, and I have seen the same opinion also in the *Fatāwā* (Decisions) of Kāḍī Khān. An-Nawawī states, "He does not become an unbeliever simply on that account according to our doctrines."

(Proverbs.) "More thievish than a magpie." "More foolish than a magpie," because it is like the female ostrich, which destroys

its own eggs and young ones and takes to the eggs of another. Hudbah alludes to it in his lines :—

“Like the leaver alone of her own eggs in the open tract of land
And the coverer of another’s eggs with her wings.”

(Properties.) If its brain be placed on a piece of cotton-wool, which is then stuck on a part through which an arrow or a thorn has gone deep into the body, it will extract it easily. Its flesh is hot and dry, producing a bad kind of chyme.

(Interpretation of it in dreams.) A magpie in a dream indicates an unsafe and ungrateful man. He who dreams of a magpie talking with him, will receive the news of a person who is absent (from home). A magpie indicates a storer of corn desirous of a famine (scarcity).

العَقِيْب (al-‘Ukayyib).—A certain bird. The word is not used excepting in this diminutive form.

العَكَاش (al-‘Ukkāsh).—Like *rummān*. A male spider on the authority of Kurā’.

العِكْرِشَة (al-‘Ikrishah).—A female hare.

It is related in a tradition that a man said to ‘Umar b. al-Khaṭṭāb, “A female hare (*‘ikrishah*) having come to me while I was in the state of *iḥrām*, I killed it.” ‘Umar replied, “A young female kid or lamb is the penalty for it.”

العِكْرِمَة (al-‘Ikrimah).—A female pigeon. The name is also given to a human being, as ‘Ikrimah, the slave of Ibn-‘Abbās, one of the repositories of knowledge. When his master ‘Abd-Allāh b. ‘Abbās died, ‘Ikrimah was a slave and was not liberated by him. Ibn-‘Abbās’s son ‘Alī b. ‘Abd-Allāh b. ‘Abbās therefore sold him to Khālid b. Yazīd b. Mu‘āwiyah for four thousand *dinārs*. ‘Ikrimah thereupon said to ‘Alī, “You have sold your father’s learning for four thousand *dinārs*.” He therefore asked Khālid to rescind the bargain, and he accordingly did so, upon which ‘Alī liberated him. ‘Ikrimah and Kuthayyir (the lover of) ‘Azzah, the poet, died on the same day in al-Madīnah in the year 105 A. H. . The funeral prayers were said

over them in the same place, and the people said, "To-day the most learned of men and the greatest poet among men have died." Ibn-Kh. and others state that Kuthayyir (the lover of) 'Azzah was one of the poets and lovers out of the Arabs, and belonged to the sect of al-Kaisāniyah, which is a division of the sect of ar-Rāfiḍīs. They believe in the Imāmship (leadership) of Muḥammad b. 'Alī b. Abī-Ṭālib, well-known by the name of Muḥammad b. al-Ḥanafiyah. They say that he is residing on Mount Raḍwā and has forty followers with him, and that nothing is known about them. It is also said that they are alive and obtain their sustenance, and that he will return to this world and fill it with justice. Kuthayyir (the lover of) 'Azzah says regarding it :—

"A grandson (of the Prophet) who shall not taste death till he lead on the cavalry preceded by the standards. He remains concealed and invisible for a time, at Raḍwā, having honey near him and water."¹

I (the author) say that the correct thing is that these lines were composed by al-Ḥimyari. Ibn-Kh. states that the death of Muḥammad b. al-Ḥanafiyah took place in 72 or 73 A. H. .

العَلِجُ (al-'Ilj).—A fat and strong wild ass and also a man out of the unbelievers out of the Persians or foreigners. Pls. 'ulūj, a'lāj, ma'lūjā', and 'ilajah.

العَدَّ (al-'All).—An emaciated tick.

العُلُجُومُ (al-'Uljūm).—A male frog. Some say that it means a drake ;—so Ibn-Sidah says.

العَلَّامُ (al-'Ullām).—The musket or sparrow-hawk (al-bāshak).²

العَلُوشُ (al-'Illawsh).—Of the same measure as *sinnawr*. The jackal. The wolf. A certain small animal. A certain species of the beasts of prey.

Ibn-Rashik states in *Kitāb al-Garā'ib wa'sh-Shudhūdh* that al-Khalīl says that there is no word in the language of the Arabs in

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. II, p. 577. ² *Accipiter nisus*.

which both the letters ش and ل are combined without the letter ش preceding the letter ل, excepting the word *al-'illaush*, in which the letter ل precedes the letter ش; it is the only word of the kind in the language.

العَلَّان (al-'Alhān).—Like *al-karwān*. A male ostrich (*al-ḍalīm*), which has been already given before.

العَلَس (al-'Alas).—A thick tick, for in its first stage it is called a *ḥamḥāmāh*, then it becomes a *ḥamnānah*, then a *ḥalamah*, and lastly an '*alas*. Here is one of the riddles of the ancient times, "Is there any poor-rate tax on '*alas* (ticks, secondary meaning *wheat*), if they amount to five camel-loads or more?" The reply is, "No, and if the tax collector knows of them, he is to turn away from them."

العَلَامَات (al-'Alāmāt).—Ibn-'Aṭīyah states, "My father informed me that he had heard one of the learned men in the East say that in the Indian ocean there are certain long and thin fish resembling serpents in their colour and their movements, and that they are called *al-'alāmāt*, because they are the signs of being near the land of India and places of safety from dangerous spots, on account of the length of that ocean and the difficulty in its navigation. Some people have said that it is that which is meant by the words of God, 'And landmarks (علامات); and by the stars too are they guided.'¹" He adds, "One who has seen them has told me that they are to be found in great numbers." Ibn-'Abbās states that *al-'alāmāt* (in the verse) are the signs to show the roads by day and the stars to guide at night. Al-Kalbi states that they are mountains, whilst Mujāhid and an-Nukha'i state that they are stars, some of which are called '*alāmāt* and some of which serve as a guide.

العَلَّاز (al-'Ilhiz).—A large tick. It is said in a tradition that, when the Prophet prayed against Qurāish thus:—"O God, bring down on them famines like the famines of Joseph!" they ate the large ticks. But some say that by *al-'illiz* is here meant camels' hair mixed with blood.

¹ Al-Ḥur'ān XVI-16.

العُلَّول (al-'Ullul).—Like *al-hud-hud*. The male of larks (*al-kanābir*).

العَلَق (al-'Alak).—[Leeches.] Certain black and red worms found in water that cling to the body and suck blood. They are one of the remedies for (diseases of) the throat and inflammatory (bloody) swellings, on account of their property of sucking blood in excess in any person. Nouu of unity *'alakah*.

It is related in a tradition delivered by 'Āmir that the best of remedies are leeches and cupping.

العَلَيْق (al-'ullaiq) is the tree in which Moses saw the fire;—so Ibn-Sīdah says. Some say that it is the same as the box-thorn (*al-'ausaj*), which when it grows big is called *al-garkad*. It is said in a tradition that it is the same as the tree of the Jews (شجر اليهود), and that it will not speak, that is to say, when Jesus descends on the earth (again) and kills the Jews, there will be no tree behind which any of them will conceal but will speak and say, "O Muslim, this behind me is a Jew," upon which Jesus will slay him, excepting the tree called *al-garkad*, which being one of their trees will not speak.

(Information.) Ath-Tha'labī states in the commentary on the words of God, " 'Blessed be He who is in the fire, and he who is about it! and celebrated be the praises of God, the Lord of the worlds! O Moses! verily, I am God, the mighty, wise;'"¹ on the authority of Ibn-'Abbās, Sa'īd b. Jubair, and al-Ḥasan al-Baṣrī, that it means, "Holy is He who is in the fire, that is to say, God, —celebrated be His praises!" thus meaning Himself (in the verse). The explanation of this passage is that He was not in it in the way of the existence of bodies (in a thing), but that the Glorious and High (God) called Moses and caused him to hear His words from its direction, and manifested to him His supreme power from it, so that the tree was the manifester of the words of God, the High. This is as is related to be written in the Pentateuch, namely, God came from Mt. Sinai, shone from Sā'ir, and revealed (the Qur'ān) from the mountains of Fārān. His

¹ Al-Qur'ān XXVII-8-9.

coming from Mt. Sinai was His sending Moses as an apostle from it, His shining from Sâ'ir was His sending Jesus from it as an apostle, and His revealing (the Ḳur'ân) from the mountains of Fârân was sending the elect one (Muḥammad) as an apostle from it. Fârân is honoured Makkah. Some say that the fire was the *light* of the Mighty and Glorious One, and that it is expressed by the word *fire*, because Moses thought that it was fire; and the Arabs are in the habit of using one of the two words in the place of the other. Sa'id b. Jubair states that it was fire itself, which is one of the curtains screening God. Some say that "Blessed be He who is in the fire," means His authority and His power, and that the explanation of, "and he who is round about it!" is that it refers to Moses and the angels. The metaphor in the verse consists in all those that were in search of the fire, those that were proceeding towards it, and those that were near it, being blessed, and the meaning of it was, "Blessed art thou, O Moses, and blessed are the angels who are near the fire!" This was a greeting from God, the glorious and mighty, to Moses, as a mark of respect for him, in the same manner that God greeted Abraham through the lips (tongues) of the angels when they visited him and said, "God's mercy and blessings upon you, ye people of the house! Verily, He is to be praised and glorified."¹ In this God praised Himself through the medium of His action. I (the author) say that in the same manner, when a man (His servant) takes the name of God or praises Him, nobody takes it but God Himself, and nobody praises Him but God Himself, because God remembers His (own) self and praises it through the medium of His action, whilst man (His servant) is only a tool, having no power of his own. God has said, "Thou hast nothing to do with the affair at all,"² and He has said, "And unto Him the affair doth all return."³ The action of man is therefore to be attributed to God, in relation to (his) being created and (his) being brought into existence. God has also said, "And God has created you, and what ye make."⁴ To man are to be attributed what he earns and his learning, for the purpose of his being

¹ Al-Ḳur'ân XI-76. ² Idem III-123. ³ Idem XI-123. ⁴ Idem XXXVII-94.

punished or rewarded. One of the learned men says that this blessing refers to the fire itself. With regard to the expression of God, "Blessed be He who is in the fire (بورک من فی النار)," the Arabs are in the habit of saying, بارک الله لک, بارک فیک, بارک علیک, and بارکک, which are four different dialectical expressions, (to express "May God bless you!"). A poet says:—

"You were blessed as a child, and you were blessed when you grew up,
And you will be blessed in your old age when you are hoary."

With regard to the words, *heard (coming) from the tree*, know that the doctrine of the people of Truth is that God is independent of any limits or words or place or direction or time, for they are the signs of creation, whilst they are His own creation and possession, and He — celebrated by His praises!—is too glorious and great to be described by means of any directions, or to be limited by means of any descriptions, or to be comprehended by time, or to be held by any places or regions. Since the Glorious and High God is of this description, it would be absurd for His personality to be described as being specially in any particular direction, or as having removed from one place to another, or as having alighted in any particular place.

It is related that when God spoke to Moses, he heard His words from all directions, and did not hear them from any one particular direction, from which he knew them to be the words of God. If this is (once) proved, it is not allowable to describe God as alighting in a (certain) place, or descending in a (particular) locality, in the same manner that He cannot be described as being an essence (spirit) or as being material, nor can His words be described by means of either letters or voice, which is opposed to the doctrine of the Hashwiyah section of the Haubali school. But He has His own description, with which He can be described, which keeps away from Him the misfortunes of dumbness (الخرس) and whatever is unsuitable for His glory and perfection, and which does not admit of (His) division and separation through removal to hearts and pages (of books, etc.).

As to understanding and hearing, they exist in one place in preference to another, and in one locality in preference to au-

other. Since the description of God's personality cannot be comprehended or reached, He has said, "There is naught like Him, for He both hears and sees."¹ As to the *wa* in the words of God, "O Moses! verily, I am God, etc. (يَا مُوسَى إِنَّهُ أَنَا اللَّهُ)"² it is a pronoun interposed between the subject of a proposition and the predicate, and not metonymical.

(Further information.) There is a difference of opinion with regard to the question whether or not our Prophet Muḥammad talked with his Lord on the night of his ascension (to heaven) without any medium. Ibn-'Abbās, Ibn-Mas'ūd, Ja'far aṣ-Ṣâdiq, Abū'l-Ḥasan al-Ash'arī, and a party of those who have discussed the subject hold the opinion that the Prophet talked with God without a medium, whilst another party holds the opinion which excludes such a thing.

There is also a difference of opinion with regard to the allowableness of holding the doctrine of the possibility of seeing God, most of the broachers of the new opinions denying the allowableness of its possibility, both in this world and the next one, whilst most of the Sunnis and the older authorities holding the doctrine of the possibility of seeing Him in both the worlds, and of the certainty of seeing Him in the next one. The learned of both the ancient and modern times differ in their opinions with regard to the question whether or not our Prophet Muḥammad saw his Lord. 'Ā'ishah, Abū-Hurairah, Ibn-Mas'ūd, and a party of the older authorities deny it, which is said by a party of narrators and traditionists, but a party of the older authorities hold as permissible, the doctrine that the Prophet saw his Lord on the night of his ascension (to heaven) with the eyes of his own head, which is the statement of Ibn-'Abbās, Abū-Dharr, Ka'b al-Aḥbār, al-Ḥasan al-Baṣrī, ash-Shâfi'ī, and Aḥmad b. Ḥanbal. Ibn-Mas'ūd and Abū-Hurairah are also said to have made the statement, but what has been given above is their well-known opinion, whilst this the second statement is that given by Abū'l-Ḥasan and a party of his disciples; it is the correct one and is the opinion of the ascertainers of truth out of the chief Ṣūfis.

¹ Al-Ḥur'ān XLII-9.

² Idem XXVII-9.

Ibn-'Abbās states that Moses was specially selected (by God) for talking to, Abraham for (having) sincere friendship with, and Muḥammad for (allowing) a sight of Himself to. A party of the learned, however, hold the opinion that it is a subject not to be waded through, and say that there is no absolutely exclusive and strong proof of it, but that rationally it is allowable, which has been confirmed by al-Ḳurṭubi and others. I (the author) say that the doctrine of the possibility of seeing God both in this and the next worlds is allowable, on account of both rational and traditional proofs. As to the rational ones, they are known by the words expressive of the fact, and as to the traditional ones, we have out of them the fact of Moses asking (God) to be shown a sight of Him, and the reason of His withholding it. Moses must have known of its possibility, for had he known of its impossibility, he would not have asked God for it. It is impossible for Moses to have been ignorant of its permissibility, since it would be necessary for him to be (also) ignorant of what is fit for God (to do) and as to what is inconsistent and what is allowable, notwithstanding his high and extreme position in prophetic capacity, so much so that God selected him out of men and caused him to hear His words without any medium, whilst one convicted of such ignorance would be an unbeliever. We seek refuge with God from believing that (of Moses)! Another of these proofs is God's obliging His servants with the sight of His face in the next world, as is said in His words, "Faces on that day shall be bright, gazing on their Lord!"¹ If, therefore, it is allowable for them to see Him in the next world, it is allowable for them to see Him in this world, in order to make the sight (of Him) equable in relation to His orders. Another proof is the continuous chain of traditions regarding the Prophet, in the matter of seeing God in the future world, and its so happening as a mark of honour for the faithful. These are therefore the proofs of the allowableness of seeing God both in this world and the next one. As to the proof adduced by 'Ā'ishah for the statement that the Prophet did not see God, namely, the words of God, "Sight perceives (أبصار) Him not, but He perceives men's sights,"² it is remote from being

¹ Al-Ḳurān LXXV-22-23.

² Idem VI-103.

convincing, for it is said that there is a difference between perceiving or comprehension (ادراك) and seeing (ابصار), so that the meaning of the verse would be, "Sights (eyes) do not perceive Him, that is to say, they do not comprehend Him, notwithstanding their being able to see Him;"—so Sa'īd b. Musayyab and others say. The fact of perception or comprehension is excluded, notwithstanding the fact of seeing, in the words of God, "And when the two hosts saw (ترأى) each other, Moses' companions said, 'Verily, we are overtaken (لمدركون)!' Said he, 'Not so,'"¹ that is to say, "they will not overtake you." Again, the word *sights* (eyes) refers to all, and is also capable of being applied to special persons, thus the withholding of the sight (of God) is specially intended for the unbelievers, as God has said about them, "Nay, verily, from their Lord on that day are they veiled;"² whilst He will honour the faithful or such out of them as He may wish with a sight (of Himself), as He has said, "Faces on that day shall be bright, gazing on their Lord!"³ In short, the verse quoted by 'Ā'ishah is not a proof, nor is it clear and explicit in the matter of want of allowableness of the sight (of God). There is therefore no argument in it. There are many secret and deep things in connection with this question, which we have omitted here, because that is not the object of writing this work; whoever therefore wishes to verify this and other important questions, let him read them in our book *al-Jawhar al-jarīd*, in which we have given the difference of opinion (between the parties), the manifest and hidden statements of the learned, and the opinion we have selected and supported. The book is an important pillar on the subject, and no student can be independent of it; it is composed of eight thick volumes.

(Further information.) The words of God, "Read, in the name of thy Lord! Who created man from congealed blood (عَلَق)!"⁴ were the first chapter of the *Ḳur'ān* revealed, as has been proved in the two *Saḥīḥs*, out of a tradition of 'Ā'ishah. The agreement between being created from congealed blood (on the one hand), and being taught with the pen and being

¹ *Al-Ḳur'ān* XXVI-61-62. ² *Idem* LXXXIII-15. ³ *Idem* LXXV-22-23. ⁴ *Idem* XCVI-1-2.

taught knowledge (on the other), lies in the fact that the lowest of man's states is that of being congealed blood and the highest that of being a learned man, as though God,—whose praises be celebrated!—conferred a favour on man, by removing him from the lowest of states, which is that of congealed blood, to the highest one, which is that of learning (knowledge).

Az-Zamakhshari says that, if it is asked, as to why God has said, "from congealed blood," whilst he has been created from a lump of congealed blood (*alakaḥ*), as in the words of God, "(Then) from a clot, then from a lump of congealed blood, etc.,"¹ the answer is that the word *al-insān* (man) is here in the plural sense, as in the words of God, "Verily, man is in loss."² He is the most generous, who possesses the quality of perfection in the matter of His benevolence over all benevolent persons, who grants favours to His servants which cannot be counted, who is forbearing towards them and does not hasten to punish them, notwithstanding their ingratitude (disbelief), their disowning His favours, their doing prohibited things, and their leaving aside ordered things, who accepts their repentance, and who forgives them after their committing heinous sins. There is no end, nor is there an extremity, to His benevolence, as though there were no benevolence left behind His benevolence, which has granted immense advantages, since He has said, "He is most generous! Who taught the pen! Taught man what he did not know!"³ He has shown the perfection of His generosity, since He has taught His servants what they did not know, and has removed them from the darkness of ignorance to the light of knowledge, and has called attention to the excellence of writing on account of the great advantages it possesses which none but He can comprehend. The old sciences have not been compiled, nor are the orders (decrees) fixed, nor are the histories and sayings of the ancients preserved, nor are the revealed scriptures of God preserved, but through the instrumentality of writing. If it were not for it, the affairs of religion and this world could not have been properly regulated, and were there no other evidence for the subtle wisdom and the elegant arrange-

¹ Al-Ḥur'ān XXII-5 and XL-69. ² Idem CIII-2. ³ Idem XCVI-3—5.

ment of God than that of the pen and writing, it would have been quite enough.

(Further information.) The Shaikh-al-Islām, the Shaikh Taḳī'd-dīn as-Subkī having been asked regarding the black lump of congealed blood which came out of the heart of the Prophet in his childhood, when his heart was split open, and the saying of the angel, "This is the fortune of Satan with regard to you," answered, "That lump of congealed blood is created by God in the hearts of men, as a thing to accept whatever Satan may throw into them. It was removed from its place in the heart of the Prophet, and there remained nothing in its place to accept any thing that Satan might throw into it. This is the meaning of the tradition. Satan never possessed any luck (fortune) in the heart of the Prophet. As to what the angel took out, it is a thing in the natural constitution of man. This accepting thing, which by its existence would have rendered an impeachment of his heart possible, was removed." He was then asked as to why God created this accepting thing (قَابِلٌ), in this honoured organ, when it was possible for Him not to create it in it. He replied, "Because it is one of the parts of the human body, and God created it to perfect the human form; there was therefore no help for it, whilst its removal was a divine favour conferred (on the Prophet) after its creation."

(Lawfulness or unlawfulness.) It is unlawful to eat leeches, but it is allowable to sell them, on account of the advantages to be derived from them. The selling of cochineal or kermes is made an exception of, in the matter of the disallowableness of selling creeping animals (*ḥusharāt*), as has been already mentioned.

(Side-information.) There are two views with regard to the lump of congealed blood (*alākāh*), one of them being that it is unclean, because it is blood that has come out of the womb like menstrual blood, and the other one being that it is clean, because it is unshed blood and therefore like the liver and the spleen;—so it has been copied by Abū-Ḥāmid from as-Ṣairafī and explicitly confirmed by the Shaikh Abū-Ḥāmid, al-Maḥāmīlī, and ar-Rāfi'ī in *al-Muḥarrar*; this is the correct view, as is plainly stated in *al-Minhāj*.

Al-ākāh is (originally) the seminal fluid, which, when it becomes converted into thick blood, and when it alters further, becomes

a lump of flesh, being then called a *mudgah*. An-Nawawî states in *Sharḥ al-Muḥadḍḥab* that the religious law has absolutely decided that the lump of flesh (*al-mudgah*) is clean. But there are said to be two views regarding it, the correct one being the opposite of what is given in *Sharḥ al-Muḥadḍḥab*, for it is either like a dead man, in regard to which there are two statements in the new statement, or like a part of him separated (from him), in regard to which there are two ways, both of which speak of it in an opposite way and decide it to be absolutely unclean. Ar-Râfi'î states that there are two views regarding it, the correct one being that it is clean. Yes, but according to the rule of ar-Râfi'î, it is conditional on the lump of flesh and the lump of congealed blood being those of man, but if they are the (products of the) seminal fluid of any other animal, they are unclean according to him. Both the lump of congealed blood and the lump of flesh are worthier of being considered unclean than the seminal fluid, which is shown by his speaking over and over again of their uncleanness in *al-Minhâj*, notwithstanding his decision in it in favour of the cleanness of the seminal fluid. Our shaikh states, "You may refuse to hold the opinion that they are worthier of being considered unclean than the seminal fluid, because they are nearer the condition of an animal than it, and it is nearer the condition of blood than they."

(Proverb.) "More clinging than leeches."

(Properties.) Leeches are useful for applying to such members of the body as are inaccessible (to the cupping glass), such as the corners of the eyes, cheeks, and painful parts, because they serve the purpose of cupping by their sucking out corrupt blood, especially in infants, women, and persons in comfortable circumstances. They also suck out corrupt blood from the eyelids and other parts. They may happen to be in water, out of which when a man drinks some, one of them may happen to cling fast in his throat; the way to remove it from the throat would be to fumigate (the throat) with the hair of a fox, and when the smoke (of it) reaches the leech, it will immediately fall down. So also, if the fumigation be made with a hoof of a camel, it will die, which is a tried thing;—so it is mentioned in *al-Muntakhab*. Al-Ḳazwîni and the author of *adh-Dhakkîrat al-ḥamîdah* state that if there be a leech in the

throat, it may be gargled with the vinegar of wine and a dirham weight of the flies that are found in beans, upon which the leech will fall down. If it be desired to extract blood from a special part, this worm may be taken in a piece of clay and drawn near the part, upon which it will stick fast to it and suck out blood from it. When it is desired to cause it to fall away, salt water may be sprinkled on it, upon which it will fall down immediately. The author of *'Ayn al-khawāṣṣ* states that, if leeches are dried in the shade and then rubbed fine with sal-ammoniac, and then painted over a part in which there is loss of hair, hair will grow on it. Another authority states that, if a house be fumigated with leeches, bugs, mosquitoes, and other things like them will flee away from it. If they are left in a glass flask until they die, and then rubbed into a fine paste, and then if hair be removed from a part and the paste painted over it, no hair will again grow on it. One of its tried and useful properties is that, if some of the larger kind of leeches, such as are found in rivers and damp places, are taken, fried with some good olive oil, and then rubbed fine with vinegar until they become of the consistency of an ointment, and then if some of it be taken on a piece of wool and used as a suppository by a person suffering from piles, he will be cured of them. Some say that it will cure one suffering from the disease called *al-kaṭā*.¹ One of its wonderful properties is that if a glass-merchant's shop be fumigated with it, all the things that are in the shop will be broken. If a fresh moist leech be taken and rubbed over the male organ of generation, it will cause it to become large without any pain.

(Interpretation of leeches in dreams.) Leeches in dreams have the same signification as worms, which is that of children, on account of the words of God, "He created man from congealed blood."² If one dreams that a lump of congealed blood has come out from his nose, or his penis, or his anus, or out of his belly, or his mouth, his wife will abort before the complete formation of the embryo. Some say that leeches, ticks, young ones of serpents (*al-dalam*), ants, and other things resembling them, indicate enemies and contemptible enviers. The following is an interpreted dream:—A man came to Abū-Bakr aṣ-Ṣiddīq and said, "O regent of the

¹ A certain disease in the buttock.

² Al-Ḥur'ān XCVI-2.

Apostle of God, I dreamt as if I had a bag or purse in my hand, and I was emptying out of it what it contained, until there remained nothing in it; then there came out of it a lump of congealed blood." Abû-Bakr thereupon said, "Go away out of my presence." He therefore went away from his presence, and having walked a few paces, a beast kicked him and killed him. Abû-Bakr having been informed of it said, "I did not want him to die in my presence. The bag or purse signified the man, the dirhams his life, and the lump of congealed blood his soul, on account of the words of God, "He created man from congealed blood."¹"

العَلَب (al-'*Alhab*).—A mountain he-goat;—so Aḥmad b. Yahyâ, the author of *Kitâb al-Mulâkhal fî'l-lughah*, says.

العَمْرُوس (al-'*Umrûs*).—A sucking lamb. Pl. 'amâris. A poet says :—

"He was like the wicked wolf when he said, on one occasion,
To a lamb ('*umrûsah*), whilst he was hungry and running,
'Art thou the one that abused me, without a crime (of mine)?'
It replied, 'When did that happen?' He replied, 'Last year.'
The lamb said, 'I am only just born, but since you desire to act treacherously towards me,
Here I am, eat me, but may not the food be propitious to you!'"

العَمَلَس (al-'*Amallas*).—A fierce wolf, and a ferocious dog. As to the proverb, "More dutiful than al-'*Amallas*," he was a man who was dutiful to his mother; he used to carry her on his shoulders, and do the pilgrimage with her on his back every year, on which account his name is employed proverbially, so that sons may take an example from him in the matter of dutifulness to their mothers. I have alluded to it in the following lines of mine :—

(The name of) al-'*Amallas* is employed in proverbs,
In the matter of dutifulness, so that sons may take an example from him.

العَمَيْدَل (al-'*Amaythal*).—The lion;—so Abû-Zaid says in *Kitâb al-Ibl*. From it this name was taken as a sobriquet for 'Abd-Allâh b. Khulaid, the eloquent poet. He used to make use of pompous words and rare expressions. He was a writer and a poet in the

¹ Al-Ḥur'ân XCVI-2.

service of 'Abd-Allāh b. Ṭāhir, and was much versed in the pure language (of the Arabs). [The author here gives some lines composed by him on 'Abd-Allāh b. Ṭāhir, the incident regarding his kissing the hand of 'Abd-Allāh b. Ṭāhir, and the date of his death, which are all also given by Ibn-Kh. .]¹

Al-Aṣma'ī states that the word *al-'amaithal* means *one who drags his tail*, and al-Khalīl states that it means *one who is slow and drags his garments like a gentle or quiet person, who is independent of work*.

العَمَاق (*al-'Andāk*).—A female kid. Pl. *a'nuḵ* and *'unūḵ*.

It is related regarding al-Aṣma'ī as having said, "While I was going by the road to al-Yaman, I saw a boy standing on the road with ear-rings in his ears, each of which had a gem in it, and with his face shining from the lustre of the gems. He was praising his Lord in some poetical lines."—[The author here gives the lines, which are omitted here, on account of their great length and on account of their not being connected with the subject of the article.]—"I approached him and saluted him, upon which he said, 'I shall not return your salutation until you pay my right, which is due to me from you.' I then asked him, 'What is your right?' and he replied, 'I am a boy of the religion of Abraham, the Friend (of God), and I do not have my morning and evening meals, until I go a mile or two miles in search of a guest.' I therefore accepted his invitation, and he welcomed me. I then went with him until we neared his tent, when he shouted out, 'O sister,' upon which a girl replied to him in a crying voice. He said to her, 'Get up and prepare for our guest.' She said, 'Wait until I give thanks to God, who has brought us this guest.' She then got up and said a prayer with two bowings of the body as a thanksgiving to God. The young man then made me enter the tent and sit down. Then taking a knife, he went to a female kid and slaughtered it. When I sat down in the tent, I looked at the girl, and found her the most beautiful of mankind in face. I kept on stealing glances at her, but she became aware of some of my glances and said, 'Desist; do not you know that it is related regarding the Prophet of al-Madīnah (Ṭayyibah) as having

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. II, pp. 55—57.

said, "The adultery of the two eyes is the sight."? As to myself, I do not intend by this to reproach you, but to teach you, so that you may not again commit a similar act.' When it was sleeping time, the boy and I slept outside the tent, and the girl remained inside it; and I heard till the early morning a chanting sound of the *Kur'ân* uttered with the most elegant voice, and then I heard some poetical lines recited with the sweetest pronunciation and in the most saddening tone. The lines were as follow:—

"My love refuses to remain concealed, how long I have tried to hide it!
It is with me in the morning, and it has alighted and pitched its tent;
When my desire (for the object of my love) becomes excessive, my heart
becomes mad by the recollection of Him;
If I desire my lover to be near me, He comes near me,
And shows Himself, but I die and then come to life again by remembering Him;
He makes me happy, so much so that I find pleasure and am cheerful."

When it was morning, I asked the boy, 'Whose voice was that?' and he replied, 'That was my sister, and this is what she does every night.' I said to him, 'O boy, you are fitter for this action than your sister, because you are a man and she is a woman.' The boy thereupon smiled and said, 'Woe betide you! Do not you know that some are favoured and some abandoned, and that some are near (God) and some at a distance (from God)?' I then said farewell to them and went away."

(Lawfulness or unlawfulness.) It is lawful, and it may be given as compensation for a hare, if one in the state of *ihrâm* happens to kill it, on account of its having been thus decided by the Companions of the Prophet. It is, however, not (considered) sufficient as a sacrificial animal, on account of what is related by the two Shaikhs (al-Bukhârî and Muslim) and others, on the authority of al-Barâ' b. 'Âzib, who said, "The Apostle of God preached to us on the Day of Sacrifice (10th of Dhû'l-Hijjah) after the prayer, saying, 'Whoever has said this our prayer and observed this our rite of sacrifice, has observed it correctly, but he who has performed the rite of sacrificing before the prayer, has not observed this religious rite.' Upon this, Abû-Burdah b. Niyâr," who was a maternal uncle of al-Barâ' b. 'Âzib, "said, 'O Apostle of God, I sacrificed my goat (or sheep) before the prayer. I knew this to be the day for eating and

drinking, and so wished that my goat (or sheep) should be the first one to be slaughtered in my house. I therefore slaughtered it and ate my morning meal before coming to the prayer.' The Prophet replied, 'Your goat (or sheep) was only a goat (or sheep) of meat, (and not a sacrifice).' He then said, 'O Apostle of God, I have a female kid which I love more than two goats (or sheep); will that be sufficient as a sacrifice from me?' The Prophet replied, 'Yes, but it will not be considered sufficient for anybody else after you.'

It is mentioned in the first part of *ar-Rawḍah* that *al-'anāk* is a she-kid from the time of its birth until it begins to graze, and that *al-jafrah* is a she-kid when it is weaned, lives apart from its mother, and takes to grazing, which takes place when it is four months old, the male being *jafṛ*. It is said in *Lugāt at-Tunbīh* and *Dakā'ik al-Minhāj* that *al-'anāk* is a she-kid which has not yet completed a year of its age, and a similar definition is copied from al-Azhari in *Tahdhīb al-asmā' wa'l-lugāt*, but al-Azhari's own statement does not agree with it.

Al-Ḥākim relates, giving authentic authorities, and also Abū-'Umar b. 'Abd-al-Barr in *al-Istī'āb*, on the authority of Kais b. Nu'mān, who said, "When the Prophet and Abū-Bakr fled, concealing themselves (from Quraysh), they happened to pass by a slave, who was pasturing some sheep and goats, and asked him for a drink of milk. The slave replied, 'I have no sheep or goats that can be milked, but there is a she-kid, which conceived in the early part of winter and has now no milk left in her.' The Prophet thereupon said, 'Call it,' and then binding its legs, he rubbed its udder until it came down (from the weight of the milk in it). Abū-Bakr then brought a shield, and the Apostle of God milked in it, and gave the milk to Abū-Bakr to drink; then milking again, he gave the milk to the pastor to drink, and then milking again he drank the milk himself. The pastor thereupon said, 'By God, who are you? I have, by God, never seen one like you!' The Prophet said, 'Would you conceal my name, if I inform you of it?' and he replied, 'Yes.' The Prophet then said, 'I am Muḥammad, the Apostle of God.' The pastor asked, 'Are you the one that Quraysh assert to be a Sabean?' and the Prophet replied, 'Verily, they say so.' The pastor then said, 'I bear testimony that you are a prophet, and that what you preach

is the truth; I shall follow you.' The Prophet said 'You will not be able to do that at present (to-day), but when you learn of my having made myself publicly known, come to us.' "

(End). Abū-Dāwud, at-Tirmidhī, an-Nasā'ī, and al-Hākim relate, on the authority of 'Amr b. Shu'aib, who had it from his father, who had it from his father (grandfather of 'Amr), who said, "There was a man called Marthad b. Abī-Marthad, who used to carry captives from Makkah and take them to al-Madīnah, and there was an adulterous woman in Makkah called 'Anāk, like *kaṭām* (in vowel marks), who was a friend of his. Now, he had promised one of the captives in Makkah to come to him and to carry him. He related, 'I came until I reached the shadow of one of the walls of Makkah, on a moonlight night; in the meantime 'Anāk came there and perceived the dark shadow by the side of the wall. When she came near me, she said, "(Who,) Marthad?" and I replied, "Marthad." She then said, "Welcome to you; come along, sleep with us to-night." I replied, "O 'Anāk, God has declared adultery to be unlawful," upon which she cried out, "O people of the tents, this man carries away your captives." Thereupon, eight men followed me, and I took the way of al-Khandamah and reached a cavern. They too came there, and standing over the cavern in which I was, made water, which commenced to drop on my head, but God rendered them blind with regard to my position. They then returned, and I too returned to my friend and carried him; but being a heavy man, I carried him as far as al-[dhkhir,¹ where I undid his fetters and then continued to carry him, which fatigued me, until I brought him to al-Madīnah to the Prophet. I then said, "O Apostle of God, shall I marry 'Anāk?" upon which he remained silent and did not reply to my question, until this verse was revealed, "And the whoremonger shall marry none but a whore or an idolatress; and the whore shall none marry but an adulterer or an idolater."² The Apostle of God then said, "O Marthad, 'The whoremonger shall marry none but a whore or an idolatress; and the whore shall none marry but an adulterer or an

¹ Thus given in all the copies, but it is probably a mistranscription of Adhākhir, the name of a pass between Makkah and al-Madīnah. ² Al-Ḥur'ān XXIV-3.

idolater ;' therefore, do not marry her."'" Al-Khaṭṭābī states that this was specially so with regard to this woman, because she was an unbeliever, but as to a Muslim whore, a marriage contract with her is valid and not annulled. Ash-Shāfi'ī states that the meaning of the verse is that a whoremonger does not wish or seek for marriage but with a whore. Ash-Shāfi'ī adds that resembling this is what Sa'īd b. al-Musayyab has stated, namely, that this verse is abrogated by the words of God, "And marry the single amongst you,"¹ who would be out of the single Muslims.

(Proverbs.) "A she-kid will not sneeze (*tanjāt*) in this case (affair),"² *an-naḥīt* of a she-kid being like *al-ʿulās* (the sneezing) of a man. It is like another proverb, "Two she-goats (*anzān*) will not smite each other with their horns over it," which will be given in its proper place.

عَنَاقُ الْأَرْضِ (*Anāk al-ard*).³—[The badger.] A small beast, smaller than the lynx and long in the back, that hunts everything, even birds. It is the same as *at-tuffah*, which has been already described under the letter ت.

It is said in *Nihāyat al-ḡarīb* that Kaṭālah states that *ʿanāk al-ard* is one of the animals of prey, and that it is a certain wild beast of prey larger than the cat and smaller than the dog. Pl. *ʿunūk*. It is said in a proverb, "He met with a badger," and "He approached a badger," that is to say, a *calamity*. He means (thereby) that it is an animal with which people hunt, if it be trained.

العَنَسِ (*al-ʿAnbas*).—The lion. From it the name is given to a man. It is the measure قَنَعَد from العَبُوس. Al-ʿUnābis out of Kuraish were the sons of Umayyah b. ʿAbd-Shams the bigger; they were six, namely, Ḥarb, Abū-Ḥarb Safyān, Abū-Sufyān, ʿAmr, and Abū-ʿAmr, and were called by the name of the lion, the rest being called al-A'yās.

العَنَسِ (*al-ʿAns*).—A strong and hardy she-camel. It is (also) said to be one whose tail has become full or ample (إِعْدُونَسٍ ذَنْبُهَا);

¹ Al-Ḥurʿān XXIV-32. ² Meaning that blood-revenge will not be taken in this case. ³ In Palestine *Meles taxus*.

—so al-Jawharî says. *Al-'ansah* is also a name for the lion, being an epithet derived from *al-'anus*;—so Ibn-Sîdah says.

^{العنبر} (*al-'Anbar*).—[The sperm-whale.¹] A certain large fish from the skin of which shields are made. A shield is (also) called '*anbar*'. It has been already described under the letter ب.

Al-Bukhârî relates, on the authority of Jâbir, who said, "The Apostle of God sent us, appointing over us (as commander) Abû-'Ubaidah, to meet the caravan of Kuraish, and gave us as provision (on the way) a bag of dates, beside which we did not get anything else. Abû-'Ubaidah used to give us a date at a time as food." He (the relater of the tradition) says, "I asked him, 'What did you use to do with it?' and he replied, 'We used to suck it as a child does, and then drink over it some water, which used to be sufficient for us the whole day until the night, and then we used to strike down leaves with our sticks, moisten them with water, and eat them. It happened that we then arrived on a sea-beach, where something of the shape of a broad sand-hill presented itself to our view. We went to it and found it to be the beast which is called *al-'anbar* (the sperm-whale). Abû-'Ubaidah thereupon said, "It is dead;" and then he said, "No, but we are sent by the Apostle of God, in the cause of God, and you are forced by necessity; therefore eat it." We lived on it for a month, and we were three hundred strong; otherwise they (the men) would never have become strong. You might have seen us lading out with buckets the oil out of the sockets of its two eyes, and cutting pieces out of it, each of the size of a drinking pot. Abû-'Ubaidah took thirteen men out of us, and made them sit in (the socket of) its eye; he took one of its ribs and making it stand up, mounted the largest camel with us and passed under it. We then provided ourselves with its flesh as travelling provision, and when we arrived in al-Madinah, we went to the Apostle of God and mentioned about it to him, upon which he said, "It was a sustenance which God took out for you. Have you any of its flesh with you, so that you may give it as food to us?" We then sent the Apostle of God some of it, and he ate it." This nocturnal journey of Abû-'Ubaidah is called *Saryat al-Khabat*, and occurred in the month of Rajab 8 A. H. .

¹ *Physeter macrocephalus*.

‘Umar b. al-Khaṭṭāb and Ḳais b. Sa’d were among the party with Abū-‘Ubaidah.

This tradition is related to us in *al-Ḡailāniyyāt* as follows:—The Prophet sent Abū-‘Ubaidah on a night-journey with a party composed of the Refugees and Helpers, three hundred strong, to the sea-coast, to a subtribe of the tribe of Juhainah. They were seized with great hunger, upon which Ḳais b. Sa’d said, “Who will buy from me dates for a camel (to be slaughtered), he giving me the camel here and I giving him the dates in al-Madīnah?” ‘Umar then kept on saying, “What a wonder, that this boy who has no property (of his own) should take a debt from another person out of his property!” He then found a man out of the tribe of Juhainah, to whom he (Ḳais) said, “Sell me a camel, and I shall pay you for it a *wask* (a camel-load)¹ of al-Madīnah dates.” The Juhani replied, “I do not know you; who are you?” He replied, “I am Ibn-Sa’d b. ‘Ubādah b. Dulaim.” The Juhani said, “How well I know your genealogical connection!” and added other words. He purchased from him five camels (for slaughtering), every one of them for a *wask* of dates, the Badawī demanding from him the condition that they should be the stored-up and dried (hardened) dates out of the dates belonging to the Dulaim family, and Ḳais replying, “Yes,” to the condition. The Badawī then said, “Bring me witnesses.” The relater of the tradition says that Ḳais gave him as witnesses some men out of the Helpers, with whom were some men out of the Refugees, and said, “I shall bring as witnesses whomsoever you like.” Among those who were brought to witness the transaction was ‘Umar b. al-Khaṭṭāb, who said, “I shall not bear witness to this transaction as a debt, when he has no property, and the property belongs to his father.” The Juhani thereupon said, “By God, Sa’d will surely not defraud (me) for the sake of a *wask* of dates, whilst I see a handsome face and noble actions.” Words passed between ‘Umar and Ḳais, until ‘Umar spoke roughly to Ḳais. Then taking the camels, he slaughtered them for them in three stations, a camel every day. When the fourth day came, his commander prohibited him (from slaughtering any more) and said to him, “Do you wish to violate your engagement, when you have no property of your own?” Abū-‘Ubaidah came there, and with

¹ Equal to 60 *ṣā’s*. In al-Ḥijāz 320 pounds and in al-‘Irāq 480 pounds.

him was 'Umar ; he said, "I enjoin you not to slaughter (a camel)," upon which Kais said, "O Abû-'Ubaidah, do you think that Abû-Thâbit (Sa'd), who pays for others their debts, takes upon himself the burdens of others, and feeds people in a year of famine, will not pay for me (a debt of) a *wask* of dates incurred on account of men exerting themselves in the cause of God?" Abû-'Ubaidah was near becoming lenient towards him, but 'Umar kept on saying, "Enjoin him." He therefore enjoined Kais (not to slaughter a camel). When the news of what had befallen the party in the shape of starvation reached the ears of Sa'd, he said, "If Kais is as I know him, he will slaughter (camels) for the party." When Kais came back, Sa'd met him and asked him, "What did you do in the matter of the starvation of the party?" and he replied, "I slaughtered (a camel)." Sa'd then said, "You acted rightly. What did you do next?" He replied, "I slaughtered (a camel)." Sa'd said, "You acted rightly. What did you do next?" He replied, "I slaughtered a camel." Sa'd said, "You acted rightly. Then what did you do next?" He replied, "I was prohibited (from slaughtering)." Sa'd asked him, "Who prohibited you?" and he replied, "Abû-'Ubaidah, my commander." Sa'd asked, "Why?" and he replied, "He asserted that I had no property and said, 'The property belongs to your father,' upon which I said to him, 'My father pays the debts of people distant (in connection), takes up the burdens of all, and feeds (people) in a year of famine, and will he not do this for me?'" Sa'd thereupon said, "There are those four gardens, from the smallest of which we collect (cut) fifty *wasks* of dates." The Badawî then went with Kais, who paid to him his (debt of) *wasks*, gave him a beast to ride upon, and a suit of new clothes. The Prophet having heard of this action of Kais said, "Verily, it is out of a generous heart!"

Some say that the odoriferous ambergris (*al-anbar*) comes out from the bottom of the sea, is eaten by some of the beasts in it on account of its oiliness, is then vomited out by them, and found in a state like that of a stone ; the larger masses out of it float on the sea, and are then thrown by the wind on the beach. It strengthens the heart and the brain, and is useful in hemiplegia, facial palsy, and thickness of phlegm. Ibn-Sidah states that ambergris comes out of the sea, and that the best kind of it is the ash-coloured variety, then

comes the blue variety, then the yellow, and then the black. He states that it is mostly found in the interior of the fish which eat it and which die (in consequence of it). Some merchants assert that the sea on the East of Africa (*bahr az-Zanj*) throws it up like the skull of a man, the largest lump of it being a thousand *mithkāl*s in weight, and that it is mostly eaten by fish, which then die; the beast which eats it is called *al-'anbar*.

(Lawfulness or unlawfulness.) Al-Māwardī and ar-Rūyānī in *Kitāb az-Zakāh* state that there is no poor-rate tax on ambergris and musk. Abū-Yūsuf states with regard to them that a fifth is the tax on them. Al-Ḥasan, 'Umar b. 'Abd-al-'Azīz, 'Abd-Allāh al-'Anbārī, and Ishāq state that it is necessary to pay a fifth as the tax on ambergris, whilst ash-Shāfi'ī argues against them, on the strength of the statement of Ibn-'Abbās with regard to ambergris, namely, that it is a thing which the sea throws up and is not found in a mine, so as to render it necessary to pay a fifth as a tax on it. It is also plainly related regarding him as having said that there is no poor-rate tax on it. Jābir related that the Prophet said, "Ambergris is not wealth," which saying therefore excludes the necessity of paying the poor-rate tax on it. Al-Māwardī, ar-Rūyānī, and most of the jurists state that ambergris is clean. Ash-Shāfi'ī states, "I have heard one who said, 'I have seen ambergris spring up in the sea, twisted like the neck of a goat (or sheep).'" Some say that it is originally a plant having a diffusible odour in the sea, and that there is a beast in the sea which seeks it, on account of its diffusible odour, but it is a poison for it; when that beast eats it, it kills it; the sea then throws the beast out, upon which the ambergris comes out of its belly. The two (al-Māwardī and ar-Rūyānī) state in *Kitāb as-Salam* that it is allowable to make payments in ambergris, but it is necessary to mention explicitly the variety and weight of it, for ambergris is of the ash-coloured, white, green, and black varieties, and unless the variety and weight are mentioned, it is not allowable. Ash-Shāfi'ī states that it is allowable to sell ambergris, and that the learned state with regard to it that it is a vegetable product, whilst no part of a vegetable substance is unlawful. He (further) states, "One of them (the learned) has informed me that having gone out on the sea, he was cast on an island, where he saw a tree like the neck of a goat

(or sheep); he found the fruit of it to be ambergris. He related, 'We left it alone, so that it might grow and then we might take it, but the wind blew hard and threw it into the sea.' " Ash-Shāfi'i (also) states that fish and the beasts of the sea swallow it when it first falls into the sea, because it is then soft, and that when they swallow it, few of them escape (death), as it kills them on account of the excessive heating property in it, and when a fisherman therefore takes a fish (in that condition) and finds it in its belly, he thinks it to be a part of the fish, but it is really speaking the fruit of a plant.

(As to its properties,) al-Mukhtâr b. 'Abdûn states that ambergris is hot and dry, but is less so than musk. The best kind of it is the ash-coloured variety having a little oiliness in it. It strengthens the heart and the brain, increases the nervous fluid, is useful in hemiplegia, facial palsy, and thick phlegm, and produces courage, but it is injurious to persons suffering from piles; its injurious effects may be warded off by means of camphor and the smelling of cucumbers. It suits persons with a cold and moist constitution and old men. The best time for using it is winter. Some say that ambergris is (found) in masses like skulls, the largest of them being a thousand *mithkâls* in weight, and that they come out of springs in the sea and float on the water, upon which birds alight on them, eat them, and die. Some say that it is the excrement of a certain beast, and others say that it is a part of the rubbish of the sea. The best kind of it is the ash-coloured variety, and the opposite of it the red-coloured variety. It has greasiness in it, on account of its having been swallowed by a fish, and it becomes free from it at the time of its rolling about in the sand.

العَنْتَر (al-'*Antar*).—[The gadfly.] The blue fly. Some say that it means flies in an absolute sense.

It is related in the two *Suḥūfs*, on the authority of 'Abd-ar-Raḥmân b. Abî-Bakr aṣ-Ṣiddîq, in a long tradition of his, containing an account of the miracles performed on account of aṣ-Ṣiddîq, the purport of which is that aṣ-Ṣiddîq having had a party of guests, made them sit down in his place, and went away to the Apostle of God. He was rather late in returning, and when he came, he asked (his people), "Have you given them their evening meal?" On their

replying, "No," he turned towards his son 'Abd-ar-Raḥmān and said to him, "O gadfly (*'antar*)," prayed against him that his nose might be cut, and reviled him. In a version it is said, "O *'unaitir*," of the dim. form. He likened him to it out of contempt for him. Some say that he likened him to the blue fly, on account of the severe injury it inflicts. In most of the traditions the word is given as *ganthar*, meaning thereby, "O base one." 'Antarah was the name of a man, namely, 'Antarah b. Shaddād b. Mu'āwiyah al-'Absī, one of the (celebrated) horsemen, poets, and lovers out of the Arabs. He was one of the (great) heroes of the Time of Ignorance and is proverbially known for his courage. Sībawaih states that the و in it is not a servile (additional) letter.

العندليب (*al-'Andulīb*).¹—[The nightingale.] The same as *al-hazār*. Pl. *'anādil*, because it is first reduced to a quadrilateral word, and from it the pl. and the dim. (*'unaidil*) are formed. الببل يعندل = *the bulbul sings*. How beautiful are the lines of Abū-Sa'īd al-Mu'ayyad b. Muḥammad al-Andalusī, the excellent poet, descriptive of a *ṭunbūr*!²

"A *ṭunbūr* beautiful in form, imitating
By its clear sound a nightingale;
When it dries, it speaks out clearly;
It collects in its variation of notes the notes of a flute.
So also, whoever lives in the society of the learned as an infant,
Becomes when he grows up a learned shaikh.

[The author here gives some more lines of this poet, which are here omitted as they do not refer to the present subject.] He died in 557 A. H. .

(Lawfulness or unlawfulness.) It is lawful to eat it, because it is one of the good things.

In dreams, it indicates a clever son.

العندل (*al-'Andal*).—A large-headed camel. The word is alike used both for the male and the female.

¹ In Egypt *Philomela lusciniæ*. ² A kind of mandoline with chords of brass wire, which is played with a plectrum.—Lane's Lex.

العنز (al-'Anz).—[A she-goat.] The female of the common goat. Pls. a'nuz and 'unúz.

Al Bukhârî and Abû-Dâwud relate, on the authority of 'Abd-Allâh b. 'Amr b. al-'Âs, that the Prophet said, "There are forty (good) actions; the highest of which is the lending of a she-goat for milking; there is no performer of one of them, hoping for its reward and believing in the promise of it, whom God will not cause to enter Paradise." Hassân b. 'Atiyah, the relater (of the tradition), on the authority of Abû-Kabshah, says, "We counted all the actions under the lending of a she-goat for milking, such as the returning of a salutation, the blessing of a sneezer, the removing of a hurtful thing from a road, and others like those, but we were not able to reach (the number of) fifteen of such actions." Ibn-Battâl states that the Prophet has not mentioned the actions in the tradition, but it is well-known that he undoubtedly knew them, and that he did not mention them on account of an object, which is more beneficial to us than his mentioning them, namely,—but God knows best,—a fear that the special mentioning of them might lead to an abandonment of other means of kindness and doing good, whilst there have been so many instructions inciting and urging(us) to do good and to acts of beneficence, given by the Prophet, that their number cannot be counted. He (Ibn-Battâl) adds, "I have heard regarding one of the men of our times that he prosecuted a search after them in the (different) traditions, and found them to exceed forty in number; he then mentioned them (all), to the last of them."

I (the author) say that the word تسميت العاطس in تسميت العاطس (blessing a sneezer) may be written either with a ش (as تسميت ش) or with a س (as تسميت س), meaning *praying for a blessing*; the former refers to a *meeting* or *union* (after separation), because the Arabs say, "أشيت الابل = *the camels met in the pasture-ground*." Some, however, say, that the meaning of it is a prayer for his limbs (شرايمته), which is a name for the extremities. The latter refers to his being blest with a good mode of life.

The author of *at-Tarqîb wa't-Tarhîb* states in the chapter *Kadû' hawâ'ij al-Muslimîn* (Satisfying the wants of the Muslims), on the authority of the Commander of the faithful, 'Alî b. Abî-Tâlib,

who said that the Apostle of God said, "A Muslim has thirty claims on his brother-Muslim, which the latter cannot be absolved from but by their fulfilment (payment) or pardon. (They are):—

(1) To pardon his error, (2) to pity (him) for his weeping, (3) to conceal his nakedness, (4) to forgive his slip at the time of his slipping, (5) to accept his apology, (6) to defend him when he is slandered in his absence, (7) to be constantly giving him advice, (8) to preserve his friendship, (9) to guard his credit, (10) to visit him in his illness, (11) to be present at his death, (12) to comply with his request, (13) to accept his present, (14) to give a present (to him) equal to his present, (15) to thank him for his favour, (16) to do a good action for his help, (17) to protect his wife, (18) to accomplish his want, (19) to intercede on his behalf in the matter of a thing he asks for, (20) to accept his intercession, (21) not to disappoint (him) in his object, (22) to bless (him) at the time of his sneezing, (23) to seek for his lost animal or thing, (24) to return his salutation (greeting), (25) to consider his conversation (words) pleasant, (26) to increase a gift for him, (27) to believe in his oaths, (28) to help him, whether he be acting wrongfully or having a wrong done against him; as to the help for him, if he is a wrong-doer, it is to check him in his wrong-doing, and as to the help for him, if he is having a wrong done against him, it is to help him in taking his right, to befriend him, and not to be inimical towards him; (29) to save him and not to abandon him, and (30) to wish good for him, in the same manner that one wishes it for himself, and to hate evil for him, in the same manner that one hates it for himself." He then said, "I have heard the Apostle of God say, 'If any of you sets aside any of the claims of his brother-Muslim, the latter will demand it of him on the Day of Judgment.'" Then 'Alī said, "If any of you omits to bless his brother-Muslim when he sneezes, the latter will demand that claim from him on the Day of Judgment, and it will be decreed in his favour and against the former." These together with those calculated by Ḥassān b. 'Aḥīyah come up collectively to more than forty (good) actions.

(Information.) Abū'l-Kāsim Sulaimān b. Aḥmad at-Ṭabarī relates in *Kitāb ad-Da'wāt*, giving his authorities, on the authority of

Sawaid b. Ḡaffah, who said, "Alī b. Abi-Ṭālib having been in want of food, said to Fāṭimah, 'If you go to the Prophet, (it would be better).' So, she went to the Prophet, who was at the time with Umm-Ayman, and knocked at the door, upon which the Prophet said to Umm-Ayman, 'This knocking is, verily, that of Fāṭimah; She has come at a time, at the like of which she is not in the habit of coming to us. Get up, therefore, and open the door for her.' Umm-Ayman thereupon got up and opened the door for her, and when she entered, the Prophet said to her, 'O Fāṭimah, you have, verily, come to us at a time at the like of which you are not in the habit of coming to us.' She said, 'O Apostle of God, the food of these angels is the celebration of the praises (of God), and the declaration of (His) praises and holiness; but what is our food?' The Prophet thereupon replied, 'By Him who has sent me with the Truth, no fire has been kindled in the houses of the people of Muḥammad for the last thirty days, but we have (now) received some she-goats; if you wish, I shall order five of them to be given to you, or if you wish, I shall teach you five expressions which Gabriel has a short while ago taught me.' She said, 'Teach me the five (expressions) which Gabriel has taught you.' The Prophet then said, 'Say, "O Thou, the first of the first ones! O Thou, the last of the last ones! O Thou possessing mighty power! O Thou the pitier of the poor! O Thou the Compassionate of the compassionate!"' She then went away, came to 'Alī b. Abi-Ṭālib, and said to him, 'I went away from you to this world and have brought to you the future world,' and then mentioned to him all that had passed, upon which he said, 'The best of your days, the best of your days!'"

In *Kitāb Saḡwat at-taḡarowuf* by the Ḥāfiḍ Abū'l-Ḥaḍl Muḥammad b. Ṭāhir al-Maḡdisī, it is related that Jābir b. 'Abd-Allāh having (one day) come to the Apostle of God, the latter said to him, "O Jābir, here are eleven she-goats in the house; are they dearer to you, or certain expressions which Gabriel has a little while ago taught me and which will unite for you this and the future worlds?" Jābir replied, "O Apostle of God, I am in need, but these expressions are dearer to me." The Prophet thereupon said, "Say, 'O God, Thou art the creator, the knowing! O God, Thou art forgiving and clement! O God, Thou savest (men) from acts of disobedience

and art merciful! O God, Thou art the Lord of the great Throne! O God, Thou art the beneficent, the liberal, the merciful one! Forgive me (my sins), have mercy on me, render me sound and strong, make me prosperous, bless me with the means of sustenance, direct me in the right course, save me, grant me health, cover (conceal) my faults, do not lead me astray, and cause me to enter Paradise, by Thy mercy, O Compassionate of the compassionate ones!" Jâbir stated, "He continued repeating them, until I committed them to memory. The Prophet then said, 'Learn them and teach them after you.' He then said, 'O Jâbir, convey them with you.' I have accordingly conveyed them with me."

It is related in the commentary (of the *Kur'ân*) of al-*Kushairi* and other commentaries that, when Abraham fled for refuge with his son Ishmael and his (son's) mother Hâjir to Makkah, he happened to pass by a party of the Amalekites, who gave Ishmael a present of ten she-goats. All the she-goats of Makkah are their progeny. This resembles what has been already related regarding the pigeons of the sacred precincts, namely, that they are all the progeny of the two pigeons which built nests over the Prophet in the cave.

(Further information.) The Prophet said, "Two she-goats will not smite each other with their horns over it." The reason of his saying that was that a woman from *Khuṭmah*, whose name was 'Aṣmâ' bint Marwân, out of the *Beni-Umayyah*, used to incite (people) against the Muslims, annoy them, and compose poems against them. 'Umair b. 'Adî therefore made a vow to God that, if God caused His Apostle to return safely from *Badr*, he would kill her. When the Apostle of God returned from *Badr*, 'Umair attacked her in the middle of the night and killed her. He then joined the Prophet and said the morning prayer with him. When the Prophet got up to enter his assembly-room, he asked 'Umair b. 'Adî, "Have you killed 'Aṣmâ'?" and he replied, "Yes; is there anything due from me on account of slaying her?" upon which the Prophet said, "Two she-goats will not smite each other with their horns over it." The first time this saying was heard

¹ Applied to a case in which there will not happen any discord or contention.—See Lane's *Lex. art.* ع^ه.

was from his lips, and it is one of the concise, novel, and unique sayings, such as had never before been heard.

Similar in this respect are his sayings:—"The oven is heated."¹ "He died upon his bed."² "A believer is not stung or bitten twice in the same hole." "O horsemen of God, mount." "The child is for the owner of the bed, and for the adulterer there is disappointment." "Every kind of game is in the belly of the wild ass."³ "War is (finished by) a single act of deceit."⁴ "Avoid ye the beautiful woman that is of bad origin."⁵ Verily, of what (rain, or the season called) spring (ربيع) causes to grow, is what kills by inflation of the belly, or nearly does so."⁶ "The Helpers are my company and my auxiliaries."⁷ "Nothing brings an injury upon a man but his own hand." "He is powerful, who overcomes himself at the time of anger." "There is no information like that (acquired) by sight." "Sitting in assemblies is to be with confidence (not to reveal secrets)." "The (giving with the) upper hand is better than the (taking with the) lower hand." "Affliction has for its agent speaking." "Men are like the teeth of a comb." "The abandonment of evil is (an act of) alms-giving." "What disease is there greater than niggardliness?" "Actions are (to be judged) by motives." "Modesty (sense of shame) in every respect (the whole of it) is good." "A false oath leaves houses vacant (void)." "The chief of a tribe is their slave." "The excellence of learning is better than the excellence of divine worship." "In the forelocks of horses is tied good." "The quickest of all things is the punishment of an adulteress." "Verily, of poetry, there is wisdom."⁸ "Health and leisure are two blessings in respect of which many men are deceived." "The intention (motive) of a believer is better than his action." "The intention (motive) of a hypocrite is worse than his action." "The child belongs to the husband." "Help in the accomplishment of wants by means of concealment." "Every happy person is envied." "(The practisers of) guile and deceit are in Hell-fire." "He who gives us false advice is not one of us." "One who is consulted is trusted."

¹ Meaning that the war is raging. ² He died a natural death. ³ See Lane's Lex. art. فراء. ⁴ For the four different meanings of it, see Lane's Lex. art. خدع. ⁵ Idem art. خضر. ⁶ Idem art. حبط. ⁷ Idem art. كرش. ⁸ For the different readings of it, see Lane's Lex. art. حكم.

“Repentance is returning from sin.” “A person guiding (one) to a good action is like a doer of it.” “Your love for a thing renders (you) blind and deaf.” “A loan has to be returned.” And “The giving of assurance of safety inhibits slaying or assaulting unawares.” There are similar other sayings of the Prophet. The Apostle of God specially mentioned a she-goat in exclusion of other kinds of goats and sheep, because a she-goat draws near another she-goat and then parts from it; its smiting with (its) horns is not like the smiting with horns of rams and others.

Ibn-Duraïd relates that when ‘Adī b. Ḥātim killed ‘Uthmān, he said, “Two she-goats will not strike each other with their horns over it.” But when the battle of the Camel took place, his eye was pulled out, and he was told, “Two she-goats will not smite each other with their horns over the murder of ‘Uthmān,” upon which he said, “Yes, many eyes will (still) be pulled out.” This narrative has been thus related by Ibn-Ishāq, ad-Dimyāfi, and others.

It is related, on the authority of Abū-Hurairah, who said, “The speaker of truth regarding what is believed to be true (صَادِقُ الْمَصْدُوقِ), Abū’l-Ḳāsim (the Prophet), informed me that the first dispute to be decided on the Day of Judgment will be that of two she-goats, (one) with horns and (the other) without horns.” This is related by aṭ-Ṭabarānī in his *Mu’jam al-awsat*, but Jābir al-Ju’fī, who is a weak authority, is given in it as an authority.

(Lawfulness or unlawfulness.) It is lawful. It may be given as compensation or penalty for a gazelle, if a person in the state of *iḥrām* kills the latter. The verification of it will be given under the letter غ .

(Proverbs.) The saying of the Prophet, “Two she-goats will not smite each other with their horns over it,” has been already given above in the tradition. It means that even two weak ones will not meet each other in a fight over the affair, because smiting with horns is a work of stallion or ram-goats and sheep and not that of she-goats. It is said in allusion to any particular case, over which there would be no difference or dispute. “Such a man is more given to emitting wind from the anus with a sound than a she-goat.” “A she-goat, having every kind of disease,” applied to a

man and a beast having many faults. Al-Fazâri states that a she-goat is subject to ninety-nine diseases.

In the following lines of a poet, the word *al-'anz* means a female eagle:—

“When a female eagle (*al-'anz*) hangs down from a level ground
In the forenoon, hungry and hovering round and round.”

(Properties.) If the bile of a she-goat be mixed with sal-ammoniac and then applied over any part of the body after pulling out the hair from it, no hair will ever grow over it again. Aristotle states that if the bile of a she-goat be mixed with the common leek (*kurrâth*) and then applied over a part from which hair has been pulled out, no hair will ever grow over it again. If its shank be washed (with water), and that water be given to one suffering from incontinence of urine to drink, it will cure him of it. If anything be written with its milk, the writing will not show itself, but if ashes are sprinkled over it, it will show itself. Hurmus states that if the brain of a she-goat and the blood of a hyena, of each the weight of a *dânaḵ*, be taken together with two grains weight of camphor and kneaded together, taking the name of any man, the spirit of love will be produced in that man, if it be given to him to eat. If one takes of its bile the weight of a *dânaḵ*, the same weight of its blood, and half a *dânaḵ* weight of the brain of a black cat, and gives the mixture (of them) to eat to a man, the latter will lose all sexual appetite and will not go near a woman until its effect is neutralized, which can be done by giving him to drink the rennet of a female gazelle in the milk of a she-goat, both of them being warm (at the time).

العَنْظَبُ (*al-'Unḡub*).—A male locust. *Al-'undab* is a dialectical variety of it. Al-Kasâ'i states that it is called *al-'undab*, *al-'undâb* and *al-'undûb*. Fem. '*undûbah*. Pl. of the masc. '*anûlib*. A poet says:—

“Heads of male locusts (*anîḡib*) like dried grapes.”

Pl. of the fem. '*unḡûbât*. It is given in the book of Sibawaih as *al-'unḡubâ*'.

العَنْظَوَانَةُ (*al-'Undunwânah*).—A female locust. Pl. '*undunwânât*. The subject of locusts has already been treated of under the letter ج.

عَنْقَا مُغْرِبٌ ('*Ankā' mugrib*) and عَنْقَا مُغْرِبَةٌ ('*Ankā' mugribah*).¹

It is one of the words indicating no meaning. One of the authorities states that it is a certain rare bird that lays eggs like mountains, and soars very high in its flight. Some say that it is so called, because there is round its neck whiteness like a ring (collar). Some say that it is a certain bird found in the place of the setting of the sun.

Al-Ḳazwīni states that it is the largest of (all) birds in body and size, and that it seizes an elephant in the manner that a kite seizes a rat or mouse. It used to be (found) in ancient times among men, and to molest them, until one day having deprived a bride of her ornaments, the prophet Ḥandalah prayed against it, upon which God carried it away to one of the islands of the ocean beyond the Equator, an island to which no man can go, and which has in it many animals like the elephant, the rhinoceros, the buffalo, the cow, and all the other species of beasts and birds of prey. At the time of its flying, a sound is heard coming from its wings like the noise of loud thunder and a torrent. It lives for two thousand years, and pairs (takes a mate) when it is five hundred years old. When it is the time for it to lay eggs, it becomes seriously ill. Al-Ḳazwīni then gives a long description of it.

Aristotle states in *an-Nu'ūt* that '*ankā' mugrib*' is sometimes seized, and that out of its talons large bowls for drinking are made. The mode of seizing it is this:—Two bulls are made to stand, and between them a calf is placed, all of them being weighted down by attaching big stones to them; opposite the calf a small house is built, in which a man hides himself with some fire with him. The '*ankā'*' then alights on the two bulls to snatch them away, but when (once) it fixes its talons in the two bulls or one of them, it is unable to pull the bulls away on account of their being weighted down by means of heavy stones, and is (also) unable to free itself (on account of a desire) to save its talons. The man (in the house) thereupon comes out with the fire, and burns its wings. He (Aristotle) states that '*al-ankā'*' has a belly like that of a bull and

¹ See Chap. XX, Note 22, Lane's T. of *The Thousand and One Nights*

bones like those of the beasts of prey, and that it is the largest of (all) the birds of prey.

The Imâm, the very learned Abû'l-Bakâ' al-'Ukbarî states in *Sharḥ al-Makâmât* (commentary on the assemblies of al-Ḥarîrî) that in the land of the people of ar-Rass, there was a mountain called Mukh, rising in the sky to the height of about a mile; there used to be many birds on it, and there was also on it the bird 'ankâ', which was huge in size with a face like that of a man and a resemblance to all animals in it. It was one of the good birds. It used to come to this mountain once a year and pick up the birds on it, but being starved one of the years, and finding the birds scarce, it pounced upon a boy and carried him away, and it then carried away a girl, upon which the people complained of it to their prophet Ḥandalah b. Şafwân, who prayed against it. A thunderbolt thereupon fell on it, and it was burnt. Ḥandalah b. Şafwân flourished in the interval between the time of Jesus and that of Muḥammad. Another authority states that the mountain was called Fath, and that *al-'ankâ'* was so called on account of the length of its neck. The people then killed their prophet, and God therefore destroyed them.

As-Subailî states in *at-Ta'rif wa'l-I'lâm* regarding the words of God, "And (how many) a deserted well and lofty palace!"¹ that the well was the well called ar-Rass and was situated in Aden; it belonged to a people out of Thamûd, who had a just and upright king (ruling over them) called al-'Alas. The well used to supply water to the whole of the city, the surrounding open country, and all the beasts, sheep, goats, cows, and other animals that were in it. There were many reservoirs attached to it, and a great many men were delegated to look after it; there were vessels of marble, and many of the reservoirs resembled tanks; men used to fill water out of them, whilst there were others for beasts; there were men appointed to watch over them all. Men used to draw water night and day, going forwards and backwards. The people had no other water beside that. The king's period of life became a long one, but when death did come, they anointed him with oil, so that his features might remain (unaltered), and he might not get changed (in appearance). They used to do that

¹ Al-Ḥur'ân XXII-44.

in the case of their dead, if they were persons that had been kind to them. When the king died, the affair became a difficult one with them, and they were of opinion that their case had become a disordered one. They therefore raised a clamour with their crying. Satan seizing this confusion on their part as an opportunity, entered the body of the king many days after his death, and informed them that he had not died, and that he would never die; he added, "I have only absented myself from you to see your action." They were mightily delighted at this, and he ordered his principal people to place a screen between themselves and him that he might speak with them from behind it, so that the signs of death might not be seen in his features. They thus set him up as an idol behind a curtain, and he informed them that he would never eat, drink, or die, and that he would serve as a deity for them. All this, Satan used to say through his mouth (tongue), and many of them believed it to be true, whilst some of them doubted it, but the number of the believers who denied him (to be a deity) was less than that of those who believed in him. Whenever a (good) adviser out of them spoke, he used to be reproved and coerced. Thus infidelity spread among them, and they took to worshipping him. God then sent to them a prophet, who used to receive the revelation in his sleep and never in his waking state; his name was Ḥandalah b. Ṣafwân. He informed them that the image was (only) an idol, without any life in it, that Satan had led them astray, that God,—celebrated be His praises!—never represented Himself by means of a form, and that it was not allowable to hold the king to be a partner with God. He exhorted them, advised them, and warned them of the power of their Lord and His vengeance. But they molested him and treated him inimically, though he used to exhort them and give them good advice, until at last they killed him, and threw him into a well. Then the vengeance of God descended on them; they went to sleep one night satisfied and satiated as regards water, but found in the morning that the water of the well had sunk into the earth, and its bucket-rope was useless. They all then screamed out, the women and children clamoured for water, and they and their cattle were seized with thirst, so much so that all of them died and were destroyed. They were succeeded in their land by the beasts of prey, and

in their houses by foxes and hyenas, whilst their gardens became changed into jujube trees and the thorn tragacanth; nothing is to be heard in it but the humming sound of genii and the roaring of lions. We seek refuge with God from His power, and from persistence in actions which deserve His vengeance !

As-Suhailî states that as regards the lofty palace, it was the palace which Shaddâd b. 'Âd b. Iram had built, the like of which has never been built among those that are mentioned. Its state (too) became like the state of this well, being converted into a wilderness after its having been the abode of men and becoming desolate after its having been inhabited (by men); nobody is able to approach it for miles, on account of the humming sound of genii and other abominable sounds (in it), after the happiness, amplitude of means of sustenance, and the arrangement of the people in it like a string of beads (which existed in it at one time). They have all gone and not returned ! God has mentioned them in this verse by way of an exhortation, a remembrance, and a warning against the result of disobedience to Him and the evil consequence of opposition to Him. We take refuge with God from that !

Muḥammad b. Ishâk relates, on the authority of Muḥammad b. Ka'b al-Ḳaraḏî, who said that the Apostle of God said, "The first one out of men to enter Paradise on the Day of Judgment will be a black slave, the narrative regarding whom is this :—God sent a prophet (once) to a certain town, but none of the people of it, excepting that black slave, believed in him. Then the people of that town treated that prophet in an inimical manner, and after digging a well threw him into it, and then a large stone over him. That black slave used to go and collect wood, carry it on his back, and sell it; and then buying food and drink with its price, he used to come to that well and raise the stone (from over the prophet), God helping him to do that. He then used to let down with a rope the prophet's food and drink, and then to restore the stone to its proper place. He continued doing that as long as God wished; then one day having gone out to collect wood as was his wont, he collected the wood, tied its bundle, and finished doing that. When he desired to lift it, he was overtaken by slumber; he therefore lay down on his back and slept. God caused him to sleep for seven years. He

then rose and turning to his other side lay down again, upon which God (again) caused him to sleep for seven years. He then rose up and lifted up the bundle and did not think that he had slept but for an hour out of the day. He came to the town, and selling his bundle purchased some food and drink. He then went to the well and looked for the prophet, but could not find him, for there had happened to his people what happened, and they had taken him (out of the well), believed in him, and taken his word to be true; the prophet used to ask them regarding that black slave as to what was done to him, but they used to reply, 'We do not know;' that prophet then died, after which God roused that black slave from his sleep." The Prophet said, "That black slave will be the first one to enter Paradise."

I (the author) say that, because it is mentioned in this tradition that they believed in their prophet, whom they took out of the pit, there need not be two meanings of the words of God, "And the people of ar-Rass,"¹ for God informed regarding the people of ar-Rass that He had entirely destroyed them; but they may have been destroyed for the innovations which they adopted after their prophet, whom they had taken out of the pit and whom they had believed in. This may be taken as one view (of it).

Ibn-Kh. states, "I have seen in the History of Aḥmad b. 'Abd-Allāh b. Aḥmad al-Fargānī, a settler in Egypt, that al-'Aziz b. Nizār b. al-Mu'izz,² the lord of Egypt, had collected strange animals with him, such as were not in a collection with anybody else. Out of these animals was an '*ankā*', a bird that had come to him from Upper Egypt; it was of the length of a *balashūn* (heron), but bigger than it in body. It had a beard, and there was a hood on its head; there were several colours and points of resemblance to many birds in it."

It has been already mentioned, on the authority of az-Zamakhsharī, that *al-ankā*' having ceased to procreate, is now extinct in the world. It is related towards the end of *Rabi'u'l-abrār* in the chapter *at-Tayr* (birds), on the authority of Ibn-'Abbās, who said that God created in the time of Moses a certain bird called *al-ankā*', which

¹ Al-Ḥur'ān XXV-40. ² De Slane in his T. of Ibn-Kh.'s B. D. gives this name as Nizār (entitled) al-'Aziz b. al-Mu'izz.

had four wings on each side and a face like that of a man. God gave it a share of everything, and He created for it a male mate like it. He then told Moses in an inspiration, "I have created two wonderful birds and appointed, as their means of sustenance, the wild animals which abound round about Jerusalem. I have appointed them, as a thing in addition to what I have already given the Beni-Isrâ'il." They then procreated, and their progeny became large. When Moses died, these birds removed (from Jerusalem) and alighted in Najd and al-Ḥijâz. They used continually to eat wild animals, and snatch away children, until Khâlid b. Sinân al-'Absî out of the Beni-'Abs assumed the prophetic office, which was before the time of the Prophet. The people having complained to him of the annoyance they received from the bird, he prayed against it, upon which it ceased to procreate, and became extinct, so that it is not to be found in the world (now).

In *Kitâb al-Bad'* by Ibn-Abî-Khaithamah, there is mention made of Khâlid b. Sinân and his prophetic mission. He states that the angel delegated for him was Mâlik, the guardian of Hell-fire. One of the signs of his prophetic mission was that he turned away a certain fire called the *fire of misfortunes* (نار السوء) which used to come out of the desert and consume men and beasts, and which they were unable to turn away; after that it never came out again. The commentator of *al-Fuṣūṣ* by Ibn-al-'Arabî has given a strange narrative about him after his death, an allusion to a part of which will be made in the art. العير.

Ad-Dâraḳuṭnî relates that the Apostle of God said, "There was a prophet whom his people caused to perish (or beheaded with a sword = قبيحة),"¹ meaning thereby Khâlid b. Sinân. Another learned man states that his daughter went to the Prophet, upon which he spread out for her his mantle-sheet and said, "Welcome to the daughter of a good prophet!" or words like these. Al-Kawâshî, az-Zamakhsharî, and others state that there flourished between the time of Jesus and that of Muḥammad four prophets, three of whom were out of the Beni-Isrâ'il and one out of the Arabs, namely, Khâlid b. Sinân

¹ The mode of his death is given differently in Mirkhond's History.— See Rehatsk's T. Pt. I, Vol. II, p. 227.

al-'Absî. Al-Bagawî, however, states that there was no prophet between those two prophets (Jesus and Muḥammad).

The Kâḍî al-Fâdil used to recite these lines often :—

"If the eyes of Fortune regard you with consideration,
Sleep, for all dangerous places are then safe;
With it you may chase *al-'ankā'*, for it is then a net (in your hand),
And with it you may lead *al-Jawzâ'*, for it is then a bridle (in your hand)."

It has been already stated in the art. العقاب (the eagle) that it is that bird which Abû'l-'Alâ' al-Ma'arrî means in his lines :—

"It is *al-'ankā'*, too big to be chased;
Oppose him, whom you can cope with in opposition."

(Proverbs.) A calamity (*'ankā' mugrib*) carried him off (soared with him)," applied to one regarding whom there is no hope left. A poet says :—

"Liberality, *al-gâl*, and *al-'ankā'*, the third,
Are names of things which are not found and never existed."

These lines will again be mentioned in the art. الغول.

(Interpretation of it in dreams.) An *'ankā'* in a dream indicates a dignified man, a heretic, one who does not associate with anybody. He who dreams of an *'ankā'* speaking to him, will obtain wealth (means of sustenance) from a khalîfah, and may perhaps become his wazîr. He who mounts an *'ankā'* (in a dream), will overpower a person having no equal. He who hunts and seizes it will marry a beautiful woman. An *'ankā'* may sometimes be interpreted to mean a courageous son for one who has seized it in (a dream) and has a pregnant wife.

العنكبوت (*al-'Ankabût*).—[The spider.] A certain small animal that weaves a web in the air. Pl. *'anâkib*. Masc. *'ankab*. Its sobriquets are *abû-khathamah* and *abû-kash'am*; the sobriquet of the female is *umm-kash'am*. The measure of the word is فَعْلَلُوت.

It possesses short legs and big eyes, each individual having eight legs and six eyes. When it desires to seize flies, it alights on the ground and is motionless in its limbs, and then contracting its body pounces on the fly, not missing it. Plato states that the greediest of things is the fly, and the most contented of things is the spider. Thus God has appointed the sustenance of the most content-

ed. of things to be the greediest of things. Celebrated be the praises of the Bountiful and Knowing One! This species is called *adh-dhubáb* (fly-catching spider). There is a species (of the spider) which is inclined to be reddish in colour, has down on it, and four spines on its head, with which it wounds (bites); it does not weave a web, but builds its nest in the ground, and comes forth at night like the rest of the creeping things of the earth (*al-hawámm*). Another species of it is *ar-rutailá'*, which has been already described under the letter ج.

Al-Jāhīd states that a young one of the spider is (even) more wonderful than a chicken, which comes into the world prepared to obtain its nourishment and ready dressed in feathers, because the former is, from the moment of its birth, able to weave (its web) without any instruction or teaching, and to lay eggs and hatch them. When it is first born, it is a small worm, and afterwards it alters (in form) and becomes a spider, assuming the complete form in three days. It takes a long time over the act of treading; when the male desires to have connection with the female, it draws some of the threads of its web from the middle of it, and when it does that, the female also does likewise, and the two keep on drawing near each other, until they get entangled with each other, the belly of the male coming to be opposite to that of the female. This species of spiders is a wise one, a part of its wisdom consisting in its extending the warp and then working the woof, beginning from the middle. It prepares a place for (holding) what it may seize as prey in another place, like a magazine. When anything falls into its web and moves about, it goes to it and weaves over it until it tires it; and when it knows it to have become weak, it takes it to its magazine. If its prey happens to make a hole in the web, it returns to it and repairs it. It does not take out the substance with which it weaves from its inside, but from outside the skin; its mouth is bored throughout its length. This species always weaves its web (house) of a triangular shape, and the capacity of the house is just enough to conceal its body.

(Information.) Ath-Tha'labi, Ibn-'Aṭīyah, and others relate, tracing the tradition to the original relater of it, regarding 'Alī b. Abī-Ṭālib as having said, "Clear your houses of spiders' webs, for the leaving of them in houses gives rise to poverty."

It is related in the *Mardasil* of Abū-Dāwud, on the authority of Yazīd b. Mazyad, that the Prophet said, "The spider is a devil; therefore kill it." It is given in the *Kāmil* of Ibn-'Adī, in the biography of Maslamah b. 'Alī al-Khashnī, on the authority of Ibn-'Umar, in these words:—The Prophet said, "The spider is a devil, whom God has transformed (into that form); therefore kill it." But it is a tradition delivered on slender authority. Yazīd b. Mazyad al-Hamadānī aṣ-Ṣan'ānī ad-Dimashqī had seen and met 'Ubadah b. aṣ-Ṣāmit and Shaddād b. Aws; he it was who said, "By God, were God to threaten me that if I rebelled (against Him) He would imprison me in the bath-room, it would be proper that no eye should remain dry on my account." Having been once called upon to take up the function of a kâḏī, he sat in the market eating, and thus saved himself from them.

Abū-Nu'aim relates in *al-Hilyah*, in the biography of Mujāhid, that he said with regard to the words of God, "Wheresoe'er ye be, death will overtake you, though ye were in lofty towers."¹:—"There was a certain woman among a people who flourished before you, and she had a servant in her service. She happened to give birth to a girl, and so, said to the servant, 'Get some fire for us,' upon which he went out and found a man at the door. The man asked him, 'What has this woman given birth to?' and the servant replied, 'To a girl.' The man thereupon said, 'As to this girl, she will not die, until she will have committed adultery with a hundred men; this woman's hired servant will eventually marry her, and her death will be caused through a spider.' The hired servant said to himself, 'By God, I do not wish to have her (as a wife), after she will have committed adultery with a hundred men. I shall therefore kill her.' He then took a knife, and going inside ripped open the girl's abdomen; he then immediately went forth on the sea. The girl's abdominal wound was stitched up, and she was treated medically and cured. She then grew up into a young woman, and became one of the handsomest women of her time; she used to commit fornication, and happened to visit one of the coasts of the sea, where she remained committing fornication. The hired servant remained away as long as it pleased God, and then he happened to arrive on that coast with a large

¹ Al-Ḥur'ān IV-80.

quantity of goods. He said to a woman out of the people of the coast, 'Search for me the handsomest woman in the town. I shall marry her.' She replied, 'There is a woman here who is one of the handsomest of mankind, but she is a whore.' He said to her, 'Bring her to me.' So, she went to her and said, 'A man has arrived with a considerable quantity of goods and said to me such and such a thing, and I have replied by saying such and such a thing,' upon which she said, 'I have given up prostitution, but if he wishes, I shall marry him.' He then married her, and she attained a very high position in his estimation; he loved her excessively. While he was one day with her, he informed her of his history, upon which she said, 'I am that girl,' and showed him (the mark of) the slit in her abdomen. She then said, 'I used to commit fornication, but do not know if I have committed it with a hundred men or less or more.' He said, 'The man informed me that her death will be caused through a spider.' He therefore built for her a tower in the desert and made it a lofty one. While they were one day in that tower, they saw a spider in the roof, upon which he said, 'This is a spider,' and she replied, 'What, will this one kill me? Nobody will kill it but myself.' She then caused it to move, upon which it fell down; then going to it, she placed the great toe of her foot on it. She then crushed it, and its poison entered between the nail of her toe and her flesh; her foot then having mortified she died. God therefore revealed this verse, "Wheresoe'er ye be, death will overtake you, though ye were in lofty towers." " Many of the commentators of the Qur'ân state that this verse was revealed in regard to the atheists (hypocrites), who said in respect of the slain at the battle of Uhud, "Had they been with us, they would not have died, nor would they have been slain." God therefore replied to them by His words, "Wheresoe'er ye be, death will overtake you, though ye were in lofty towers." The towers (البروج) here means *forts* and *castles*, and lofty (المشيدة) means *elevated* and *tall*. Katâdah states that the meaning of it is *fortified palaces* (قصور محصنة). 'Ikrimah states that it means *plastered with gypsum* (محصنة), المشيد being المحصن (*plastered with gypsum*).

Sufficient for the spider is the glory and honour it had of weaving its web over the Apostle of God in the cave, the narrative regard-

ing which is a well known one in the books on commentaries of the *Kur'ân* and the military expeditions and other books. It also wove a web over the cave which 'Abd-Allâh b. Unais entered, when the Prophet had sent him for the assassination of Khâlid (b. Safyân) b. Nubaiḥ al-Hudhali at al-'Uranah. After killing him, he carried his head and entered the cave, over which a spider then wove a web, and when the searchers after him came there and not finding anything turned away on their way back, he came out and went to the Apostle of God, carrying the head with him. When the Prophet saw him, he said, "Verily, the face has become happy (successful)!" upon which he replied, "Your face, O Apostle of God;" and then placing the head before him, he informed him of the affair. The Prophet thereupon threw to him a stick he had with him and said, "You will go about moving your arm up and down in walking, with this stick in Paradise." It remained with him until he was on the point of death, when he instructed his people to bury it in his shroud, which they accordingly did. The period during which he was absent (on this business) was eighteen nights.

In *al-Hilyah* by the Ḥâfiḍ Abû-Nu'aim, it is related on the authority of 'Aṭâ' b. Maisarah, who said, "The spider has twice woven webs over two prophets, over David when Goliath was in pursuit of him, and the Prophet when he was in the cave."

It is related in the History of the Imâm, the Ḥâfiḍ Abû'l-Ḳâsim b. 'Asâkir, that the spider also wove a web over the private parts of Zaid b. 'Alî b. al-Ḥusain b. 'Alî b. 'Abî-Ṭâlib, when he was crucified naked in the year 121 A. H. . His body remained thus crucified for four years; they used to turn his head away from the direction of the *kiblah*, but the piece of wood on which it was fixed used to turn back to the direction of the *kiblah*. They then burnt the piece of the wood and his body. May God have mercy on him! Many men had taken the pledge of allegiance to him, but the officer in charge of al-'Irâq, Yûsuf b. 'Umar, the cousin of al-Ḥajjâj b. Yûsuf ath-Thaḳafî, waged war against him, vanquished him, and treated him in this manner. His (first) public appearance took place in the time of Hishâm b. 'Abd-al-Malik, and when he came forth, a large party of the people of al-Kûfah came up to him and said, "Free yourself from (faith in) Abû-Bakr and 'Umar, and we shall

take the pledge of allegiance to you ;" but he refused to do that, and they therefore said, "In that case, we renounce you." On that account they were called ar-Rāfiḍah (the Renouncers). As to az-Zaidiyah (the Zaidites), they said, "We shall not turn away from those two (khalīfahs), and shall renounce him who renounces them two," and then went forth with Zaid, on which account they were called az-Zaidiyah. Zaid related traditions on the authority of his father Zain-al-Ābidīn and a party (of traditionists), and Abū-Dāwud, at-Tirmidhī, an-Nasā'ī, and Ibn Mājah have related traditions on his authority.

(Supplementary information.) Ibn-Kh. states in the biography of Ya'kūb b. Ṣābir al-Manjanīkī that when he (Ibn-Kh.) was in Cairo, he came across some quires of paper containing his poems, and saw among them the famous distich which has been attributed to several different poets, but of which the real author is not known. [The author here quotes the distich and the lines composed by Ibn-Ṣābir in reply to it.]¹ An allusion has already been made to Ibn-Ṣābir's lines in the art. السمندل.

(Lawfulness or unlawfulness.) It is unlawful to eat it, on account of its being considered filthy.

(Proverbs.) "More skilled in weaving than a spider." "Weaker than the house of a spider." God has said, "The likeness of those who take, beside God, patrons is as the likeness of a spider, that takes to himself a house; and, verily, the weakest of houses is a spider's house, if they did but know! Verily, God knows whatever thing they call upon beside Him; for He is the mighty, wise. These are parables which we have struck out for men; but none will understand them, save those who know (العلماء)."² God has used its house as a simile (parable) for one who takes beside God, a deity which would neither harm him nor be of use to him. In the same manner that the house of a spider does not protect it from either heat or cold, nor is sought by any one, are what they acquire of infidelity and what they adopt in the shape of idols, which would not defend them on the Day of Judgment (to-morrow) at all. العالمون are all persons who under-

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. IV, p. 373.
XXIX-40—42.

² Al-Ḳur'ān

stand (things) about God, the Mighty and Glorious, observe obedience to Him, and keep aloof from (acts of) disobedience to Him; it is they who understand the truth, beauty, and moral (advantage) of these parables. The ignorant out of Ḳuraish used to say that the Lord of Muḥammad struck parables of the fly and the spider, and to laugh at it, but they did not know that parables draw out hidden meanings in lucid shapes.

(Properties.) If a spider's web be placed on fresh wounds on the external surface of the body, it will protect them without giving rise to any inflammation (swelling). If it be placed on flowing blood, it will stop it. If silver that has become altered in colour be rubbed with its web, it will clean it and make it shine. If a spider that weaves its web over a privy be hung on the person of one suffering from fever, he will be cured of it by the order of God. If it be tied in a rag and hung on the person of one suffering from quartan ague, it will benefit him and drive away the fever. In the same manner, if a spider be rubbed fine while it is alive, and one suffering from fever is anointed with it, it will drive it away. If a house be fumigated with the green (moist) leaves of myrtle, spiders will run away from it;—so the author of *'Ayn al-khawāṣṣ* says.

(Interpretation of it in dreams.) A spider in a dream indicates a man who has recently renounced the world. Some say that it means an accursed woman, one who will desert her husband's bed. The house and web of a spider (in a dream) indicate weakness in the matter of religion, on account of the honoured verses (of the Ḳur'ān) which have been given above under the heading of Proverbs. Some say that a spider in a dream indicates a weaver, and he who quarrels (in a dream) with a spider will quarrel with a man who is a weaver or a woman.

العُود (al-'Awd).—A camel advanced in age, one that has passed the stages at which it is called *al-bāzil* and *al-khaliḥ*. Pl. *'iwadah*. Fem. *'awdah*. It is said in a proverb, "Ask the aid of one advanced in age (*'awal*), or let (it) alone," that is to say, ask the aid of persons advanced in age and persons of experience in the matter of your

affair, for the judgment of a person advanced in years is better than the judgment and experience of a youth (boy).

العَوِزُ الْمَطَافِيلُ (*al-'Udh al-matāfīl*).—It has been already given at the beginning of this letter in the art. عَائِد. Al-Jawharī states that a she-camel is so called when she has brought forth, within ten days or fifteen days, after which she becomes a *mutfīl*. Pl. *matāfīl* and *matāfīl*.

العَوَاصِمَاءُ (*al-'Awāsā'*).—A pregnant one out of the beetles called *al-khanājis*; so Abū-'Ubaidah says.¹

العُوسُ (*al-'Ūs*).—A certain species of sheep, called *kabsh 'ūs*.

العَوَمَةُ (*al-'Ūmah*).²—A certain insect that swims in water and looks like a black stone of a ring; it is smooth and round. Pl. '*uwam*.

العَوَاقِقُ (*al-'Awāqīq*).—The mountain-swallow. It is a name applied also to the black crow, and to a black and stout camel. *Al-'awhāk* means *long* or *tall*, used both in the masc. and fem. .

العَلَا (*al-'Alā*?).—The sand-grouse, which will be described under the letter ق.

العُلَامُ (*al-'Ullām*).—The musket or sparrow-hawk (*al-būshak*), which has been already described under the letter ب.

العَيْدُومُ (*al-'Aythūm*).—The hyena;—so al-Jawharī says, on the authority of Abū-'Ubaidah, but another authority states that it is a female elephant.

العَيْبَرُ (*al-'Ayr*).—The wild ass, and also the domestic ass. Pl. *a'yār*, *ma'yūrā'*, and '*uyār*.

Ibn-Mājah relates out of a tradition of 'Utbah b. 'Abd-Allāh as-Sulamī that the Prophet said, "When one of you goes to his wife

¹ In Johnson's Arabic Dict. it is said to be "a beetle carrying dung-balls." ² This name is applied in 'Omān to the sardine—*Clupea scombrina*. Lane states on the authority of the Tāj-al-'Arūs that it is a species of serpents in 'Omān, but I have not heard of any serpent of this name in 'Omān. The description given by the author applies to a water beetle, probably *Dineutes arcus* called in 'Omān *nassāj al-m*'.

(people), let him cover himself, and let not either of them be in a state of nakedness like the nakedness of the two ridges of muscles (*al-'ay-rān*) on either side of the back-bone." Al-Bazzār has related it out of a tradition of Abū-Hurairah, and aṭ-Ṭabarānī has related it out of a tradition of 'Abd-Allāh b. Mas'ūd. An-Nasā'ī relates in *'Ishrat an-nisā'*, out of a tradition of 'Abd-Allāh b. Sarjis, that the Prophet said, "When one of you goes to his wife (people), let him throw over himself his robe, and let not either of them be in a state of nakedness like the nakedness of the two ridges of muscles on either side of the back-bone." Abū-Manṣūr ad-Dailamī relates out of a tradition of Anas that the Prophet said, "Let not one of you throw himself on his wife (people) as an ass does, but let there be between them first kisses and soft words (*rasūl*)."¹ They asked him "What is *ar-rasūl*?" and he replied, "A kiss and soft words."

It is related in a tradition that, when God wishes ill of a man, He abstains from (punishing him for) his sins, until the Day of Judgment shall come upon him, as though he were a wild ass, being likened to a wild ass (*'ayr*) on account of the greatness of his sins. Some say that by 'Ayr is here meant the mountain of that name in al-Madinah, which the Prophet used to hate, and which he mostly made use of, in drawing similes from it for detestable things. The '*ayr*' of the eye is its lid. A poet says :—

"They (the Arākim, mentioned two verses before,) have asserted that all who have hunted the wild ass are the sons of our paternal uncles, and that we are the relations of them."¹

Abū-'Amr b. al-'Alā' said that he who knew the meaning of these lines had passed away or died.

(Information.) It is related that when Khālid b. Sinān al-'Absī was on the point of death, he said to his people, "When I am buried, there will come to my grave a herd of wild asses headed by a wild ass, which will strike my grave with its hoof, and when you see that, dig the earth away from over me, upon which I shall come out and give you information regarding the ancients, and those that are to come after me." When he died, what he had told his people happened, and they wished to take him out, but some of his sons disliked

¹ Lane's Lex. art. عير.

it and said, "We are afraid that it may be said of us that we dug open the grave of our father." Had they done that, he might have come out and given them the (promised) information. But God desired the reverse of it. It has been already mentioned (before) that his daughter came to the Prophet, upon which he spread out his mantle for her and said to her, "Welcome to the daughter of a good prophet!" or something like it. It is related that having heard the Prophet recite, "Say, 'He is God alone!'" she said, "My father used to recite this." It is related that the Prophet said, "He was a prophet, whom his people destroyed."

A poet says satirizing a man :—

"Were you a sword, you were a blunt one,
Or were you water, you were without sweetness,
Or were you flesh, you were the flesh of a dog,
Or were you a wild ass, you were a slow one!"

(Proverbs.) "Asses (*ma'yūrā*) bite one another," applied to fools fighting one with another. "A fat ass is saved (escapes from death)." It is asserted that there were some lean asses which died in a famine, but a fat one out of them escaped, which fact is proverbially applied to vigilance before the happening of a thing, that is to say, "Escape (be saved) before you are unable to do that." It is also applied to one who is saved from a detestable thing by means of his wealth. "An impediment came between the wild ass and its springing," applied to one for whom there is no hope left. A poet says :—

"I should resolve on doing an act of prudence, were I able to do it,
But an impediment has come between the wild ass and its springing."

[The author here quotes from Ibn-Kh.'s B. D., from the biography of Abū-Aḥmad al-Ḥasan b. 'Abd-Allāh b. Sa'īd al-'Askarī, the incident regarding the stratagem practised by the Ṣāhib Ibn-'Abbād to see Abū-Aḥmad, the lines written by him to Abū-Aḥmad, Abū-Aḥmad's reply in verse, and Ibn-'Abbād's astonishment. He also quotes from the same authority the origin of the above lines.]¹ "Is all the roasted meat of the wild ass, its *veretrum* (جَوْقَان) (only)?"² It is said that a Fuzārī, a Thu'labī, and a Kulbī, met together on a journey and roasted a wild ass. The Fuzārī happening to go away for some

¹ Al-Kūrān CXII-1. ² De Slane's T. Vol. I, pp. 382—383.

³ See Freytag's Arab. Prov. Tom. II, p. 348.

business of his, his two companions ate up the wild ass, leaving for him its *veretrum*. When he came back, they put it before him and said, "This is what we have kept for you." He commenced to eat it, but found it difficult to swallow, upon which they two laughed. He therefore drew out his sword and said, "I shall, verily, kill you both, if both of you do not eat it." One of them refused to eat it; so he struck him with his sword, and his head became separated from his body; his name was Markamah. His companion said, "Markamah has fallen," upon which the Fazārī said, "And you too, if you do not eat it," meaning thereby, "If you do not eat it, you (too) will have your head thrown down." The tribe of Fazārah is reproached for this, so much so that Sālim b. Dārah says about it:—

"Do not trust a Fazārī with whom you are left alone,
In regard to your she-camel,¹ but tie her *veretrum* up with thongs;
Do not trust him, nor consider yourself safe from his acts of oppression,
After him who roasted the *veretrum* of the wild ass,
Upon which he said, 'You have given your guest the *veretrum* of the ass
to eat, in order to cheat him;
May not God, the Creator, the Maker, give you water to drink!'"

"More vile than an ass." Some say that the meaning of 'ayr here is a *wooden peg* (of a tent), for its head is constantly struck upon, but others say that the meaning of it is the *ass*. [The author here quotes certain lines from a poet, which he has also given at the end of the Proverbs in the art. *الحمار الاهلى* under the letter ح.]

Khālīd b. al-Walīd said at the time of his death, "I have met such and such armies in the fields of battle, and there is not a space of the length of a span in my body in which there has not been a sword-cut, or a spear-thrust, or an arrow-wound, but now here I am dying a natural death on my bed, in the manner that an ass does. May not the eyes of cowards be closed (sleep)!"

العِير (al-Īr.)—[A caravan of camels.] Camels that carry provision of corn. It is allowable to give it the plural form as 'iyarāt. It is said in a tradition that they used to watch for the caravans 'iyarāt) of Qurāish.

¹ It is possible that the poet here means by قلوبك "your young woman."

(Information.) God has said, "Ask then in the city where we were, and of the caravan in which we approached it, (for, verily, we tell the truth)."¹ Ibn-'Aṭīyah says that the city was Cairo (Miṣr);—so Ibn-'Abbās and others say. It is a metaphor meaning thereby the people of it, and the same is the case with the word *caravan*. This is the statement of the general body of learned men, and it is the correct opinion. Abū'l-Ma'ālī states in *at-Talkhīṣ* regarding one of the authorities as having stated that it is a case of suppression (of a word) and not that of a metaphor, a metaphor being a word borrowed to express a thing which is not (generally) expressed by that word, whilst the suppression of a word by apposition is not a metaphor. This is the opinion of Sībawaih and others possessing judgment (in this matter), and every case of suppression is not (necessarily) a metaphor. Abū'l-Ma'ālī is inclined to the opinion that the word in this verse is a metaphor and says that it is the statement of the general body of the learned, or something like that. One party says that they tried to induce him (the Prophet) to ask inanimate objects and beasts the truth, and since he was a prophet it would not have been an improbable thing for them to inform him of it, but he (Abū'l-Ma'ālī) states that even if this thing be allowable, it is highly improbable.

(Further information.) The first one to use the proverb, "Neither in the caravan nor in the company going forth to fight!" was Abū-Sufyān b. Ḥarb, who said that under the following circumstances:—When the camels of Quraysh approached, while the Prophet was timing their departure from Syria, he summoned the Muslims to go forth with him. In the meantime Abū-Sufyān approached so far as to come near al-Madīnah and was terribly afraid; he asked al-Majd (Majdī—Ibn-Ishāq) b. 'Amr, "Have you seen any one out of the party of Muḥammad?" He replied, "I have not seen any one whom I remember, excepting two mounted men who came to this place," pointing to a place; "they passed on and went quickly;"—the two spies of the Apostle of God. Abū-Sufyān thereupon taking some of the dung of their camels rubbed it and found in it date-stones, upon which he exclaimed, "These (camels) were fed at Yathrib (al-Madīnah), and the men were the

¹ Al-Ḥur'ān XII-82.

spies of Muḥammad." He therefore turned the course of his caravan away from the left of Badr. He had already sent a message to Ḳuraish regarding what he had dreaded, namely, an attack on the part of the Prophet, and Ḳuraish had accordingly started from Makkah; but now Abū-Sufyān sent them (another) message informing them that he had saved (preserved) the caravan from being taken and ordering them to return. Ḳuraish, however, refused to return and proceeded to Badr, whilst the Banū-Zuhrah turned back on their way to Makkah, and Abū-Sufyān meeting them (on the way), said, "O Banū-Zuhrah, neither in the caravan nor in the company going forth to fight!" They replied, "You sent a word to Ḳuraish to return, but they have gone on to Badr." God then gave victory to His Prophet, and none out of the Banū-Zuhrah was present at the battle of Badr. Al-Asma'ī states that this proverb is applied to a man who is held in low and little repute.

عَبْر السَّرَاة (Ayr as-sarāh).—A certain bird resembling the pigeon.

الْعَيْس (al-'Īs).—Camels of a white colour mixed with some what of a red colour. Sing. *a'yās*. Fem. *'aysā'*. Some say that it means noble camels. How beautiful are the following words of an ancient poet!

"It is one of the strange things, which are many in number,
That the object of (one's) love should be near, and there should be no
means of meeting him,
Like the camels in the desert being killed by thirst,
Whilst water is being carried on their backs."

It is said in a tradition of Sawād b. Ḳārib, "The saddle-cloths were tied on the camels (*al-'īs*)."

الْعَيْسَاء (al-'Aysā').—The female locust. The subject of locusts has been already treated of in the art. السَّجْرَاد under the letter ج.

الْعَيْلَان (al-'Aylān) and الْعَيْلَان (al-'Aylān).—The male hyena. It is said in a tradition that the Friend (of God), Abraham, will desire to carry his father Āzar so that he may pass on the Bridge, but he will look at him, and lo! he will have been transformed into a

dirty male hyena, *al-'aylām* being a male hyena. The **ي** and **ا** in it are servile letters ;—so it is said in *Nihāyat al-ḡarīb*.

العَيْدُوم (*al-'Aythūm*).—The hyena, according to Abū-'Ubaidah. It has been already mentioned before. Al-Ḡanawī states that it means a female elephant. Al-Akhtal says :—

“They left Usāmah in the battle, as though
A female elephant (*al-aythūm*) had trodden over him with her foot.”

العَيْن (*al-'Ayn*).—It is one of the homonymous words. One of the lexicologists who have discoursed on the subject of homonyms states that it is a certain bird, yellow in the belly and on its back, and about the size of a collared turtle-dove.

العَيْهَل (*al-'Ayhāl*).—A swift she-camel. Abū-Hātim states that a he-camel is not called *'ayhāl*.

عَيْجَلُوف (*'Ayyalūf*).—Like *hayzabūn*. The ant, mentioned in the *Ḳur'ān*. The difference in the opinions of the learned regarding its name will be given hereafter under the letter **ن** in the art. **الذَّمَل**.

ابْنُ عِرْس (*ibn-'Irs*).—[The weasel.]* Its sobriquets are *abū'l-ḥukm* and *abū'l-wathhāb*. It is the animal called in Persian *rāsū*. Pls. *banāt-'irs* and *banū-'irs* ;—so al-Akhfash says. Al-Ḳazwīnī states that it is a small animal, and that it is an enemy of the rat ; it enters its hole and draws it out. It is also an enemy of the crocodile, for the crocodile has its mouth always open, and the weasel enters its mouth, goes down into its belly, and then eating its bowels and tearing them open, comes out again. It is also an enemy of the serpent, which it kills. When it is ill, it eats the eggs of the domestic fowl, upon which its illness passes off.

It is related that a weasel once pursued a rat, upon which the latter climbed up a tree, but it kept on pursuing it until the rat reached the top of the branches, and no further place for escape remained for it. The rat then alighted on a leaf and biting off a side of

* It perhaps means here a large camel. † In Egypt *Mustela subpalmata* (*Putorius africanus*), and the same in Palestine, where it is known by the Arabic name *sammūr*.

it hung itself by the remainder of it. Upon this, the weasel screeched, and its female mate came there ; when she reached the bottom of the tree, the male weasel cut off the leaf, a part of which was (already) bitten off by the rat. The rat thereupon fell down, and the weasel which was at the bottom of the tree seized it.

‘Abd-al-Laṭīf al-Bagḏādī states, “I think that it is the same animal as is called *ad-dalak*, and that its colour and hair vary according to the country (of its residence).” He states that it is a part of its nature to steal whatever articles of gold and silver it finds, in the same way that the rat does; and sometimes it attacks and kills a rat, but the dread of the rat for the cat is greater than that for it. He also states that it is largely found in the houses of the people of Egypt. He states that it is related, with regard to its intelligence, that a man having seized a young one of it, confined it in a cage in such a place that its mother could see it. When the mother saw it, she went away and came back with a *dīnār* in her mouth and threw it before the man, as though it were the ransom for her young one; but he did not let it off for her ; so, she went away (again) and came back with another *dīnār*. She did this again and again, until the number of *dīnārs* became five. When she saw that he would not let it off, she went away and returned with a rag, as if to hint that her find was finished, but he paid no heed to her. When she saw that treatment on his part, she went back to a *dīnār* out of those *dīnārs* to take it, upon which the man fearing that she might take them away, let her young one out for her.

Under the letter ج in the art. الجوز, a tradition of Ḍubā‘ah bint az-Zubair has been already given, namely, that al-Miḡḏād b. al-Aswad having gone away for a natural purpose, a field-rat brought out of its hole a *dīnār*, then another, and kept on continually doing that, until it brought out seventeen *dīnārs*, after which it brought out a red rag in which a *dīnār* had remained (behind), so that the number of *dīnārs* was eighteen. He went with them to the Apostle of God, and informed him of it and said, “Take the poor-rate out of them.” The Prophet asked him, “Did you put your hand to the hole?” and he replied, “No,” upon which the Prophet said, “May God bless you with them !”

Al-Jāhid states that the weasel is a species of the rat and quotes the following lines of ash-Shamaḡinaḡ :—

“Rats came to my house,—
A company after a company.”

He then says :—

“And a weasel, which was the chief of my house,
Ascended to the top of the storey.”

He then describes it in the following lines :—

“The blue colour one sees
In (the place of) the black of the eye,
Like that is the colour of the weasel,
A dust-colour having on the top of it a mixture of black and white.”

He describes it as being of a dust-colour and piebald and states that it is a species of the rat. There are thirteen species of it, which will be described in their proper places.

Aristotle states in *Nu'ūt al-hayawān* (Descriptions of animals) and at-Tawḡidī states in *al-Imtinā' wa'l-mu'ānasah* that the female weasel is impregnated through its mouth and gives birth (to its young one) from (under) its tail. It is said in *Kijāyat al-mutaḡaffiḡ* that the weasel is the same as *as-sur'ūb*, and that it is also called *an-nims* (ichneumon), which (latter) is a mistake, whilst the former animal approaches it in resemblance. It is difficult to make their statement agree with that of al-Jāhid, because the ichneumon is not a species of the rat, the correct thing being what al-Jāhid states, namely, that the weasel is a species of the rat. The Shaikh Kuṡb-ad-dīn as-Sanbāḡī states that weasels are those animals that are found in the houses in Egypt; but what he states is defective, for weasels are of several species, as will be presently mentioned on the authority of ar-Rāfi'i.

(Lawfulness or unlawfulness.) It is unlawful to eat it, because it is like the rat; but the well-known thing is that it is lawful, and it is said in *Sharḡ al-Muḡadḡilḡ* that it is lawful without any difference of opinion. There is, however, a (different) view of it given by al-Māwardī, namely, that it is unlawful, whilst in *ash-Sharḡ as-ḡagḡr* both the views are given, and it is stated that the apparent thing is that it is lawful, but this question is altogether omitted in *ash-Sharḡ al-kabīr* and *ar-Rawḡdah*, which is most

probably the work of the copyists, for otherwise, the context in *ash-Sharḥ* would not be complete without a mention of it being made. On that account, the Shaikh 'Izz-ad-dīn an-Nasā'ī has written on the margin of his copy of it (*ash-Sharḥ al-kabīr*) in the same way that is given in *ash-Sharḥ aṣ-ṣagīr*. Ar-Rāfi'ī states in *Kitāb al-Ḥajj* (the chapter on the Pilgrimage) that weasels are of several species. Al-Ḡazzālī states that the weasel resembles the fox. The statement of al-Ḡazzālī leads to the inference that the weasel is the same as the ichneumon, because the latter resembles the fox in its teeth and in the length of its tail, though it is smaller than it in body. The Kāfi Abū't-Ṭayyib states, "I do not know of any difference of opinion among the religious doctors, with regard to the lawfulness of the weasel, for it does not obtain its nourishment by means of its canine tooth." The author of *al-Baḥr* mentions the same thing, and the well-known thing is that it is lawful, as is mentioned in *ash-Sharḥ aṣ-ṣagīr* and the well-known abridgements, such as *at-Tanbīh*, *al-Wajiz*, and *al-Ḥāwī aṣ-ṣagīr*.

(Properties.) If its brain be used as a collyrium, it will prove beneficial in darkness of vision. If it be dried and drunk with vinegar, it will prove beneficial in epilepsy. Its flesh may be used as a poultice for pain in the joints. If its fat be applied to a tooth, it will fall off quickly. If its bile be drunk while it is hot, it will kill (the drinker of it) immediately. If its blood be applied to scrofulous enlarged glands in the neck, it will dissipate them. If its blood be mixed with the blood of a rat and diluted with water, and then sprinkled in a house, there will be strife among the people of the house. If a weasel and a rat are buried (together) in a house, it will have the same effect as the blood. If its dung be placed on wounds, it will check bleeding. If its two fore-paws be taken and hung on the person of a woman, she will not conceive while they are on her person.

(Interpretation of it in a dream.) In a dream it indicates marriage for an unmarried man with a young woman.

أم عجلان (umm-'Ajlan).—A certain bird;—so al-Jawhārī says. Ibn-al-Athīr says that it is a certain black bird called *kauba*.¹ Some

¹ A species of lark. Forskāl gives this word as *abū-karūba*—*Alauda*.

say that it is a certain black bird that has a white tail and that moves about its tail much, being also called *al-jattâh*.

أم عزة (umm-'*Azzah*).—A female gazelle, and '*azzah* is its female young one.

أم عريف (umm-'*Uwair*).—[A certain species of beetle.] A certain insect, big in the head, dust-coloured (مخضرة), and having a long tail and four wings. When it sees a human being, it stands on its tail and spreads out its wings; it does not fly. It is also called *nâshirat burdaihâ*. Boys play with it and say to it:—

"O *umm-'uwair*, spread out thy two wings,
Then fly between thy two deserts;
Verily, the Amir has come to ask for thy two daughters in marriage,
With his army, and is looking at thee!"

So it is said in *al-Muraṣṣa'*, and this description of it makes it possible that it is the same as *umm-ḥubain*, which has been already described under the letter ح .

أم العيزار (umm-al-'*Aizâr*).—The same as the bird *as-sabaytar*. It is mentioned in *al-Muhadhhab*, in the chapter *al-Hudnah* (truce), that the name of the killer (hamstringer) of (the prophet) Ṣâlih's she-camel was al-'*Aizâr* b. Sâluḥ; but it is a mistake in letters without any doubt, and the name of the killer of Ṣâlih's she-camel was Kudâr, which is thus mentioned by historians, relaters of narratives and names, and lexicologists like al-Jawhari and others. It has been also thus found after search by an-Nawawî.



غ

الغاق (*al-Ġāq*) and الغاقّة (*al-Ġāqah*).—A certain well-known species of aquatic birds.

الغُدَاي (*al-Ġudāy*).—The summer-crow. Pl. *gudfān*. Sometimes a vulture having abundant plumage is thus called. It also means *black long hair*. Ibn-Fāris states that it is the large crow, but al-'Abdari and others out of the imāms from among our religious doctors state that it is a small black crow having the colour of ashes.

(Lawfulness or unlawfulness.) Ash-Sha'bi permits the eating of the large black crow, which lives on grains and vegetation, being like the partridge (in that respect). Abū-Ḥanifah states that all kinds of crows are lawful. Hishām b. 'Urwah relates on the authority of his father, 'Urwah b. az-Zubair, regarding 'Ā'ishah as having said, "I am astonished at any one eating the crow, when the Prophet has ordered it to be killed by any person (even) in the state of *iḥrām*, and called it a transgressor (*jūsiḳ*). By God, it is not one of the good things." As to the doctrine of ash-Shāfi'i, according to what is given in *ar-Rawḍah*, the eating of *al-gulāf* is unlawful, but what is given by (in) ar-Rāfi'i is that it is lawful, which is the opinion depended upon in *al-Fatwā* (the decision), as has been given by our shaikh in *al-Muhimmāt*.

(Properties.) Al-Ḳazwīnī states that if one takes the fat of a *gulāf* and the oil of roses and anoints with them his face and then enters the presence of a sultān, he will have his want accomplished.

الغَدِي (*al-Ġadhī*).—A lamb and a kid (*as-sakhlah*). Pl. *gidhā'*, like *fusīl*, pl. *fisāl*; hence the saying of the Commander of the faithful, 'Umar b. al-Khaṭṭāb, to the collector of the poor-rate tax, "Abstain from them in respect of their lambs and kids (*al-gidhā'*) and do not take them from them." Al-Aṣma'i says:—

"Had I been a lamb or a kid of the tribe of 'Ād or Iram
Or Luḡmān or Dhū-Jadan."¹

Khalaf al-Aḥmar gives the word (in the above lines) as *qudhayy* of the diminutive form ;—so al-Jawhari and others say.

الغُرَاب (*al-Gurāb*).—[The crow.]² Well-known. It is thus named on account of its black colour ; hence the words of God, " And some intensely black (غرابيب سود),"³ in which both the words have the same meaning.

It is related in one of the traditions of Rāshid b. Sa'd that the Prophet said, " God hates an old man with intensely black hair (*ash-shaiḡh al-garīb*)."⁴ Rāshid b. Sa'd explains it as one who dyes his hair black.

Pls. *gīrbān*, *agribah*, *agrub*, *garābān*, and *gurb*. Ibn-Mālik has collected them in his lines :—

"*Al-gurb* is the plural of *gurāb*, then *agribah*
And *agrub* and *garābān* and *gīrbān*."

Its sobriquets are *abū-hātim*, *abū-jahādif*, *abū'l-jarrāh*, *abū-hadhār*, *abū-zaydān*, *abū-zājir*, *abū-ash-shu'm*, *abū-giyāth*, *abū'l-ka'kū'*, and *abū'l-mirḡāl*. A poet says :—

"The crow used to walk a certain gait
In the time of generations long past,
But it envied the sand-grouse and desired to walk like it,
So, it was ridiculed (struck) by the wise,
On which it lost its own gait and made a mistake in the grouse's gait,
For which reason it is called a prancer (*abū'l-mirḡāl*)."

It is also called *ibn-al-abras*, *ibn-burāh*, and *ibn-da'yah*, which is a variety of *al-gulāf*.

There are several species of it, namely, the summer-crow (*al-gulāf*), the rook (*az-zāg*), *al-akḡal*, *gurāb az-zarā'*, *al-awraḡ*, which species utters whatever it hears, and the crow with a white mark (*al-gurāb al-a'sam*), which species is rarely found. The Arabs say proverbially, "Rarer than a crow with a white mark." The

¹ 'Alas b. al-Ḥārith al-Ḥimyari, Dhū-Jadan, the first one to sing in al-Yaman. ² In Egypt *Corvus affinis*, *C. umbrinus*, and (the red-legged crow) *Fregilus graculus*. In Palestine *C. corax*, *C. umbrinus*, and *C. affinis*. In 'Omān *C. splendens* and *C. umbrinus*. ³ Al-Ḥur'ān XXXV-25.

Prophet said, "A virtuous woman among women is like a crow with a white mark among a hundred crows." Aṭ-Ṭabarānī has related it out of a tradition of Abū-Umāmah. In the version given by Ibn-Abī-Shaibah it is said that the Prophet having been asked, "O Apostle of God, what is *al-gurāb al-a'sam*?" replied, "It is a crow that has one of its legs white." The Imām Aḥmad and al-Ḥākim in his *Mustadrak* relate, on the authority of 'Āmr b. al-'Ās, who said, "We were with the Apostle of God at Marr aḍ-Ḍahrān, when we saw several crows, among which there was one with a white mark and with a red beak and red legs. The Prophet said, 'No woman will enter Paradise but one who is rare like this crow among these crows.'" The authorities for it are authentic, and it is given in *as-Sunan al-kubrā* by an-Nasā'ī. It is said in *al-Iḥyā'* that *al-a'sam* is one which is white in the belly, and others say that it means one which is white in the two wings, but some say that it is one having both the legs white. The object of the Prophet was to express the rarity of good and virtuous women among women, and the smallness of the number of those that will enter Paradise, because crows of this description among the general number of crows are rare and few.

It is said in the advice of Luḡmān to his son, "Fear a bad woman, for she will make your hair gray before it is time for it to become gray. Fear wicked women, for they do not lead (call any one) to good, and be on your guard with regard to the best of them." Al-Ḥasan said, "By God, there is not a man who obeys his wife in the matter of what she desires whom God will not throw into Hell-fire." 'Umar said, "Act contrarily to the wishes of women, for there is a blessing in doing so." Some say, "Consult them and act contrary to their advice."

It is said in *as-Sīrah* (Life of the Prophet), in the account of the digging of (the well) Zamzam, that, when 'Abd-al-Muṭṭalib dreamt that a speaker said to him, "Dig Ṭībah," he asked him, "What is Ṭībah?" and the speaker replied, "Zamzam." 'Abd-al-Muṭṭalib then asked him, "What is the land-mark of it?" and he replied, "Betwixt chyme and blood,¹ at the place of the pecking of the crow

¹ The place of slaughtering animals between the two idols Isāf and Nā'ilah.

with a white mark (الغراب الاعصم).¹ As-Suhaili states that there is in this an allusion to the fact of the description of the person who is to destroy the Ka'bah, namely, Dhû's-Suwaiktain, being like that of the crow. Muslim relates on the authority of Abû-Hurairah that the Prophet said, "Dhû's-Suwaiktain, an Abyssinian, will destroy the Ka'bah." It is related in al-Bukhârî, on the authority of Ibn-'Abbâs, regarding the Prophet as having said, "I see him as if he were black, with his legs wide apart, and he will pull out stone after stone out of it (the Ka'bah)." It is said in the long tradition of Hudhaifah, "I see him as though an Abyssinian, wide between his legs, having blue eyes, flat-nosed and big-bellied, and his followers taking it down to pieces, stone after stone, and carrying and throwing it into the sea." That is to say, the Ka'bah. Abû'l-Faraj b. al-Jawzî has mentioned it. Al-Ḥalimi states that this will happen in the time of Jesus.² It is said in one of the traditions, "Take to making the circuit of this House considerably, before it is lifted up (to Heaven), for it has been twice destroyed, and will be lifted on the third occasion."

Another species of it is the night-crow (*gurûb al-lail*). Al-Jâhid states regarding it that it is a crow differing from other crows in its qualities, which resemble those of the owl; it is one of the nocturnal birds. (He states), "I have heard one of the trustworthy men say that this crow sees much at night."

Aristotle states in *an-Nu'ût* that there are four species of crows, namely, (1) the intensely black, (2) the parti-coloured, (3) the one that is white in the head and tail (the rest of it being black), slender in body and living on grain, and (4) the one that is black, of the colour of a peacock with lustrous plumage and legs of the colour like that of coral, known by the name of *az-zâg* (the rook). All the kinds of crows are given to treading secretly; the male treads with its face towards that of the female, and does not return to its mate after that, from a want of gratitude on its part. The female lays four eggs and (sometimes) five, and when the young ones come

¹ When 'Abd-al-Muttalib and his son al-Ḥârith went to dig the well, they found a crow of this description pecking in the place. ² When he comes on earth again.

forth, the mother drives them away, because they come forth excessively ugly, as they are (then) small in their bodies, large in their heads, with their beaks devoid of any colour, and their limbs distant from one another. The two parents on seeing the young one in this state leave it, but God provides nourishment for it in the flies and mosquitoes to be found in its nest, until it becomes strong and its feathers grow, upon which the two parents return to it. The duty of the female is to hatch the eggs, and that of the male to bring her food. It is a part of its nature not to take any game that is offered to it, but if it finds any carrion, it eats some of it, or dies from starvation; it seeks for food bad things like the ignoble kinds of birds. It is highly cautious and given to fleeing. *Al-gudāf* fights with the owl, and snatching its egg eats it. A wonderful thing in connection with it is that, when a human being wishes to take its young ones, the male and the female birds carry each one with its feet a stone, and then hovering in the air throw the stones at him, intending thereby to prevent him (from carrying out his purpose).

Al-Jāḥiḍ states that the author of *Mantiḳ al-tayr* says, "The crow is one of the ignoble birds and not one of the noble or good ones; it is in the habit of eating carrion and rubbish. It is (either) intensely black, as though highly burnt, like which among men are the Zanjis, for they are the worst of people in form and nature, (or parti-coloured), (this) being like (the case of) those whose country is cold and whom wombs have not cooked or ripened, or those whose country is hot and whom wombs have burnt; thus, the reasoning powers of the people of Babylon are higher than those of others, and their perfection is greater than that of others, on account of the temperate climate (of that place); so, in the same manner, the crow that is intensely black possesses neither intelligence nor perfection, whilst the pied crow possesses much intelligence, but is more sordid than the black one."

The Arabs take a bad omen from the crow and have derived from its name (*al-gurūb*) the words *al-gurbah* (the state of being distant from one's home and country), *al-igtirāb* (being distant from one's home and country), and *al-garīb* (one who is distant from his home and country).

(Information foreign to this subject.) The noun *al-gurbah* is composed of several nouns indicating the sense of that noun ; thus the غ (in it) comes from غدر (*deceit*), غرور (*deceiving*), غيبة (*absence*), غم (*sadness*), غلة (*vehemence of grief*), غرة (*inadvertence*), and غول (*anything that destroys*); the ر comes from رز (*a calamity*), ردة (*restraint*), and ردى (*destruction, death*); and the ب comes from بلوى (*affliction*), بوس (*distress, misfortune*), برح (*calamity, adversity*), and بوار (*perdition*); and the ه comes from هوان (*contempt, being contemptible*), هول (*fright, anything that is terrible*), هم (*grief*), and هلك (*destruction, death*):—so Muḥammad b. Ḍafar says in *as-Sulwān*.

The pied raven (crow) of separation (*gurāb al-bayn al-abka'*).—Al-Jawharī states that it is the one in which there is blackness with whiteness. The author of *al-Mujālasah* says that it is thus named, because it departed from Noah, when he sent it to look at (the state of) the water (after the flood). It then went and did not return ; on that account it is looked upon as a bird of bad omen. Ibn-Ḳutai-bah states, "It is called a *fāsik* (a transgressor), according to my opinion, on account of its disobedience, when Noah sent it to bring the news of the earth ; it left off what it was ordered to do and alighted on a carcase." 'Antarah says :—

"Those whose separation I was expecting have gone away,
And the raven of separation has given information of their parting."

The author of *Manṭik al-tayr* says, "Crows are one out of the species of transgressing animals (*al-fawāsiḳ*), which are ordered to be killed both in the state of *iḥrām* and out of it, that name (*al-fāsiḳ*) being derived for the crow from the name of Iblīs, on account of its contending with him in destructiveness, which is the business of Iblīs. That name is also applied to all (animals) which are highly noxious, the original meaning of the word *al-fisḳ* being *going beyond or out of a thing*, and in religious law *going out of (the bounds of) obedience (to God)*.

Al-Jāḥiḍ states that the raven of separation is of two varieties, one of them being small and known to be ignoble and feeble ; as to the other, it alights in the houses of men and in places in which they may have staid, when they go away from them. He further states that every kind of crow is a crow of separation, if by it is meant a

bad omen, and not necessarily (only) the raven of separation itself, which is a small pied kind of crow ; every kind of crow is called the crow of separation, because it alights in men's places of habitation when they go away and part from them, and since this crow is not found but at the time of their separation and parting from their habitations, this name is derived for it from (the word) separation (*al-baynūnah*).

Al-Maḳḍisī states in *Kashf al-asrār fī ḥukm at-ṭuyūr wa'l-azhār*, with regard to the description of the raven of separation, that it is a black crow that croaks plaintively, in the manner of one who is grieved and afflicted, and croaks out (the news of) the separation of intimate friends and loving companions. When it sees a party of men collected together, it warns (them) of separation, and when it sees a flourishing house, it gives news of its becoming a waste, and of the demolition of its courtyards. It informs the alighter and dweller of the waste of houses and habitations, warns an eater of (his) being choked with food, and gives the good news of the nearness of halting stations to a traveller. It croaks with a sound in which there is grief, like a caller to prayer chanting out the call to prayer. He gives the following lines as if coming from the crow :—

“I wail for the passing away of my life,
 And I have a right to wail and to cry out ;
 And I bewail whenever I see camels
 Being driven by the rider speedily to separation.
 The ignorant one treats me roughly when he sees me,
 Whilst I am dressed in mourning clothes,
 And I say to him, ‘Be admonished by my speech,
 For I advise you zealously ;’
 And here I am like a preacher, whilst it is no innovation
 On the part of preachers to wear black clothes.
 Do not you see me that when I see camels,
 I proclaim departure in every assembly.
 I wail over the remains of mansions,
 But notwithstanding their extent, none but the dumb inorganic things
 answer me ;
 I increase my wailing in their surroundings,
 On account of the heart-crushing separation.
 O you heavy in ears, wake up and understand

The hint of one whom camels are carrying away ;
 There is not a witnesser of death in the world
 But witnessing (his death) for him has also commenced!
 And how many in the evening and in the morning,
 Call from near and from a distance !
 And you would have been heard, had you called out to a living being,
 But those whom you call have no life in them."

Its saying, "Whilst I am dressed in mourning clothes, and it is no innovation on the part of preachers to wear black clothes," indicates its being of a black colour, and its saying, "But notwithstanding their extent, none but the dumb inorganic things answer me ;" indicates that it is to be found at the time of the people of any places parting and separating from them. As to al-Maḥḍisī's saying, "It croaks out (ینغق) (the news of) the separation of intimate friends and loving companions," the word (نغق) is written with a غ according to the general body of lexicologists, and that is what Ibn-Ḳutaibah says, but others take it to be a mistake. Al-Batalyawṣī states regarding the author of *al-Mantiḳ* that he said (both) نغق الغراب and نعق الغراب (*the crow croaked*), adding that the word with the letter غ is better. Ibn-Jinnī (also) states similarly. The Ṣāhib Bahā'd-dīn Zuhair, the wazīr of the King aṣ-Ṣāliḥ Najm-ad-dīn Ayyūb, the son of the King al-Kāmil Muḥammad, has said beautifully on the subject of parting (separation) in his lines :—

"Now at the hand of Parting do I fare
 Full badly, and it doth oppress me sore ;
 It ever craveth for me more and more.
 How long shall I these frequent partings bear ?
 O Absence ! wilt thou then for aye remain ?
 'Thou said'st : 'I know how ran the whole affair.'
 Nay ! wrong me not ; for nought that e'er I knew
 Ran on at all, except these tears I weep !"¹

He has also composed enigmatical lines on the subject of a lock, in which he has excelled :—

"A dingy scamp worn thin by frequent scrapes,
 His habit stingy, keeping "close" and "near";
 'Tis strange that naught his vigilance escapes,
 And yet the rogue has neither eye nor ear."²

¹ Palmer's T. of the *Dīwān* of Bahā'd-dīn Zuhair, pp. 157 and 158. ² *Idem* p. 164.

His poetical compositions are excellent, his poetry being called by the people given to this art easy and (yet) unattainable. He was in great favour with the King aṣ-Ṣāliḥ, and he never interceded (with him) but to do good. His death took place in 656 A. H. (1258 A. D.).

It is said that if a crow croaks twice, it is a bad sign, and that if it croaks thrice, it is a good sign, according to the number of the letters (in the word expressing it).¹ As it is clear-eyed and sharp-sighted it is called *a'war*, but al-Jāḥiḍ states that it is thus called on account of its being considered a sign of bad omen, and that there is really no unsoundness of eye (one-eyedness) in it. Some, however, say that it is thus called by way of prognostication of security* from it, in the same way that *al-barrīyah* (a desert) is called *al-mafāzah* (a place of safety), and *al-yad ash-shimāl* (the left hand) is called *al-yasār* (the left or ease).

The word *taṭayyur* (auguring) is derived from *at-ṭayr* (a bird), in regard to whether it passes coming from the right side (*al-bāriḥ*) or from the left side (*as-sūniḥ*) or from before (*an-nāṭiḥ*) or from behind (*al-ka'id*). The crow is held by the Arabs the foremost one among inauspicious omens, because of its black colour and because of nothing having a more serious effect on their camels than it. It has sharp eyes, so that fear is entertained of them in the same manner that it is entertained of the eyes of a smiter with an evil eye; the Arabs therefore hold it to be the foremost one among inauspicious omens. Some say that it is called *a'war* (one-eyed) on account of its keeping one of its eyes always closed owing to the sharpness (strength) of its sight;—so Ibn-al-A'rābi says. A part of this will be given under the heading of Proverbs.

(Information.) The author of *al-'Asharāt* states that the noun *al-gurūb* is one of the homonyms, being applied to *snow*, a *plait of hair*, a *pick-axe* or a *stone-cutter's pick*, the *top (head) of the hip*, and the *crow* itself. He adds, "Abū-'Abd-Allāh al-Muhallabī, that is to say, Niḥṭawaih, thus surnamed on account of his living in al-Muhallab's

¹ شرّ (bad) has two letters in it and خير (good) has three letters in it.

* As antiphrasis.

time, recited to me the following lines, on the authority of Tha'lab as coming from Ibn-al-A'râbi :—

' O wonder for a wonder of wonders!
Five meanings (*ḡirbân*) for one (word) *ḡurâb*.' "

Aristotle states that the body of the raven of separation is black and its beak and legs yellow, and that its food consists of both vegetable substances and flesh.

It is said in a tradition that the Prophet prohibited pecking like a crow (*نقرۃ الغراب*), meaning thereby lightness in prostration, that is to say, not being long enough over it, but doing it in much the same time that a crow takes to place its beak over a thing out of which it wants to eat.

Al-Bukhârî relates in *al-Adab*, al-Hâkim in *al-Mustadrak*, al-Baihaḡi in *ash-Shi'b*, and Ibn-'Abd-al-Barr and others also relate, on the authority of 'Abd-Allâh b. al-Ḥârith al-Umawî, who had it from his mother Raiṡah b. Muslim, who had it from her father, who said, " I was present with the Prophet at the battle of Ḥunain ; he asked me, 'What is your name?' and I replied, 'My name is Ḥurâb,' upon which he said, 'No, but your name is Muslim.'" The Prophet thus changed his name, because the crow (*al-ḡurâb*) is an animal foul in its actions and foul in its food; and on that account, the Prophet ordered it to be killed both in the state of *ihrâm* and out of it. It is related in the *Sunan* of Abû-Dâwud that a man came to the Prophet, who asked him, " What is your name ?" and he replied, " Aṡram," upon which the Prophet said, " No, but you are Zar'ah." He thus changed his name on account of their being the sense of *cutting* (*صرم*) in his original name.

Abû-Dâwud states that the Prophet changed the names of al-'Âṡ, 'Aziz, 'Aḡlah, Shaiṡân, al-Ḥakam, Ḥabâb, and Shihâb, and the name of the land called 'Afrâh, which he changed to Khudrah. He disliked the name of al-'Âṡ on account of the sense of *disobedience* (*العصیان*) in it, whilst the descriptive quality of a Believer is obedience (to God) and resignation. He changed the name of 'Aziz, because *might* (*العزة*) is a quality of God, whilst the characteristic signs of a worshipper (servant of God) are humility and submission. God will say at the time of some of His enemies grinding teeth (from

remorse), “ ‘Taste! verily, thou art the mighty, the honourable!’ ”¹ The meaning of ‘Aḳlah is *severity* and *grossness*, whilst the descriptive quality of a Believer is *softness* and *simplicity*. The Prophet has said, “ ‘Believers are soft and gentle.’ ” The word Shaitân is derived from (a root meaning) *going at a distance from good*. Al-Ḥakam is the same as a ruler (حَاكِمًا), one whose order cannot be disobeyed; this description is not fitting for any one but God, the High,—celebrated be His praises! Al-Ḥabâb is a name of Satan. Ash-Shihâb is a flame of fire, whilst Hell-fire is the punishment from God (for sinners); it is of a burning and destroying nature, and we ask of God safety from it! As to ‘Afrâh, it is a descriptive quality of a land in which nothing grows; the Prophet changed that name to Khudrah in the sense of auguring greenness and vegetation.

It is related in the *Sunan* of Abû-Dâwud, an-Nasâ’î, and Ibn-Mâjah, out of a tradition of ‘Abd-ar-Rahmân b. Shihb, on whose authority no other tradition is given in the six (principal) books (on traditions), namely, that the Prophet prohibited any person saying prayer from (doing like) the pecking of a crow. Al-Ḥakim has related it in these words:—“ He (the Prophet) prohibited (the doing like) the pecking of a crow and the stretching out of a lion, but a man must stay in the place as a camel does. He meant by the pecking of a crow, lightness in prostration and not remaining over it but just in the manner that a crow places its beak over a thing out of which it wants to eat.”

Abu-Ya’lâ al-Mawṣilî and at-Ṭabarânî in his *Murjam al-awṣaf* relate, on the authority of Salamah b. Kaiṣar, that the Prophet said, “ God will cause him who fasts a day out of a desire to please God, to be distant from Hell-fire, like the being at a distance of a crow, which flies away when it is yet only a young bird until it dies of old age.” Among the authorities for this tradition is Ibn-Luhai’ah, regarding whom there is a difference of opinion. Abû-Hurairah has related a similar tradition as coming from the Prophet. The Imâm Aḥmad has related it in *az-Zuhd*, and also al-Bazzâr, but there is an authority in it whose name is not given.

¹ Al-Ḥur’ân XLIV-49.

Under the letter ح in the art. *الحج* is already given what has been related by ad-Dāraḡuṡnī, on the authority of Abū-Umāmah, who said, "The Prophet called for his two shoes in order to wear them ; he wore one of them, upon which a crow came there and carrying the other one away, threw it down, when a serpent came forth out of it. The Prophet thereupon said, 'Whoever believes in God and the Last Day ought not to wear his shoes before first shaking them.'" One of the authorities in it is Hishāu b. 'Amr. Ibn-Ḥibbāu has mentioned it in *ath-Thikāt*, and it is an authentic tradition. A tradition similar to this has been already given in the art. *الامرود الصالح*.

The Imām Aḡmad relates in *az-Zuhd*, regarding Ibn-'Abbās, that whenever a crow croaked, he used to say, "O God, there is no omen but Thine, no good but Thine, and no God but Thou !"

It has been related to us, on the authority of Ibn-Ṭabarzaadh with the authorities given by him as far as al-Ḥakam b. 'Abd-Allāh b. Ḥiṡṡān, on the authority of az-Zuhri, who had it from Abū-Wāḡid, who had it from Rawḡ b. Ḥabib, who said, "While I was (one day) with Abū-Bakr, a crow was brought there ; when he saw it with its two wings (entire), he praised God and said, 'The Prophet has said, "There is no game seized but through a shortcoming (on its part) in its celebration of the praises of God ; there is no plant that grows but has an angel appointed for it by God, who counts the number of its acts of celebration of the praises of God, so that he may produce it on the Day of Judgment ; there is no tree bitten or cut but through a shortcoming (on its part) in its celebration of the praises of God ; and no disagreeable thing overtakes a man but through a sin of his ; how many of his sins are, however, forgiven by God !" O crow, worship God.' He then set it free." A similar thing out of the sayings of 'Umar will be given in the art. *القورة*.

(Further information.) Abū'l-Haitham states that it is said that the crow sees under the earth to the extent of the length of its beak. The reason (philosophy) of God sending a crow to Cain when he killed his brother Abel, and not any other bird or any wild animal, was that murder was a very extraordinary thing, because it was never observed before that time ; the sending of a crow was there-

fore an appropriate thing. God has said, "Recite to them the story of the two sons of Adam; truly when they offered an offering and it was accepted from one of them, and was not accepted from the other, that one said, 'I will surely kill thee;' he said, 'God only accepts from those who fear. If thou dost stretch forth to me thine hand to kill me, I will not stretch forth mine hand to kill thee; verily, I fear God the Lord of the worlds; verily, I wish that thou mayest draw upon thee my sin and thy sin, and be of the fellows of the Fire, for that is the reward of the unjust.' But his soul allowed him to slay his brother, and he slew him, and in the morning he was of those who lose. And God sent a crow to scratch in the earth and show him how he might hide his brother's shame, he said, 'Alas, for me! Am I too helpless to become like this crow and hide my brother's shame?' and in the morning he was of those who did repent."¹ The commentators of the *Qur'ān* state that Cain, who was an agriculturist, offered the worst and least valuable of what he had, and that Abel, who was a shepherd, took the best of his sheep and offered it. Now, the sign of acceptance of the offering was that fire should come and consume the offering. The fire took the sheep which Abel had offered as a sacrifice. That sheep used to graze in Paradise until it was sent down to Abraham as a ransom for his son Ishmael. Cain was the eldest of Adam's children. It is related that Adam had gone on the pilgrimage to Makkah and appointed Cain as the guardian of his children, but Cain slew Abel. When Adam returned, he asked, "Where is Abel?" upon which Cain replied, "I do not know." Adam then said, "O God, curse the land that has drunk his blood!" Since that time land has not been in the habit of drinking blood. Then after that, Adam remained for a hundred years without smiling, until the angel of death came to him and said, "O Adam, May God prolong your life and make you laugh!"² Adam asked him, "What is *بَيَّأُ*?" and the angel replied, "May He cause you to laugh!" It is related that Cain carried the body of his brother Abel and went away until it stank, but he did not know what to do with it. God then sent two crows there, one of which killed the other

¹ Al-*Qur'ān* V-30-34. ² *حَيَّأُ* *اللَّهُ* *وَبَيَّأُ*. For the several meanings of the latter part of this phrase see Lane's Lex. art. *بَيَّأُ*.

one, and then digging in the earth with its beak, it buried it. Cain then followed its example. The sending of the crow was therefore an act of great wisdom, namely, to show the son of Adam how to bury. That is the meaning of God's words, "Then He killed him, and laid him in the tomb."¹

Anas relates that the Prophet said, "God has favoured man with the property of stinking after (the departure of) the soul, and if it were not for that, an intimate friend (lover) would not have buried an intimate friend." Cain will be the first one out of the children of Adam to be led to Hell-fire. God has said, "'Our Lord, show us those who have led us astray amongst the genii and mankind.'" They were Cain and Iblis. Anas relates that the Prophet having been asked regarding Tuesday said, "It is the day of blood. On that day Eve menstruated (for the first time), and on that day a son of Adam killed his brother." Muḳātil states that before that, the beasts of prey and birds used to associate with Adam and be happy in his company, but when Cain killed Abel, birds and wild animals fled from him, trees became prickly (possessed of thorns), fruits became sour (acid), waters became saltish, and land became dusty. Abū-Dāwud relates regarding Sa'd b. Abi-Wakkāṣ as having asked (the Prophet), "O Apostle of God, if a man comes to me with a mischievous object (in a rebellious spirit) and extends his hand to me, (what am I to do)?" upon which the Prophet replied, "Be like the better one of the two sons of Adam," and recited this verse.

(A wonderful thing.) Al-Ḳazwīnī has copied from Abū-Ḥāmid al-Andalusī that on the Mediterranean (Black) sea in the direction of Spain, there is a stone-built church excavated out of a mountain, having over it a large dome, over which there is always a crow, and that opposite the dome there is a mosque which is visited by people; it is said that a prayer offered in the mosque is granted. A condition is made with the Christian priests to entertain hospitably all Muslims who visit that mosque. When a visitor comes (to the mosque), the crow introduces its head inside a window on that dome

¹ Al-Ḳur'ān LXXX-21. • Idem XLI-29.

and croaks once, but if two visitors come it croaks twice, and thus every time that visitors come, it croaks according to their number. The monks thereupon bring food enough for the visitors. That church is known by the name of the Church of the Crow. The priests assert that they always see a crow on that dome, and that they do not know whence it gets its food and drink.

(Another wonderful thing.) Abū'l-Faraj al-Mu'âfā b. Zakariyā states in *Kitāb al-Jalīs wa'l-Anīs* composed by him, "We used to sit with the Kāḍī Abū'l-Ḥasan. We came (one day) as usual and sat at his door, where we found a Badawī having some want also seated. A crow then happened to alight on a date-palm in the house; it croaked and flew away. The Badawī thereupon said, 'This crow says that the master of the house will die after seven days.' We then drove him away; so he got up and went away. Permission was then received for us from the kāḍī; so we went in and found him changed in colour and in deep anxiety. We asked him, 'What is the matter (news)?' and he replied, 'I saw last night in a dream a person saying:—

"O mausions of āl-'Abbād b. Zaid,
Farewell to your people and your happiness!"

On that account, I am very sorrowful.' We then prayed for him and went away. When the seventh day from that day came, he was buried." The Kāḍī Abū't-Tayyib at-Ṭabarī states, "I have heard this narrative from the lips of our shaikh, the aforementioned Abū'l-Faraj."

(Another wonderful thing.) Ya'kūb b. as-Sikkīt states that Umayyah b. Abī's-Ṣalt used to drink (wine) on some days. A crow happened to come (one day) and croaked once, upon which Umayyah said, "May there be dust in thy mouth!" It then croaked again, upon which also Umayyah said to it, "May there be dust in thy mouth!" He then turned to his companions and said, "Do you know what this crow says? It asserts that I shall drink this cup and die. The signal for it is that it will go to this heap of dust, where it will swallow a bone and die." The crow then went to the heap of dust and swallowed a bone, upon which it died. Then Umayyah drank the cup and died immediately.

I (the author) say that Umayyah b. Abi's-Şalt, the unbeliever, is mentioned in *al-Mukhtasar* of al-Muzani, *al-Muhadhdhab*, and other books in (the chapter) *Kitab ash-Shahadat*, and that the Prophet had heard his poems, which contain wisdom, his declaration of the unity (of God), and mention of the (prophetic) mission (of Muḥammad). The name of Abi's-Şalt was 'Abd-Allāh b. Rabi'ah b. 'Awf. Umayyah used to devote himself to acts of devotion (to God) in the Time of Ignorance, to believe in the (advent of the prophetic) mission (of Muḥammad), and to recite some elegant verses in regard to it. He was alive when al-Islām was founded, but did not become a Muslim. At-Tirmidhi, an-Nasa'i, and Ibn-Mājah relate, on the authority of ash-Sharid b. Suwaid, who said, "I rode one day behind the Apostle of God (on the same camel), and he said to me, 'Do you know any verses of Umayyah b. Abi's-Şalt?' I replied, 'Yes,' upon which he said, 'Recite them.' I then recited to him a distich, and he said, 'Recite more,' until I recited to him a hundred distiches. The Prophet then said, 'He was very near becoming a Muslim.'" It is said in another version that the Prophet said, "He was near becoming a Muslim by his verses." The Prophet said that, when he heard the following lines :—

"To Thee is due the praise and to Thee belong happiness and favours, O
our Lord;
There is nothing higher than Thee in praise, nor anything more glorious!"

It is related in the *Musnad* of ad-Dārimī, out of a tradition of 'Ikrimah, on the authority of Ibn-'Abbās, who said, "The Prophet considered Umayyah b. Abi's-Şalt to have said the truth in the following lines out of his verses :—

"Saturn and Taurus are under His right foot,
Whilst an-Naar and Leo are waiting for the other one."

The Prophet thereupon said, "He has said the truth." He has said :—

"The sun rises at the end of every night
Of a red colour, but in the morning is of a pink colour."

The Prophet thereupon said, "He has said the truth." He has said :—

"It (the sun) refuses, and does not rise for us at its ease,
But in a state of torment and under difficulties."

The Prophet thereupon said, "He has said the truth."

As-Suhailī states in *at-Ta'rif wa'l-i'lām* with regard to the words of God, "Read to them the declaration of him to whom we brought our signs, and who stepped away therefrom, and Satan followed him, and he was of those who were beguiled."¹ that Ibn-'Abbās said that this verse was revealed in reference to Bal'am b. Bâ'ûrâ, and that 'Abd-Allâh b. al-'Âṣ said that it was revealed in reference to Umayyah b. Abi's-Ṣalt ath-Thaḳafi, who had read the Pentateuch and the New Testament in the Time of Ignorance, and who used to know that a prophet from among the Arabs was likely to be sent. He therefore desired to pass for that prophet. When the Prophet was sent, and the prophetic office passed away from Umayyah, he envied the Prophet and became an unbeliever. He was the first one to write, "In thy name, O God!" (at the beginning of every thing), and Ḳuraish having learnt it from him used to write it in the Time of Ignorance. Umayyah himself learnt it in a wonderful way, which is mentioned by al-Mas'ûdī. Umayyah who was under the protection (of God), and to whom genii used to present themselves, went forth (once) with a caravan belonging to Ḳuraish, and a serpent happening to pass by them, they killed it. Another serpent thereupon came to them demanding vengeance on account of the first one and said, "You have killed such a one." It then struck the ground with a reed, upon which the camels were scattered, and they were unable to bring them together until after a great deal of trouble. When they collected them together, it came again and struck (the ground) a second time, upon which the camels were again scattered, and they were not able to collect them until after midnight. It then came again and struck (the ground) a third time, upon which the camels were scattered again, and they were not able to collect them, until they were nigh perishing from thirst and fatigue, being (at the time) in a waterless desert. They therefore asked Umayyah, "Have you any dodge?" and he replied, "Perhaps." He then went away until he passed a sand-hill, when he saw the light of a fire at a distance.

¹ Al-Ḳur'ân VII-174.

He followed it until he came upon an old person in a tent. He complained to him of what had befallen himself and his companions. That old person was a *jinnî*; he replied, "Go, and if the serpent comes to you again, say, 'In Thy name, O God!' seven times." Umayyah then returned to them, who were on the point of perishing, and informed them of it. When the serpent came there again, they said that, and it said, "May you perish on account of your knowing this!" and went away. They then took their camels. Among them was Ḥarb b. Umayyah b. 'Abd-Shams, the grandfather of Mu'âwiyah b. Abî-Sufyân. The *jinnî* killed him afterwards, out of revenge on account of the above-mentioned serpent. The following lines were said about him:—

"The grave of Ḥarb is in a desert place,
And there is not a grave near the grave of Ḥarb."

'Ātikah, the sister of this Umayyah b. Abî's-Ṣult, became a Muslim and gave an account of him, which is related by 'Abd-ar-Raz-zâḳ in his commentary of the *Qur'ân*; an account agreeing with it will be hereafter given in this book under the letter *و* in the art. *النمر*.

(Lawfulness or unlawfulness.) It is unlawful to eat the parti-coloured noxious (transgressing) crow. As to the large black kind, which is the mountain-crow, it is also truly unlawful, which has been so decided by a party of religious doctors. As to the field-crow, it is truly lawful. The lawfulness or unlawfulness of the magpie and *al-gudûf* has been already given. Abû-Ḥanîfah states that all kinds of crows are lawful.

Al-Bukhârî relates in his *Ṣaḥîḥ*, on the authority of 'Abd-Allâh b. 'Umar, that the Prophet said, "There is no sin in killing five of the animals, namely, the crow, the kite, the rat, the serpent, and any wounding or biting animal of prey."¹ It is related in the *Sunan* of Ibn-Mâjah and al-Baihaḳî, on the authority of 'Ā'ishah, who said that the Apostle of God said, "The serpent is a transgressor (noxious animal), the rat is a transgressor, and the crow is a transgressor." It is also related in the *Sunan* of Ibn-Mâjah that Ibn-'Umar having been asked, "Can the crow be eaten?" replied, "Who

¹ *الكلب العقور*.—Any animal of prey as a lion, lynx, leopard, wolf, and the like.—See Lane's *Lex.* art. *عقر*.

eats it, after the Apostle of God having said that it is a transgressor !” No one possesses a right of possession or ownership over these five noxious animals ;—so it is copied by ar-Râfi‘i in *Kitâb Dimân al-bahâ’im*, on the authority of the Imâm, and he has confirmed it. According to this, it is not compulsory on a stealer or usurper of them to return them.

(Proverbs.) A poet says:—

“He who has for a guide a crow,
Is sure to be taken by it to the carcasses of dogs.”

“I shall not do it until the crow becomes gray,” that is to say, “I shall never do it,” because the crow never becomes gray.

The Hâfiq ‘Abû-Nu‘aim relates in his *Hilyah* in the biography of Sufyân b. ‘Uyainah, on the authority of Mis‘ar b. Kidâm, that a certain man having gone on a voyage on the sea, his ship was wrecked and he himself cast on an island, where he remained for three days without seeing any one and without eating and drinking. He recited the following lines of a poet:—

“When the crow becomes gray,
And tar becomes like fresh milk, I shall go to my people.”

Thereupon the voice of an unperceived person replied:—

“May be, that behind the distress in which you are,
There is gladness near at hand!”

He then looked about and saw a vessel approaching ; so, he made a sign to them (with his garment), and they picked him up. He amassed a large fortune.

“More sharp-sighted than a crow.” Ibn-al-A‘râbi asserts that the Arabs call the crow *al-a‘war* (one-eyed), because it always closes one of its eyes and restricts itself to seeing with only one of them, on account of the sharpness (strength) of its sight ; but another authority states that they have named it so, on account of the sharpness of its sight by way of auguring (as antiphrasis). Bashshâr b. Burd, the blind, says:—

“They wronged him when they named him a lord,
As men wrong the crow by calling it one-eyed.”

It has been already mentioned, on the authority of Abû'l-Haitham that the crow sees under the earth to the extent of the length of its beak.

“More self-conceited than a crow.” “Prouder than a crow.” “Earlier than a crow,” because it is given to flying about very early in the morning. “Tardier (in coming) than Noah’s crow,” the origin of which is as follows:—Noah sent it to see if the country was drowned and to bring the news of it, but having found a carcass floating on the surface of the water, it remained engaged in eating it and did not take the news. Noah therefore prayed against it, upon which its legs became bound down, and it became frightened of men.

“They were, as if a crow that has alighted,” applied to a thing that is quickly done, for the crow when it alights is not long in flying away again. “Like the crow and the wolf,” applied to two men between whom there is perfect agreement without any difference, for when the wolf commits a raid on goats and sheep, the crow follows it to eat what remains behind unconsumed. “The crow is the best judge of dates,” which is thus said, because it does not take any but the best dates. On that account it is said, “He has found the date of the crow,” when anything precious is found by a person. “More inauspicious than a raven of separation, which name is applied to it, because when the people of a district separate for the purpose of seeking fodder, it alights in the place of their tents, seeking for food and picking it up in the heaps of earth. The Arabs look upon it as an inauspicious omen, because it never stays in their halting places, excepting when they separate, and on that account they have named it the raven (crow) of separation. A poet of theirs says:—

“A crow cried out on the branches of a ben-tree,
Giving news of my friends, and anxiety made me mad;
I said (to myself), ‘A crow indicates absence, and a ben-tree (بنت))
Separation (فراق),—that is the divination;
Whilst a southerly breeze blew with my separation from them,
And the zephyr blew and I said, ‘Ardent desire and desertion!’”

“More cautious than a crow.” Al-Mas‘ûdi states regarding one of the Persian physicians as having said, “I have taken from everything the best that is in it, so much so that it led me to do the same in the case of the dog, the cat, the pig, and the crow.” On being asked, “What have you taken from the dog?” he replied, “Its (quality of) sociability with its people and its quickly defending

its master." On being asked, "What have you taken from the cat?" he replied, "Its patient waiting (in expectation) and its quality of fawning (blandishing) at the time of asking for a thing." On being asked, "What have you taken from the pig?" he replied, "Its going out early in the morning for the accomplishment of its wants." And on being asked, "What have you taken from the crow?" he replied, "Its excessive cautiousness."

"Blacker than a crow." "More resembling a crow than the crow itself."

(A strange thing.) I have seen in *Kitāb ad-Da'awāt* by the Imām Abū'l-Kāsim aṭ-Ṭabarānī, and in the History of Ibn-an-Najjār, in the biography of Abū-Ya'kūb Yūsuf b. al-Faḍl aṣ-Ṣaidalānī, and in *al-Ihyā'* in *Kitāb Adāb as-safar*, on the authority of Zaid b. Aslam, who had it from his father, who said, "While 'Umar was (one day) seated receiving the visits of people, he saw a man with whom was his son, upon which he said to him, 'Woe betide you! I have never seen a crow resembling another crow more than this one resembles you.' The man replied, 'O Commander of the faithful, this one was given birth to by his mother after her death.' 'Umar thereupon sat up straight and said to him, 'Relate to me the narrative about him.' The man said, 'O Commander of the faithful, I went forth on a journey while his mother was pregnant with him. She said to me, "You are going away and are leaving me in this state,—pregnant and heavy!" I said, "I leave what there is in your womb in the charge of God." I then went away and kept away for years. After that I returned, when I found my door closed. I asked, "What has such a one done?" and the people replied, "She is dead." I then said, "'Verily, we are God's and, verily, to Him do we return.'"¹ I then went to her grave and cried near her; I then returned and sat with my cousins. While I was thus engaged, (a flame of) fire among the graves presented itself to my sight; so, I asked my cousins, "What is this fire?" and they replied, "We see it every night over the grave of such a one." I then said, "'Verily we are God's and, verily, to Him do we return.' By God, she was given to fasting, she was upright (in religion), chaste, and a good Muslim. Let us go there." We then went there,

¹ Al-Ḥur'ān II-151.

but I kept the people behind and went to the grave (alone); I found the grave opened, and she was sitting up in it, and this boy was going round and round her. A voice then cried out, "O thou the depositor of a trust with his Lord, take thy trust. By God, hadst thou left his mother in the charge (of God), thou wouldst have found her (alive too)." I then took him, and the grave returned to its original state. By God, O Commander of the faithful!" Abū-Ya'qūb states, "I related this narrative at al-Kūfah, and the people said, "Yes, this man was called *Khaṭīn al-ḵubūr* (preserved in the graves)."

Resembling this narrative in the strangeness of its occurrence and the elegance of its force is what is related by the Ḥāfiḍ al-Muzanī in his *Tahdhīb*, in the biography of 'Uбайд b. Wāḥid al-Laithī al-Baṣrī, who said, "I went for the pilgrimage (to Makkah), when I found a man with a boy out of the handsomest and most active boys, before him. I therefore asked him, 'Who is this, and what relationship does he hold to you?' He replied, 'He is my son, and I shall tell you his case. I went forth (once) on the pilgrimage and I had with me this boy's mother, who was pregnant with him. While we were yet in a part of the way, she was taken with labour-pains, and she gave birth to this boy and died. The camels then being ready (to start), I took the child, wrapped it up in a rag, and placed it in a cavern, over which I built up stones. I then travelled on, believing that the child would die immediately. We then observed the ceremonies of the pilgrimage and returned. When we halted in that alighting station, one of my companions hurried to that cavern, removed the stones, and found the child sucking his two thumbs. We looked at the thumbs and found milk oozing out of them. I then carried him away with me, and he is the one you now see.'"

(Properties.) If the beak of a crow be hung on the person of a human being, he will be protected from the effects of an evil eye. Its liver used as a collyrium causes dimness of vision to disappear. If its spleen be hung on the person of a human being, it will excite lust. If its blood be given to drink to a person, mixed with date-wine, he will hate date-wine so much that he will not return to drink it. If

its egg be thrown into lime, the user of that egg will be benefited by it. If its blood be dried, and piles are then stuffed with it, it will cure them. If its heart and its head be thrown into date-wine, and a man gives some of it to drink to a person whose love he wants, the drinker of it will love the giver of it to drink excessively. If the flesh of the collared-crow be eaten roasted, it will be beneficial in colic. If an enchanted person be anointed with its bile, the spell of magic over him will be broken. If a black crow be steeped with its feathers in vinegar, and that vinegar be then applied to hair, it will blacken it. The dung of a pied crow, the one that is called *al-yahūlī*, is beneficial in scrofulous enlargement of the glands in the neck and in enlarged tonsils; if it be tied in a rag and hung on the person of a boy who has not reached the age of understanding, it will be beneficial to him in chronic cough and will (also) cure it entirely. If a crow eats a lump of flesh (لحم),¹ it will fall (to the ground) and be not able to fly, especially at the time of summer.

(Interpretation of it in dreams.) A crow in a dream indicates a man who is deceitful; perfidious, and standing by his own luck. It sometimes indicates cupidity in the matter of livelihood, and sometimes a grave-digger and one of those who hold murders to be lawful. Sometimes it indicates digging the earth and burying the dead, on account of the words of God, "And God sent a crow to scratch in the earth and show him how he might hide his brother's shame, he said, 'Alas, for me! Am I too helpless to become like this crow and hide my brother's shame?' and in the morning he was of those who did repent."² A crow sometimes indicates the state of being away at a distant place from one's country and people, and a bad omen of news, and sorrows, miseries, and length of a journey and whatever would cause him to be liable to the prayers of the traveller's people and relations, or of his sultān, against him, on account of his bad arrangement.

A pied crow indicates a bastard and a man having good and bad qualities mixed in him. A pied crow (also) indicates a man admiring himself, and given to much variableness, it being one of the metamor-

¹ I am not sure as to what the author means here by the word *al-kulūh*; it bears several meanings, such as a mass of clay, a quantity of dates in a lump, a little ball of gum, and a piece of meat. ² Al-Ḥur'ān V-34.

phosed animals. He who seizes a crow (in a dream) will obtain illegal wealth in straitened circumstances by great toil. The flesh, feathers, and bones of all birds indicate wealth for one who collects them in a dream. If one sees a crow over a field or a tree (in a dream), it is a bad omen; and if one sees a crow in his house, an adulterer will act perfidiously towards him in regard to his wife. He who dreams of a crow talking to him, will be given a wicked son; and Ibn-Sirīn states that he will be afflicted with great sorrow, which, however, will afterwards pass away from him. He who dreams of eating the flesh of a crow will obtain wealth from thieves. He who sees (in a dream) a crow on the gate of the king, will commit a crime of which he will repent, or will kill his brother and afterwards repent for it, on account of the words of God, "And in the morning he was of those who did repent." If he sees a crow scratching (digging) the earth, it is a strong indication of his killing his brother. If one sees (in a dream) a crow scratching him, he will die, or an illness and pain will befall him; and he who sees (in a dream) that a crow has been given him, will become happy. Arḥamīdūrus says that a pied crow indicates a long life and the remaining of property. Sometimes it indicates old women, on account of the long life of the crow; they are the messengers of women.

The following is out of interpreted dreams:—A man saw (in a dream) that a crow alighted on the Ka'bah, and he related the dream to Ibn-Sirīn, who said that a transgressor would marry a noble lady. Al-Ḥajjāj then married a daughter of 'Abd-Allāh b. Ja'far b. Abi-Tālib.

الغُرَّ (al-*Gurr*).—[The coot.]¹ A certain species of aquatic birds, of a black colour. Sing. *gurrāh*, both of the masculine and feminine genders;—so Ibn-Sīdah says.

الغُرْنَيْقُ (al-*Gurnaiḳ*).²—[The white stork.]³ Al-Jawhārī and az-Zamakhsharī state that it is a certain white bird having a long

¹ Al-Ḳur'ān V-34. ² In 'Omān, Palestine, and Egypt *Fulica atra*. ³ The name *gurnaiḳ* is applied in Palestine to the common heron—*Ardea cinerea*, which species is also found on the coast of 'Omān. ⁴ *Ciconia alba* (*Ardea ciconia*—Lane's Lex.). According to some *al-gurnaiḳ* is the black stork—*Ciconia nigra* (*Ardea nigra*—Lane's Lex.), which is called in Palestine (*bālazīn*).

neck, and that it is one of the aquatic birds. It is said in *Nihâyat al-garîb* that it is the male out of aquatic birds, and that it is called both *gurnaik* and *gurnûk*. Some say that it is the same as the Numidean crane (*al-kurkî*). It is stated on the authority of Abû-Şabrah al-A'râbî that it is thus named on account of its whiteness. Al-Hudhalî says describing a diver:—

“He passes to it from one sea to another
Continually, like a flying stork of shallow water.”

When this word is used as descriptive of men, the sing. is *girnaiik* and *girnawik* and also *gurnûk*. Some say that *al-garânîk* and *al-garânîkah* (pls.) are certain black birds of the size of the duck.

Aṭ-Ṭabarânî relates giving authentic authorities regarding Sa'îd b. Jubair as having said, “When Ibn-'Abbâs died at aṭ-Ṭâ'if, we were present at his funeral; a bird having the appearance of the white stork, the like of which was never seen before, came there and entered his bier, and it was not seen out of it after that. When he was buried, the following verse (of the *Qur'ân*) was recited at the margin of his grave, but we did not know who recited it:—“O thou comforted soul! return unto thy Lord, well pleased and well pleased with! And enter amongst my servants, and enter my Paradise.”” Muslim has also related somewhat like it, on the authority of 'Abd-Allâh b. Yâsîn, with this difference however, that he said, “A white bird called the white stork came there.” In another version of it, it is said, “as though it were *kubṭîyah*,” *al-kubṭîyah* being a certain kind of white cloth of linen manufactured in Egypt; it is thus called on account of its pertaining to al-Ḳibṭ, with a dammah on the *ق* as a distinctive mark between the name of the days (?) (so called) and the cloth;¹ the plural of it is *al-kabāṭî*.

Al-Ḳazwîni states that the (white) stork is one of the birds of passage. When storks feel a change in the season, they resolve upon returning to their own country, and at that time they appoint a leader and watcher (out of them). They then all rise up (in the air) so high that no animals of prey can oppose them. If they see the

¹ Al-*Qur'ân* LXXXIX-27—30. ² See Lane's Lex. art. *كِبْط*, where the distinction is clearly shown.

sky to be cloudy or are overtaken by the night, or when they alight to obtain food, they restrain themselves from uttering their cry, so that no enemy of theirs may be aware of their being near. When they desire to sleep, every one of them introduces its head under its wing, knowing that the wing is better able to stand a shock than the head, on account of the latter holding (in it) the eye, which is the noblest of all the members of the body, and the brain, which is the keeper of the body in existence. Every one of them sleeps standing on one of its legs, so that its sleep may not be of a heavy kind. As to their leader and watcher, it does not sleep, nor does it introduce its head under its wing, but it keeps continually looking out in all directions, and when it perceives the presence of any one, it cries out in the loudest manner possible.

Al-Ḳazwīnī then relates regarding Ya'ḳūb b. Ishāḳ as-Sarrāj as having said, "I met a man out of the people of Rūmīyah, who told (me), 'I once started on a voyage in the sea of Zanj, and was thrown on one of the islands by a (heavy) wind. I went then to a city, the people of which were men of the height of about a cubit, and most of them were one-eyed. A party of them collected round me, and seizing me carried me to their king, who ordered me to be imprisoned. I was then imprisoned in a thing like a cage. Then, one of those days, I saw them preparing for a fight; so I asked them (about it), and they replied, "We have an enemy who usually comes to us at a time like this." We had not waited long when a flock of storks came over them. The one-eyed men among them were rendered so by these birds pecking at their eyes. I then took a stick and attacked them vigorously, upon which they flew away and disappeared. They (the men) gave me great honour for that.'"

(Information.) The Ḳaḍī 'Iyāḍ and others state that when the Prophet recited the chapter "By the star" and recited therein, "Have ye considered al-Lât and al-'Uzzâ, and Manâh the other third?"¹ he said, "Those are the most high storks (*garânik*),² whose intercession

¹ Al-Ḳur'ân LIII. ² Idem LIII-19-20. ³ Lane gives the meaning of this word here as *cranes* and his reasons for doing so.—See Lane's *Lex. art. غرنق*.

may, verily, be hoped for." When he finished reciting the chapter, he prostrated himself, and such of the Muslims as were with him prostrated themselves, and also the unbelievers when they heard that he praised their idols (deities). God thereupon revealed to the Prophet, "We have not sent before thee any apostle or prophet, but that when he wished (نمى),¹ Satan threw not something into his wish; but God annuls what Satan throws; then does God confirm His signs, and God is knowing, wise." But there is a general agreement in respect of the tradition being based on slender authority, and not having been extracted (elicited) by any of the authorities given in *as-Sahîh*, nor having been related by any trustworthy person with authentic, sound, and continuous authorities. It and the like of it are greedily taken up by the commentators of the *Ḳur'ân* and historians,—those greedy accepters of all strange things and greedy devourers of all things, both sound and unsound.

The portion out of it that is given in *as-Sahîh* is that the Prophet recited the chapter "By the star" when he was at Makkah; he then prostrated himself, and so did the Muslims, the believers in the plurality of gods, the genii, and men,—all of them prostrated themselves with him. This is, as regards what has been copied, the Prophet's being led into error, but as regards the meaning, truly the argument that he is preserved from sin, which doctrine is accepted by the whole sect, holds good, and so also the fact that he is kept aloof from things like this, and that God would not allow Satan any means of overcoming him or any of His (other) prophets. Again, even supposing what they have stated to be true,—but we take refuge with God from the truth of it,—according to the verifiers of the truth (الصحّقين), the preponderant opinion with regard to its explanation is that the Prophet according to the order of God was chanting the *Ḳur'ân* in a leisurely and distinct manner, and dividing the verses separately and distinctly in his recitation; Satan was then watching for the intervals of silence (between the verses), in which he

¹ Palmer gives in a foot-note another meaning also of this word, in which case the meaning of the verse is as given by him in the foot-note. • Al-*Ḳur'ân* XXII-51.

introduced his own words among the words of the *Qur'ân*, imitating the melodious intonation of the Apostle of God in such a way that such of the unbelievers as were near him might hear him ; they therefore thought that they too were the words of the Prophet. Satan's words, however, made no impression on the Muslims ; nay, Muḥammad b. 'Uḡbah relates that the Muslims did not (even) hear them, and that Satan (only) cast them into the ears and reasoning of the unbelievers.

Besides, Mujâhid and al-Kalbî explain the expression, "most high storks (cranes)," as meaning the angels, because the unbelievers used to believe that the angels were the daughters of God, as has been said about them by God and denied by Him in the (same) chapter by His words, "Shall there be male offspring for you and female for Him ?" ¹ God has truly denied all that, and also the hoping (for things) through the intercession of the angels. But when the unbelievers explained that the object of God was to praise and glorify their idols (deities), and Satan rendered the case dubious for them, concealing the true state, and commended it to them in their minds and threw that idea to them, God annulled what Satan had thrown out, and corrected (adjusted) His verses, revoking the recitation of what Satan had (ingeniously) introduced, in the same way that many things in the *Qur'ân* have been annulled and their recitation has been revoked. There was wisdom in God's revealing it, and there are several sources of wisdom in God's annulling it, in order to lead astray whom He may wish and to lead aright whom He may wish, whilst none are led astray by it but the unrighteous,—“to make what Satan throws a trial unto those in whose hearts is sickness, and those whose hearts are hard ; and, verily, the wrong-doers are in a wide schism—and that those who have been given 'the knowledge' may know that it is the truth from thy Lord, and may believe therein, and that their hearts may be lowly ; for, verily, God surely will guide those who believe into a right way.” ²

(Further information.) The Imâm Muḥammad b. ar-Rabî' al-Jizî relates in *Musnad man dakhala Miṣr min aṣ-Ṣiḥâbah*, on the

¹ Al-Kur'ân LIII-21. ² Idem XXII-52—53.

authority of 'Uḫbah b. 'Āmir, who said, " I was with the Apostle of God serving him, when there came some men out of the people possessing a book of revelation, having with them the scriptures or books. They said to me, 'Ask for us permission to see the Apostle of God.' I therefore went in and informed him as to their whereabouts, upon which he said, 'Why should they ask of me that which I do not know. I am only a servant of God, and have no knowledge but what my Lord, the Mighty and Glorious, has imparted to me.' He then said, 'I want to perform the obligatory ablution for prayer.' He then performed the ablution and went to the mosque in his house, where he performed (a prayer with) two bowings of the body. He had not got up from his seat to go, before I saw gladness and good news beaming in his face. He then said to me, 'Go and fetch them in, and also with them any of my Companions that may be at the door.' I then brought them, and when they announced themselves to the Apostle of God, he said, 'If you wish, I shall inform you of what you desire to ask me before you speak, or if you wish, speak about it, and I shall inform you.' They replied, 'Nay, inform us before we speak.' The Prophet thereupon said, 'You have come to ask me about Dhū'l-Karnain (Alexander), and I shall inform you of what you find written in your scriptures,—namely, that his original state was that of a slave-boy out of the Greeks, and that he was given a kingdom. He went (travelling) until he reached the shores of the land of Egypt, where he built a city called Alexandria. When he had finished the building of the city, an angel came to him and ascended with him on high, until he raised him very high; then raising him up, he said, "Look (carefully) at what you see under you." He replied, "I see my city and other cities with it." The angel then ascended with him still higher and said, "Look at what there is underneath you." He replied, "My city is now mixed up with the other cities, and I cannot distinguish it." The angel then went still higher and said, "Look," upon which he replied, "I see now my city only and do not see any other cities with it." The angel therefore said to him, "That is the whole of the earth, and what you see surrounding it is the sea; your Lord desires to show you the earth and has assigned to you government (over it), and hereafter, the ignorant will

know (of it), and the knowers (of it) will be confirmed (in their belief).” Dhū'l-Ḳarnain then went on (conquering), until he reached the extreme west (the place of the setting of the sun), and then went on again until he reached the extreme east (the place of the rising of the sun). He then came to the two barriers (سَدَّيْنِ), which were two mountains from which everything slid down. He then built the (great) wall and came to Gog and Magog, whom he passed by. He next found a people whose faces were the faces of dogs, and who were at war with Gog and Magog. He then passed by them and found a tribe of pigmies, who were at war with the people whose faces were those of dogs. He then went on and found a tribe of storks (*al-garānik*), who were at war with the pigmies. He then went on and found a tribe of serpents, any one of which was able to swallow a large stone. He then reached the sea surrounding the earth. They said, ‘We bear testimony that his history was as you have mentioned, and that we find it thus (written) in our books.’ ”

It is related that when Dhū'l-Ḳarnain built the (great) wall and fortified it, he went away and proceeded, until he came upon a people who were pious and guided entirely by the truth, administering justice according to it equitably and temperately, and dividing (things) equally (among them); they used to deal justly and had compassion on one another; their state was uniform; their policy was one; their qualities were upright; their road was straight; their graves were at the doors of their houses; there were no commanders over them; and among them there were no *kālis*, no rich men, no poor men, no noblemen, and no kings. They did not disagree (among themselves), nor was there any difference of superiority of some over others; they did not quarrel with one another, nor did they vilify one another; they did not fight with one another, nor did they grieve, nor were they afflicted with misfortunes such as befall other men; they were the longest-lived race among men; and there was no beggar or poor man, nor a rude and coarse one among them. When Dhū'l-Ḳarnain saw that state of theirs, he was astonished with it and said, “O people, inform me regarding your state. I have acquired a knowledge of the whole world, both of the land

in it and of the sea in it, of its east and its west, but I have not seen anybody like you ; inform me therefore regarding your state." They replied, " Yes, ask regarding what you wish (to know)." He asked, " Why are your graves at the doors of your houses ?" They replied, " We have purposely done that, so that we may not forget death, and a recollection of it may not pass away from our hearts." He then asked, " Why have your houses no locks to them ?" They replied, " There is no suspected (accused) person among us, and none of us is any but a trusty person." He then asked, " Why are there no commanders over you ?" They replied, " We have no necessity for them." He then asked, " Why are there no persons in authority over you ?" They replied, " Because we never quarrel." He then asked, " Why have you no rich persons among you ?" They replied, " Because we do not contend with one another for superiority in riches." He then asked, " Why are there no kings among you ?" They replied, " Because we do not desire the kingdom of the world." He then asked, " Why are there no noblemen among you ?" They replied, " Because we do not vie with one another in glorying." He then asked, " Why do you never quarrel or disagree among yourselves ?" They replied, " On account of the state of rectitude existing among us." He then asked, " Why do you never fight (among yourselves) ?" They replied, " On account of our managing our hearts so as to forbear." He then asked, " Why is your speech uniform and your way upright ?" They replied, " Because we do not vie with one another in telling lies, nor in deceiving, nor do we back-bite one another." He then said, " Inform me as to how your hearts have come to be uniform and your minds to be in a state of well-being." They replied, " Our motives being sincere, malice has been driven away from our breasts and envy from our hearts." He then asked, " Why is there no beggar or poor person among you ?" They replied, " Because we divide (our wealth) equally (among us)." He then asked, " Why is there no rude and coarse person among you ?" They replied, " On account of our humility and submission to our Lord." He then asked, " How is it that you have the longest lives among men ?" They replied, " Because we take and give what is just and deal with justice." He

then asked, "Why is it that you do not laugh?" They replied, "Because we may not be negligent of asking pardon (of God)." He then asked, "Why do you not grieve?" They replied, "Because we have accustomed ourselves to trials since the time we were infants, and we have always liked that state and eagerly desired it." He then asked, "How is it that you are not afflicted with misfortunes such as befall other men?" They replied, "Because we do not rely on any one but God, and do not make use of astrology (to avoid evils)." He then asked, "Did you find your fathers (also) in this condition?" They replied, "Yes, we found our fathers having compassion on the beggars among them, assisting the poor, pardoning those that did them wrong, doing favours to those who treated them badly, forbearing towards those that acted foolishly towards them, visiting their relations, accomplishing their trusts, careful of the time of their prayers, fulfilling their pledges, and faithful to their promises. God therefore rendered their state to be good and protected them while they were alive. It was binding on Him to make such successors for them." Dhû'l-Ḳarnain thereupon said, "If I were to stay with any people, it would have been with you, but I am not ordered to stay (anywhere)." We have already given the difference of opinion that exists among the learned as regards his genealogy, his name, and his prophetic mission under the letter *س*, in the art. *السعلاة*.

(Lawfulness or unlawfulness.) It is lawful to eat storks, because they are out of the things which are considered to be good.

(Properties.) If the mute (dung) of a stork be rubbed fine with water and a tent wetted with it is introduced into the nose, it will prove beneficial in all kinds of ulcers there may be in it.

الغرغير (*al-Girgir*).—[The Guinea-fowl.]¹ The wild fowl. N. of un. *girgirah*. Abû-'Amr quotes the following lines of Ibn-Aḥmar:—

"He collected them with the sword from every side,
As eagles collect partridges and guinea-fowls."

It is related in *Kitâb al-Ḓarîb* that al-Azhari says, "The Banû-Isrâ'il of Tihâmah² used to be the most favoured of men in the sight

¹ The Abyssinian Pintado—*Vumida ptilorhyncha*. ² Makkah and the adjoining province.

of God, but they said something which nobody would say, and God therefore inflicted on them the punishment which you now see with your eyes. He transformed their men into male apes, their wheat into the millet *dhurah*,¹ their dogs into lions, their pomegranate into colocynth, their grapes into the fruit of *arāk* trees,² their walnut (tree) into the common cypress,³ and their domestic fowl into the guinea-fowl, which is the same as the Abyssinian fowl and the flesh of which is useless on account of its smell.”

(Lawfulness or unlawfulness.) It is lawful to eat it, because the Arabs do not consider it nasty.

الغِرْنَاق (*al-Ḡirnāq*).—A certain bird;—so Ibn-Sidah says.

الغَزَال (*al-Ḡazāl*).⁴—A young gazelle until it becomes strong and has its two horns. Pls. *qizlah* and *qizlān*, like *ḡilmah* and *ḡilmān*. Fem. *ḡazālah*;—so Ibn-Sidah and others say. Al-Ḥariri has used it as such at the end of his Fifth Assembly in his words, “But when the limb of the sun (الغَزَالَة) peeped forth, he leaped up as leaps the gazelle (الغَزَالَة),”⁵ meaning by the first *ḡazālah* the sun and by the second one a young female gazelle. But some of the authorities hold him to be mistaken in it; the correct thing, however, is that he has made no mistake in it, because it is a form heard and used both in poetry and prose.

Aṣ-Ṣalāḥ aṣ-Ṣafadī says in the commentary on (the poem) *Lāmiyat al-‘Ajām*, “How beautiful are the words of a poet!

‘I became thoughtful over the secret of the horizon,
For the beginning of all knowledge is ignorance;
But the ways of the shining stars did not lead to it,
Until I succeeded in finding it in the sun.’”

He says, “The very learned Abū’th-Thana’ Maḥmūd recited to me the following lines descriptive of the eagle, composed by himself:—

¹ *Holcus sorghum*.—Linn. ² Certain trees of the kind termed *ḥamḍ*, well-known, bearing what resemble bunches of grapes.—Lane’s Lex. art. رَك!
³ *Cupressus sempervirens*.—Linn. ⁴ In Egypt and Palestine *Gazella dorcas*. In ‘Omān *G. muscatensis*. ⁵ Chenery’s T. of the *Maḥkūmāt* of al-Ḥariri.

'You see birds and wild animals in its claw,
 And in its beak, which are too big for them to escape from.
 Were it possible for the sun, ¹ on account of its fear of the eagle,
 When it rises, it would not have been named *gazilah*.' "

He also says, "Al-Ḥarīrī has been held to have committed a mistake in his words, 'But when the limb of the sun peeped forth, he leaped up as leaps the gazelle,' on the ground that the Arabs do not apply the word *al-gazālah* to anything but the sun, and that when the female of a gazelle is intended, they use the word *al-ḍabyah*, after which stage that name is retained for it, and the male is called *al-ḍaby*; —so it is said in *at-Taḥrīr*. I depend upon it, but the thing is mixed up in the books of jurisconsults." I (the author) say that this confusion is to be found in them in the subject of unlawful (prohibited) things in the state of *iḥrām*, and ar-Rāfi'ī has also expressed a difference of opinion in this matter, a part of which has been already given in the discourse on the lawfulness or unlawfulness of *الظبي*. Jamāl-ad-dīn Yahyā b. Maṭrūḥ and Abū'l-Faḍl Ja'far b. Shams-al-Khilāfah quarrelled over a distich which each one of them claimed to have been composed by himself. The following is that distich :—

"I say, 'O sister of the gazelle in beauty,'
 But she says, 'May not the gazelle live, nor remain!'"

A woman was called after this animal by the name of Ḡazālah. She was the wife of Shabīb b. Yazīd ash-Shaibānī al-Khārijī, who rebelled in the reign of 'Abd al-Malik b. Marwān, when al-Ḥajjāj was the governor of al-'Irāq. He revolted in al-Mawṣil, defeated the troops of al-Ḥajjāj, and besieged him in the palace at al-Kūfah, at the gate of which he struck with his mace, making a hole in it; this mark of the stroke remained in it, till the palace of government fell into ruins. His wife Ḡazālah had taken a vow that she would pray in the mosque of al-Kūfah with two bowings of the body, during which she would recite the chapters (of the *Kur'ān*), "The heifer"² and "Imrān's family"³; and she did that. She was a brave woman. The following lines were said about her :—

"Ḡazālah has fulfilled her vow;
 O Lord, do not pardon her!"

¹ Not to be named *gazālah*. ² Al-Kur'ān II. ³ Idem III.

Al-Ḥajjāj having fled in one of his battles with Shabīb from Ġazālah, ‘Imrān b. Kaḥṭān as-Sadūsī reproached him in his lines :—

“A lion against me, but in battles a supple-winged ostrich,
That takes to flight on hearing the whistle of a *ḥātr* !
Why did you not return to the charge against Ġazālah in the battle?
But, nay, your heart fled with the wings of a bird.”

It is related that when Shabīb al-Khārijī in one of his battles challenged al-Ḥajjāj to single combat, the latter sent forth a slave belonging to him, dressed in his own well-known costume and mounted on the horse, beside which he himself never mounted any in fighting with any one. When Shabīb saw him, he plunged himself into the fight, until he reached him and then struck him with a mace which was in his hand, thinking him to be al-Ḥajjāj. When the slave felt the stroke, he said, “*Akkh* (Alas) !” from which word Shabīb knew that he was a slave. Then turning away from him, he said, “May God remove the son of the mother of al-Ḥajjāj from all that is good ! Does he protect himself from death by means of slaves ?” Al-Jawhari states that the Arabs pronounce this word with a *ḥ* (ح). When al-Ḥajjāj found himself unable to cope with Shabīb, ‘Abd-al Malik sent him large reinforcements of troops from Syria, and they being in large numbers overcame him, upon which he fled ; when he reached the bridge on the Tigris at al-Ahwāz, his horse took fright, and ran with him ; and having on him at the time heavy iron in the shape of a coat of mail and other things like it, it threw him into water. One of his followers said to him, “O Commander of the faithful, is it to be by drowning ?” and he replied, “‘That is the decree of the mighty, the wise !’ ” When he was drowned, the Tigris threw up his body on the bank, upon which it was carried to al-Ḥajjāj, who cut open his chest (belly) and took his heart out ; it was like a stone, and whenever it was cast on the ground, it rebounded from it. It was cut open, and there was found inside it a small heart like a ball, which was also cut open and found to contain a congealed clot of blood. When Shabīb used to cry out to his army, they did not turn round to one another. When he was drowned, ‘Abd-al-Malik sent for ‘Itbān al-Ḥarūrī, who used to follow the doctrines of the Khawārij,

‡ A certain cowardly passerine bird. * Al-Kur’ān VI-96.

and said to him, "O enemy of God, are you not the sayer of these lines?

'If out of you have come the like of Ibn-Marwân and his son,
And 'Amr, and Hâshim, and Ḥabib,
Surely out of us have been Ḥuṣain and al-Baṭīn and Ka'nab,
And out of us came (also) the Commander of the faithful, Shabīb'¹

He replied, "I did not say that, O Commander of the faithful, but I said, '(O) Commander of the faithful, Shabīb.'" 'Abd-al-Malik accepted his explanation and pardoned him. This reply of his is a very elegant one, for if the word Commander (Amīr) in the line be in the nominative case with a *ḍammah* as the final vowel, it would be a predicate, and the meaning would be "Out of us came the Commander of the faithful, Shabīb;" but if it be in the accusative case with a *fathah* as the final vowel, it would mean "And out of us, O Commander of the faithful, came Shabīb." Nobody revolted against them in the manner that Shabīb did, for his revolt extended over a long period; he defeated several of their forces and collected land-tax (revenue).

Abū-Yûsuf al-Jawhari says:—

"When the sun (*al gazālah*) rises high in the sky,
And the day begins to move over its time,
She shows to the disc (horn) of the sun a face like its own,
And faces the sky with what she faces."

He means by *al-gazālah* the sun at the time of its rising; hence one says "طاعت الغزاة" (*the sun rose*)," but one does not say "غربت الغزاة" (*the sun set*)," with the verb *غرب*.

Aṣ-Ṣafī al-Ḥillī has said beautifully the following lines regarding a boy who had a tooth of his extracted:—

"May God curse the physician who has transgressed
And he came to extract your tooth by a contrivance;
He impeded both the hands of the gazelle
And gave power to the forceps over the gazelle."

¹ Ibn-Kh. gives the first line slightly differently; it is thus translated by De Slane, "If your family produced Marwân and his son ('Abd al-Malik)." In the third line De Slane has omitted the name of Ka'nab, though it is given in the original. ² For further particulars of the life of Shabīb ash-Shaibāni, see De Slane's T. of Ibn-Kh.'s B. D. Vol. I, p. 616.

It is related in the *Sunan* of Abū-Dāwud, out of a tradition of Ibn-‘Abbās which is related by Muslim, that when the Prophet went to Makkah, the believers in the plurality of gods said, “There will advance against you to-morrow a people debilitated by fever.” When the next day came, they sat next to al-Ḥajar (the Stone), upon which the Prophet ordered his followers to trot three runs, and to walk in between the two corners (of the Ka‘bah), in order to show the infidels their courage. The infidels thereupon said, “These are the men of whom you asserted that fever has debilitated them; they are as though they were gazelles.” If it be said that this tradition is contradicted by what is given in the *Ṣaḥīḥ* of Muslim, on the authority of Ibn-‘Umar and Jābir, who said that the Prophet went at a trotting pace from the Black Stone and returned to it in three circuits, the reply is that the tradition of Ibn-‘Abbās refers to the ‘*Umrāt-al-kaḍā’*’ (lesser pilgrimage) in the year 7 A. H., before the conquest of Makkah, when the people of it were infidels, whilst the tradition of Ibn-‘Umar and Jābir refers to the *Ḥajjat-al-widā’* (the last or farewell greater pilgrimage), which was subsequent in time. This tradition ought therefore to be depended upon, and it is authentic according to our religious doctrines.

(Lawfulness or unlawfulness of the young gazelle.) It is lawful, as has been already mentioned under the letter ظ, in the art. الظبي. If it be killed by a person in the state of *iḥrām* or within the sacred precincts, the penalty for it is a she-goat a year old (‘*anz*’);— so it is stated in *al-Muḥarrar*, *al-Minhāj*, *at-Tanbīḥ*, *al-Munāsik*, and other books, which quote in support of it, the fact of the Companions of the Prophet having decreed thus with regard to it. But what is given in *Zawā‘id ar-Rawḍah*, which is confirmed in *Sharḥ al-Muḥaḍḍḥab* in accordance to the doctrine of the Imām, is that the name *al-gazāl* is given to a young one of gazelles, whether it be male or female, until it has its two horns, after which the male one is called a *ḡaby* and the female one a *ḡabyah*; the penalty for a *gazāl* is therefore the penalty due for young ones; if it be a male one, the penalty is a male kid in its first (year), and if a female one, a female kid not quite a year old (‘*anāk*’).

(Proverbs.) "More sleepy than a young one of a gazelle," so used, because when it sucks the milk of its dam, it is satiated and sleepy. "I have left a thing in the manner that a young gazelle leaves its place of shade," its place of shade being its covert in which it seeks shelter from the intense heat; if it once flees from it, it never returns to it. "More enticing (*agzal*) than a young gazelle," *al-muqâzalah* being *talking with women in an amatory and enticing manner*. Other animals beside a young gazelle are described to be enticing (*gazil*), as is said in the following lines:—

"She has clothed me in the matter of love,
With the garments of one affected with excessive love, the companion of
women;—
A tempting human female,
By the sight of whom the full moon of a dark night becomes ashamed;
When my eye is pleased with the sight of her,
It is bathed with tears.

The proverb, "In the manner that a young gazelle leaves its place of shade," has been already given in the art. *الطبي*. The following are some of the excellent lines of *al-Mutanabbî*:—

"She appeared like the moon, bent like a branch of a ben-tree,
And smelt like ambergris, and gazed like a young gazelle."

Ath-Tha'âlibî has quoted the following lines composed by a poet of his age:—

"He gazed like a young gazelle, sang like a nightingale,
He shone like anemones, and walked like a reed."

(Properties.) If the brain of a young gazelle be mixed with the oil of sweet bay (*al-yâ'r*)¹ and boiled, and then some of it be taken and mixed with the essence (water) of cummin seed, and about a gulf of it be drunk, it will be beneficial for cough. If its bile be mixed with liquid pitch and salt and then drunk in portions with hot water by a person suffering from cough accompanied with an expectoration of pus and blood, he will be cured by the order of God. If a man applies its fat locally, it will have a wonderful aphrodisiac effect. It has been already mentioned under the properties of the gazelle (*الطبي*) that the flesh of a young gazelle is hot and dry,

¹ *Laurus nobilis*.

that it is beneficial in colic and hemiplegia, and that it is the best kind of flesh of all game.

الغضارَة (*al-Ḡaḍārah*).—The sand-grouse;—so Ibn-Sidah says. It will be described hereafter under the letter ق (القَطَاة).

الغضَب (*al-Ḡaḍb*).—The bull and (also) the lion, both of which have been already described under the letters ث and ل respectively.

الغَضَف (*al-Ḡaḍaf*).—The species of the sand-grouse termed *al-jūnt*, the form of which is well-known to the Arabs.

الغَضْرَف (*al-Ḡaḍūf*)?—The lion and (also) a malignant serpent, which have been already described under the letters ل and ح respectively.

الغَضِيض (*al-Ḡaḍīḍ*).—A young one of the wild cow, which has been already described under the letter ب.

الغَضْرَب (*al-Ḡiḍrab*).—The viper, according to Kurā'. Some say that this is a mistake, the points being misplaced; it ought to be spelt with ع and ظ (*al-'iḍrib*).

الغَضْرِيْف (*al-Ḡiḍrīf*).—A young hawk or falcon; (also) the common fly, and (also) a noble and generous lord or chief. Pl. *ḡaṭārijah*.

الغَطَّاس (*al-Ḡaṭṭas*).—Like عَمَّاس. The wolf, which has been already described under the letter ذ.

الغَطَّاط (*al-Ḡaṭṭāṭ*).—A certain species of the sand-grouse, but they are dust-coloured in the backs and bellies and bodies, black in the inner sides of the wings, long in the legs and necks, and slender, not collecting in flocks, two or three at most being found together. N. of un. *ḡaṭāṭah*;—so al-Jawharī says. Ibn-Sidah says that *al-ḡaṭīṭ* is the same as the sand-grouse. Some say that the sand-grouse (القَطَاة) are of two species: (those that are) short in the legs, yellow in the necks, black in the primary feathers of the wings, and of a white hue tinged with red in the tertials are (the

species termed) *al-kudrīyah* and *al-jūnīyah*, and (those that are) long in the legs, white in the bellies, dust-coloured in the backs, and wide in the eyes are (the species termed) *al-qaṭāt*. Some say that it is a certain species of a bird, not out of the sand-grouse (kind).

الغُفْر (al-*Gufir*).—The young of the mountain-goat. Pl. *agjār*.

الغِفْر (al-*Gifir*).—The young of the wild cow.

الغَمَامَة (al-*Gammāsah*).—A certain bird that dives much in the water, on which account its enemy is (also) out of the aquatic birds. Pl. *gammās*.

الغَنَافِر (al-*Gunāfir*).—A shaggy male hyena. The word الضبع (the hyena) has been already given under the letter غ.

الغَنَم (al-*Ganam*).—Goats and sheep. It has no n. of un. derived from the same root. Pls. *agnim*, *gunim*, and *agānim*. غَنَمٌ مَعْنَمَةٌ = numerous sheep or goats. This is an expression used in *al-Muḥkam*. Al-Jawharī states that *al-ganam* is a feminine noun used as a collective noun, and applied to both the males and females and to both together.

If one wants to make a dim. of it, he adds at the end *ī* and says *gunaimah*, because (quasi-) plural nouns which have no singular derived from the same root, if not applied to human beings, are constantly feminine; thus, one says “لله خمس من الغنم ذكور” (he has five male goats or sheep),” making the (noun of) number feminine, even though rams (or he-goats) are meant when it is followed by من الغنم ذكور, for the (noun of) number takes its gender from the word (itself) and not its meaning. The word الأبل is also like الغنم in every respect we have mentioned. The Imām ash-Shāfi‘ī has said beautifully in his following lines :—

“I shall conceal my knowledge from the ignorant as far as I can,
Nor shall I scatter the precious pearls before goats and sheep;
If God helps me with His grace,
And I meet with any persons worthy of the sciences and wisdom,
I shall reveal it with advantage and shall derive advantage in the shape of
their love,
Otherwise it will remain stored and hidden with me,

For he who imparts knowledge to the ignorant wastes it,
And he who refuses (it) to those worthy of it, acts wrongfully."

'Abd b. Ḥumaid relates, tracing his authorities to 'Aṭṭyah, who had it on the authority of Abū-Sa'īd al-Khudrī, who said, "The possessors (people) of camels and the possessors (people) of sheep and goats having boasted before the Apostle of God, he said, 'Calmness and modesty are the qualities of the possessors of sheep and goats, and boast and pride those of the possessors of camels.'" This tradition is given in the two *Ṣaḥīḥs*, but in different words, namely, "Calmness and modesty are the qualities of the possessors of sheep and goats, and boast and hypocrisy those of loud-voiced fellows, namely, the possessors of horses and camels (الوَبَر)."¹ In another version it is said, "Boast and pride are in the possessors of camels, and calmness and modesty in the possessors of sheep and goats." He meant by *السكينة* calmness (السكون), by *الوقار* modesty, humility (التواضع), by *الفخر* boasting on account of the possession of wealth, reputation, and other things out of the possessions belonging to the people of this world, and by *التعظيم* pride (التكبر). In this sense are the words of God, "Verily, God loves not him who is proud and boastful (مَخْتَالًا فَخُورًا)."¹ He meant by *الوَبَر* the possessors of camels, for *al-wabar* (fine hair) is to camels what wool is to sheep and hair to goats. On that account God has said, "And from their wool, and from their fur (الوَبَار), and from their hair come furniture and chattels for a season."² The Prophet gave this as information regarding the most common state of the possessors of sheep and goats, and of the possessors of camels. Some say that he meant by the possessors of sheep and goats, the people of al-Yaman, because most of them are possessors of sheep and goats, being different in that respect from the clans of Rabī'ah and Muḍar, who are possessors of camels.

Muslim relates on the authority of Anas that a man having asked the Prophet for alms, the latter gave him all the sheep and goats between two mountains, upon which the man came to his tribe and said, "O people, become Muslims; by God, Muḥammad, verily, gives the gifts of a man that is not afraid of becoming poor."

¹ Al-Ḳur'ān IV-40. ² Idem XVI-82.

Under the letter د, in the art. الدجاج, there has already been given the tradition which is related by Ibn-Mājah, namely, that the Prophet ordered the rich to use sheep and goats, and the poor to use fowls, and said, "At the time that the rich make use of fowls, God orders the destruction of cities." We have explained its meaning in the commentary on the *Sunan* of Ibn-Mājah, and also stated that among the authorities for it is 'Alī b. 'Urwah ad-Dimashqī, and that Ibn-Ḥibbān says that he used to fabricate traditions.

Ganam (sheep and goats) consist of two kinds, the sheep and the goat. Al-Jāhidī states that all are agreed as to sheep being better than goats. I (the author) say that the religious doctors have distinctly stated that, in the matter of sacrifice and other things, and have proved their excellence on several grounds. One of them is that God has mentioned sheep before goats in the *Qur'ān*. He has said, "Eight pairs,—of sheep two, and of goats two."¹ Another ground is the verse of the *Qur'ān* in the story of the two disputants, "Verily, this is my brother : he had ninety-nine ewes and I had one ewe ;"² in which God did not say, "ninety-nine she-goats and I had one she-goat." Another ground is another verse of the *Qur'ān*, "And we ransomed him with a mighty victim ;"³ with regard to which all are agreed, as has been said by al-Ḥāfidī, that it was a ram ; a further dissertation about it will be given hereafter under the letter ك. Another ground is that sheep give birth (to young ones), only once a year and mostly to only one, whilst goats give birth (to young ones) twice a year, giving two or three young ones at a time ; and there is more benefit derived from sheep. Another ground is that, when sheep graze on any herbage, it grows again, but when goats graze on any herbage, it does not grow again, which has been already mentioned before ; it is so, because goats pull out the herbage by its roots, but sheep only graze on what there is above the surface of the ground. Another ground is that the wool of sheep is better and dearer in price than the hair of goats, and there are no animals but sheep that have wool. Another ground is that, when the Arabs praise any one, they say that he is a ram, but if they revile any one, they say that he is a he-goat, and that if

¹ Al-*Qur'ān* VI-141. ² Idem XXXVIII-22. ³ Idem XXXVII-107.

they desire to give stress in reviling any one, they say that he is a he-goat in a ship. Among the signs of contempt in which God holds the he-goat, is the fact that He has made it with its private parts exposed, both its anterior and posterior pudenda being naked, and therefore different in that respect from the ram. On this account the Prophet likened a man, undertaking to marry a divorced woman in order to divorce her and make her eligible to be married lawfully again to her former husband (*al-muḥallil*), to a borrowed (lent) he-goat. Another ground is that the heads of sheep are better and more excellent than those of goats, and also their flesh, for if the flesh of a goat be eaten, it gives rise to a bad quality of bile, produces phlegm, and causes forgetfulness and corruption of the blood, whilst the flesh of sheep has the opposite effect.

(Information.) Abū-Zaid states that when *ḡnam*, both sheep and goats, give birth (to young ones), the young one at the time of its birth is called a *sakhlah*, whether it be male or female; pls. *sakhl* and *sikhāl*. It retains this name while it sucks milk, after which both the male and the female are called *bahmah*, pl. *buhm*. The young one of a goat, when it is born, is (also) called *salīl* and *salīḥ*. When it is four months old, is weaned from its mother, and eats green herbs and plants, if it is out of the young ones of goats, it is called a *jaḡr*, fem. *jaḡrah*, pl. *jjār*. It is said in *Kifāyat al-mutaḥaffiḍ* that the terms *jaḡr* and *jaḡrah* are applied respectively to a male and a female human infant when they begin to eat food. When it (the young one of a goat) becomes strong and is a year old, it is called an *ʿarīḍ*, pl. *ʿirdān*; *al-ʿatūl* is a variety of it, pl. *aʿtūlah* and *ʿitdān*. Yūnus states that its plurals are *aʿtūlah* and *ʿitdah*. In all these states, if it is one of the young ones of goats, it is a *jady*, and the female *ʿanzāk*. When it follows its dam, it is called a *tihc*, because it follows its dam. *Al-jady* is also called *ummar*,¹ and *hullaʿ* and *hullaʿah*, and also *al-bakrat al-ʿanzāk* and *al-ʿuḡḡḡ al-jady*. When it is a year old, the male is called *tūis* and the female *ʿanz*. Then it becomes a *judhaʿ* in the third year, fem. *julhaʿah*. When it enters upon the third year, it is a *thanī*, fem. *thanīyah*; when it enters upon the fourth year, it becomes *rabāʿī*, fem. *rabāʿiyah*; then it becomes a *khamūsi*, fem. *khamūsiyah*;

¹ Lane gives the forms *immar* and *ammar*.

then *sadāsi*, fem. *sadāsiyah*; then it becomes a *dāli*, fem. the same, from ضلع , يَضلع , ضلوعاً (it inclined or became crooked or became strong), pl. *ad-dali*. Al-Aṣma'ī states that *al-hullān* and *al-hullām* are terms specially applied to the young ones of goats. It is stated in a tradition that the penalty for a hare hit by a person in the state of *ihrām*, is a young kid (*hullān*). Al-Jāhid states that the young ones of sheep are called in the same way as those of goats, excepting in some cases (places). Al-Kisā'i states that the young one of a sheep is *kharūf*, fem. *kharūfah* in the stage of *al-'ariḍ* out of the young ones of goats; it is also called *hamal*, fem. *rakhil*, pl. *rakhāl*, being a plural not according to the rules of analogy, in the same way that in the case of a woman that suckles (*al-murḍi*) the word *ḍi'r*, pl. *du'ār*, is used; the young one of a wild cow is called *jarīr*, pl. *farār*; to a ewe or a she-goat near the time of giving birth to young ones (the name) *rubbā*, pl. *rubāb*, is applied; to a bone having some flesh remaining on it is applied (the name) *'arḥ*, pl. *'urāḥ* (and *'irāḥ*); and to a young one born with another one at the same time is applied the name *taw'am* (a twin), pl. *tu'ām*. The name *al-bahmah* is applied to both the male and the female out of the young ones of both sheep and goats, and it retains that name until it begins to eat and ruminate, after which it becomes *kirkir*, pls. *karkār* and *kurkār*, this name being applied to it when it eats and ruminates. The name *al-jilām* is also applied to kids (*al-jidā*); *al-badhaj*, pl. *bilhājān*, is specially applied to a lamb.

Ibn-Mājah and his shaikh Ibn-Abī-Shaibah relate, giving authentic authorities, regarding Umm-Hāni', that the Prophet said to her, "Adopt sheep and goats, for there is a blessing in them." A woman having complained to him that her sheep and goats did not thrive (augment), he asked her, "What are their colours?" upon which she replied, "Black." The Prophet said, "Change (عقرى) them for white ones, for plenitude (a blessing) is in them."

It is said in a tradition, "Pray in the lodging places of sheep and goats and wipe off the secretion from their noses (رغامة)." What Abū-Dāwud has related in the chapters on *at-Ṭahrah* (purification), on the authority of Laḳīṭ b. Šabrah has been already given in the art. الجوزة, namely, that the Prophet had a hundred sheep or goats, that he did not desire their number to increase, and that, therefore, whenever a lamb or a kid was born, he slaughtered in its place a sheep or a goat. Mālik,

al-Bukhārī, Abū-Dāwud, an-Nasā'ī, and Ibn-Mājah relate, on the authority of Abu-Sa'īd al-Khudrī, who said that the Apostle of God said, "It will very nearly happen that the best property of a Muslim would be (his) sheep and goats, with which he would climb to the tops (شعب) of mountains and places of rain, and flee with his faith from seditions." The *sha'af* of mountains are their *tops* and the *sha'af* of anything is its *uppermost part*. Abū-Battāl states that Abū'z-Zinād states that the Prophet specially mentioned sheep and goats out of all the things, to urge (men) to be humble, and to direct them to prefer obscurity and to shun superiority and conspicuousness; prophets and pious men used to tend sheep and goats. The Prophet said, "There is not a prophet whom God has sent, who did not tend sheep and goats." The Prophet (also) informed that calmness is a quality of the possessors of sheep and goats.

Aṭ-Ṭabarānī and al-Baihaqī in *ash-Shi'b* relate, on the authority of Nāfi', regarding Ibn-'Umar, that he (once) went out to one of the suburbs of al-Madinah with his companions, and the meal-tray having been placed before them, there happened to pass by them a shepherd who saluted them. Ibn-'Umar said to him, "O shepherd, come on and eat with us;" but he replied, "I am fasting," upon which Ibn-'Umar said to him, "Are you fasting on this excessively hot day, whilst you are among these mountains tending these sheep and goats?" He replied, "By God, I strive (to serve God) during these unemployed days." Ibn-'Umar said to him with the desire of finding out the extent of his piety, "Will you sell us a sheep (or goat) out of these sheep (or goats) of yours? We shall give you its price and its flesh to feed on, so that you may break your fast with it." He replied, "They do not belong to me, but to my master," upon which Ibn-'Umar said to him, "May be, your master will not do anything, if he misses it and you say to him, 'A wolf ate it!'" The shepherd thereupon turned away saying, "Where is God?" raising his voice loudly and pointing with his finger to the sky. Ibn-'Umar kept on repeating the words of the shepherd; and when he went (back) to al-Madinah, he bought the slave-shepherd and the sheep (or goats), liberated the slave, and gave him the sheep (or goats) as a present.

Aḥmad relates, giving authentic authorities, on the original authority of Abū'l-Yasar 'Amr b. Ka'b, who said, "By God, I was with the

Prophet at Khaybar one evening, when a flock of sheep belonging to a man out of the Jews came there, with the object of going into their fort, whilst we had besieged them. The Apostle of God thereupon said, 'Who will feed us with some of these sheep?' I replied, 'O Apostle of God, I shall do it.' He then said, 'Do it.' I then went forth rapidly like a male ostrich. When the Apostle of God saw me turning away, he said, 'O God, make him useful to us!' I reached the flock in time, but the first part of it had already reached the fort; so, I took two of the sheep out of the rear part of the flock, then placing them under my arms, and walking rapidly, as if I were not carrying anything, I threw them before the Apostle of God. They were then slaughtered and eaten." Abû'l-Yasar was one of the last out of the Companions of the Apostle of God to die, and whenever he used to relate this tradition, he used to cry and say, "They (the Companions) have bestowed upon me my long life, so that I should be the last one of them to die." Abû'l-Yasar was the last of the heroes of Badr to die.

In *al-Istî'âb* and other books there is given the narrative of the conversion to al-Islâm of al-Aswad the Abyssinian, who used to tend the sheep (or goats) of 'Âmir the Jew, namely, that he came with the sheep (or goats) to the Prophet, while the latter had besieged one of the forts at Khaybar, and said, "O Apostle of God, show me al-Islâm," upon which the Prophet showed him al-Islâm, and he became a Muslim. He then said, "O Apostle of God, I was engaged by the owner of these sheep (or goats), and they are a trust entrusted to my care; how shall I act with regard to them?" The Prophet replied, "Strike in their faces, and they will return to their owner." Al-Aswad then got up and taking a handful of pebbles threw them into their faces and said, "Return to your owner; I shall never again accompany you." The sheep thereupon returned collectively, as though a driver drove them (before him), until they reached the fort. He then advanced and fought in the ranks of the Muslims; a stone struck him and killed him. He had never said a prayer to God. He was brought to the Prophet covered over with the garment (شملة) he had on him. The Apostle of God looked at him and then turned away, upon which they asked him, "O Apostle of God, why did you turn away from him?" He replied, "Because there are at present with him his two wives out of the black-eyed damsels (of Paradise), who are dusting off the dust from

his face and saying, 'May God cast dust on the face of him who threw dust on your face and may He slay him who slew you!'" Abū-'Amr states that the Apostle of God caused the sheep to return to the fort, because it was the right course for him, or because it occurred before plunder was declared to be a lawful thing.¹

It is related in a tradition that the Prophet said, "There has not been a prophet, who did not tend sheep and goats." He was asked, "O Apostle of God, and you?" and he replied, "And I (too)." It is confirmed in the *Ṣaḥīḥ* of al-Bukhārī and the *Sunan* of Ibn-Mājah, the words being those used by Abū-Hurairah, who said that the Prophet said, "God has not sent a prophet, who did not tend sheep and goats," upon which his Companions having asked him, "And you, O Apostle of God?" he replied, "I used to tend them for the people of Makkah for *carats* (قَرَارِيط)." Suwaid says that it was for a flock, that is to say, at the rate of a carat for each sheep (or goat). In *Ḥarīb al-Ḥadīth* by al-Ḳa'nabī it is related that the Prophet said, "Moses was sent as a prophet, and he was a pastor of sheep and goats; David was sent as a prophet, and he was a pastor of sheep and goats; and I am sent as a prophet, and I tend the sheep and goats of my people at Ajyād." It is related in a tradition that Moses let himself on hire for a wife (continence of his sexual desire) and food (the satisfaction of his stomach), and his farther-in-law Shu'aib (Jethro) said to him, "You will have out of my sheep all such as will be born of a different colour from that of their mothers (*kālib*)." The meaning of *kālib* in the tradition is *such as are born of a different colour from that of their mothers*, as if their colour were altered. The wisdom in God assigning the tending (of sheep and goats) as an occupation *par excellence* for the prophets, lies in the fact of their being the pastors of men, and their sects being their subjects.

Al-Ḥākim relates in his *Mustadrak*, on the authority of Ibn-'Umar, who said that the Apostle of God said, "I dreamt of black sheep (or goats), among which a large number of white ones entered." On being asked, "O Apostle of God, how do you explain it?" he said, "The Persians (foreigners) will share with you in your religion and your genealogy." They said, "O Apostle of God, the Persians

¹ See Muir's *Life of Mahomet*, Chap. XXI—The conquest of Kheibar.

(foreigners)?" and he replied, "Even if Faith is suspended to the Pleiades, men out of the Persians (foreigners) will acquire it" In another version it is said that the Apostle of God said, "I saw in a dream that black sheep were followed by sheep of a white colour having in it a tinge of redness. O Abû-Bakr, interpret it." Abû-Bakr said, "It indicates that the Arabs will follow you, and then the Persians (foreigners) will follow them." The Prophet thereupon said, "This is how the angel interpreted it this morning." The Prophet (once) dreamt that he drew water from an old well, and there were round about him black sheep and sheep of a white colour with a tinge of redness in it; then Abû-Bakr came and drew water in a feeble manner; may God pardon him! Then came 'Umar, after which the bucket became altered; (the Prophet said), "I have not seen a chief of a people do his deeds." The people explained the dream as meaning that the khilâfah (regency) belonged to Abû-Bakr and then to 'Umar. Were not black sheep and sheep of a white colour with a tinge of redness mentioned, the interpretation would have been far from that about the khilâfah. If the tended animals were (in this case) black sheep and sheep of a white colour with a tinge of redness in it, they indicated the Arabs and Persians. But most of the traditionists have not mentioned sheep in this tradition. The Imâm Aḥmad and al-Bazzâr mention it (the tradition) in their *Musnads*, and the right meaning is confirmed by it.

Abû-Muslim al-Khawlânî paid a visit to Mu'âwiyah and said, "Salutation to you, O hireling!" upon which the people about said (to him), "Say, 'Salutation to you, O Commander!'" but he again said, "Salutation to you, O hireling!" They said (to him) again, "Say, 'Salutation to you, O Commander!'" but he again said, "Salutation to you, O hireling!" Mu'âwiyah thereupon said to them, "Leave Abû-Muslim alone; he knows best what he is saying." Abû-Muslim then said, "You are, verily, a hireling, whom the Owner (Lord) of these sheep (and goats) has engaged for the purpose of tending them; if you anoint the mangy ones out of them with pitch and treat the sickly ones out of them and restrain the better ones out of them from (mixing with) the others, their Owner will protect you, but if you do not anoint the mangy ones out of them with pitch and do not treat the sickly ones out of them and do not restrain the better ones

out of them from (mixing with) the others, their Owner will punish you."

It is related in the *Risālah* of al-Ḳushairī, in the chapter *al-Du‘d’* (supplicatory prayer), that Moses happened to pass by a man who was praying and supplicating earnestly, upon which Moses said, "O God, had his want been in my hands, I should have satisfied it." God then inspired him thus, "O Moses, I have more compassion for him than you, but while he is praying to me, his mind is with the sheep (and goats) he possesses, whilst I do not answer the prayer of a servant who prays to me, but whose heart is with somebody beside myself." Moses then mentioned the thing to the man, upon which he addressed himself with his heart entirely devoted to God, and his want was therefore accomplished.

In *al-Mujūlasah* by ad-Dinawarī it is related, out of a tradition of Ḥammād b. Zaid, on the authority of Mūsā b. A‘yan the pastor, who said, "Sheep (and goats), lions, and wild animals used to graze together in the reign of ‘Umar b. ‘Abd-al-‘Azīz in one place. One day it happened that a wolf faced (in opposition) a sheep out of them, and I said, '“ Verily, we are God’s and, verily, to Him do we return.”' I am of opinion that none but a pious man has died.' We (afterwards) calculated the time and found that ‘Umar had died just at that moment."

It is related, on the authority of ‘Abd-al-Wāḥid b. Zaid, who said, "I asked God for three nights to show me my (future) companion in Paradise. It was then said to me (by an unknown voice), 'O ‘Abd-al-Wāḥid, your (future) companion in Paradise is the black Maimtānah. I then asked, 'Where is she?' and I was told, 'She is in such a tribe in al-Kūfah.' I then went to al-Kūfah inquiring about her, and found her tending sheep (or goats). I went near her and saw that her sheep (or goats) were grazing with wolves, whilst she herself was in a standing posture praying. When she finished her prayer, she said (to me), 'O Ibn-Zaid, this is not the promised place (of meeting), but the promised place is to be Paradise.' I asked her, 'Who informed you that I am Ibn-Zaid?' She replied, 'Do not you know that souls are collected armies, out of whom those that know each

1 Al-Ḳur‘ān II-151.

other become joined together in friendship, and those that hate each other disagree?" I then said to her, 'Advise me,' upon which she said, 'What a wonder for a preacher to be preached to!' I then asked her, 'How is it that I see your flocks grazing with wolves?' and she replied, 'I have properly adjusted the relations existing between myself and God, and He has (therefore) properly adjusted the relations existing between myself and my sheep and the wolves.'

(Information.) It is related in *al-Muwatta'*, on the authority of Abû-Hurairah and Zaid b. Khâlid al-Juhanî, who (two) said, "Two disputants came to the Apostle of God; one of them said, 'O Apostle of God, judge between us according to the Book of God,' and the other one, who was more learned in (religious) jurisprudence, said, 'Yes, O Apostle of God, judge between us according to the Book of God, and permit me to speak (first).' The Prophet said to him, 'Speak.' He said, 'My son worked for this man as a hired servant and committed adultery with his wife. I was informed that the punishment for my son was stoning; so, I ransomed him (from it) with a hundred of my sheep (or goats) and a slave-girl belonging to me. I then asked the learned about it, and they informed me that the punishment for my son is a hundred stripes and exile for a year, and that stoning is the punishment for the woman.' The Prophet, thereupon, said, 'By Him in whose hand my soul is, I shall, verily, judge between you two according to the Book of God. As to your sheep and your slave-girl, they are to be returned, and your son should receive a hundred stripes and be sent in exile for a year.' The Prophet then ordered Unais al-Aslamî to bring the wife of the other one, and if she acknowledged it, to stone her. She acknowledged (the crime), and he therefore stoned her." This tradition is mentioned in the two *Sahîhs*.

Al-Bukhârî relates, on the authority of Ibn-'Abbâs, who said that 'Umar said, "God sent Muḥammad with the Truth and revealed to him the Book, and among the things which God revealed to him was the verse about *stoning*, which we recited, reasoned over, and remembered; the Apostle of God stoned, and we stoned after him, but I am afraid that, if a long time passes over men, there will be some who will say, 'By God, we do not find the verse about *stoning* in the Book of God,' and go astray by leaving out an obligatory ordinance

revealed by God." Stoning is, according to the Book of God, the punishment for any one out of men and women who commits adultery, if he or she is a person in whom the four necessary qualities, namely, sound intellect, puberty, the state of being free, and the state of having consummated a valid marriage (إصابة) are combined (إذا احصن), and if there is a proof, or pregnancy (as the result of unlawful intercourse), or a confession (on the part of the person). The recitation of the verse of stoning is abrogated, but the order for it remains in force. Abū-Ḥanīfah states that exiling (التغريب) is abrogated in the case of an unmarried person, but all the learned are of opinion that it is still in force, on account of what Ibn-'Umar has related, namely, that the Prophet used (both) to strike and send in exile (ضرب وغرب), that Abū-Bakr used to strike and send in exile, and that 'Umar used to strike and send in exile. *Al-muḥṣan* is one in whom these four qualities are combined, namely, soundness of intellect, age of puberty, the state of being free, and the state of having consummated a valid marriage; if such a person commits adultery, his punishment is stoning, whether he be a Muslim or a *dhimmī*.¹ But Abū-Ḥanīfah and his disciples hold the doctrine that the state of being a Muslim is one of the conditions of the state termed *al-iḥṣān*, and therefore, according to them there is no stoning for a *dhimmī*. Our proof in the matter is, however, the fact of its being true that the Apostle of God stoned two Jews who had in them the (four) above-mentioned qualities. But if the adulterer is not a *muḥṣan*, that is to say, has not in him combined the above-mentioned four qualities, it is a matter for consideration. If the person is not of the age of puberty or is mad, there is no punishment for him, but if he is free, of the age of puberty, of sound intellect, and has not, however, consummated a (valid) marriage, it is true that the punishment for him is a hundred stripes and exile for a year. If he is a slave, he is liable to fifty stripes (only), and as regards his exile there are two opinions; if we say that he must be sent in exile, the correct of the two opinions is that the exile ought to be only for half a year, just in the same way as he receives only fifty stripes. This question has several supplements, which are mentioned in books on jurisprudence.

¹ A Jew or a Christian or a Sabian, or in other words a free non-Muslim subject tolerated by a Muslim power on the payment of a poll-tax.

The commentators of the Kur'an relate with regard to the words of God, "And David and Solomon, when they gave judgment concerning the field, when some people's sheep had strayed and pastured (نَفَسَتْ) therein at night; and we testified to their judgment;"¹ on the authority of Ibn-'Abbās, Katādab, and az-Zuhri, that two men, one of them a husbandman and the other a shepherd, came to David; the former one said to him, "This man's sheep became loose one night, strayed into my field, and destroyed it, not leaving anything behind." David thereupon awarded the sheep to him for the field. They two then went away from him to Solomon, who asked (them), "How did he decide the case between you two?" They then informed him of it, upon which Solomon said, "Had I been entrusted with your case, I should have decided it differently." David thereupon called him and said to him, "O my son, by my right as a prophet and father, I ask you to inform me of what would be more suitable for the parties." Solomon then said, "The sheep should be delivered to the owner of the field, so that he may benefit by their milk, lambs, and wool, and enjoy their produce, whilst the shepherd should cultivate the field for the owner of it, exactly as his field was, and when it is exactly in the state in which it was when it was eaten, it should be restored to its people, and the shepherd should take back his sheep." David said, "The (right) judgment is as you have decided." When Solomon gave this decision, his age was of eleven years. النَفَسُ is *grazing at night* and الهَمَلُ is *grazing in the day*, both the grazings being without a pastor.

We shall close the discourse on the subject of sheep and goats, by relating what is given in the first part of 'Ajā'ib al-makhlūqāt, namely, that Moses having passed a spring of water at the foot of a mountain, performed the obligatory ablution (for prayer) with the water out of it, and ascended the mountain for the purpose of praying, when he saw a horseman coming there. The horseman drank water out of the spring and left (through forgetfulness) a bag containing money near it. Then after him a shepherd came there, and seeing the bag took it and went away. Then after him there came an old man having the marks of poverty on him, and with a bundle of wood on his head, which he placed there, and then lay down for the purpose

¹ Al-Kur'an XXI-78.

of resting. Before long; the horseman came back searching for his bag, and not finding it, came up to the old man and asked him for it, but he denied knowledge of it, and they continued in that state until the horseman struck the old man, and kept on striking him until he killed him. Moses, thereupon, said, "O Lord, how is justice to be seen in these cases!" and God inspired him to this effect, "The old man's father had killed the father of the horseman, and the horseman had owed the shepherd's father a debt to the extent of what was in the bag; therefore, retaliation was effected (between the two), and the debt was paid off. I am a just Judge."¹

It is said in *Kitāb al-Muḥkam wa'l-gāyāt* that men of experience say that among the things giving rise to grief, are walking among flocks of sheep and goats, folding the turban (on the head) in a sitting posture, wearing breeches standing up, cutting the beard with the teeth, sitting on the threshold of a door, eating with the left hand, wiping the face with the skirts of a garment, walking on egg-shells, cleaning oneself after answering a call of nature with the right hand, and laughing in grave-yards.

(Lawfulness or unlawfulness.) It is lawful to eat sheep and goats and to sell them, both according to the text (of the *Qur'ān*) and all the religious doctrines. There is a poor-rate tax due on such of them as subsist upon pasture:—for every forty sheep or goats, a year old female lamb (*jalha'ah*) or a female kid in its third year (*thanūyah*);² for a hundred and twenty-one sheep or goats, two sheep or goats; for two hundred and one, three sheep or goats; and then for every hundred (above that number), a sheep or goat.

It is an ordinance of the Prophet to hang on the neck of an animal something³ as a mark, when it is set apart for sacrifice at the old House (the Ka'bah), on account of what al-Bukhārī relates regarding 'Ā'ishah as having said, "I used to remove the marks from (the necks

¹ The people of 'Omān have a proverb based on this narrative, with this exception that Jesus is substituted for Moses.— ما يَغِيبُ دَيْنَ غَيْرِيَهُ طَلَّابٌ = No debt (claim) is lost; it is sure to have its demanders, (sooner or later). It is generally applied in the case of a blood revenge. ² According to the doctrine of Aḥmad b. Ḥanbal, a female kid in its second year. ³ Such as an old worn-out sandal or a piece of a skin or of a sandal.—See Lane's *Lex. art.* قَلْد.

of) the animals for sacrifice for the Prophet; goats and sheep used to have things as a mark placed round their necks." This tradition is an argument for ash-Shāfi'i, Aḥmad, Ishāq, and Abū-Thawr, for holding it as a lawful religious practice. Mālik and Abū-Ḥanīfah state that nothing is to be hung on the necks of sheep and goats as a mark, but it is evident that they had not heard this tradition.

(Side-information.) If a man opens a nightly resting-place of sheep and goats, and (in consequence of it) they go out at night and eat a field (cultivation), if the person who opens it is the owner (of the sheep and goats), he is responsible, but if he is not the owner he is not so, the distinction being that, if he is the owner, he is bound to look after them at night, and therefore if he opens the resting-place, he becomes responsible, but as to one who is not their owner, he is not bound to look after them, and therefore if he opens the resting-place, he does not become responsible;—so it is said in *al-Baḥr*. Under the letter م an allusion will be made to the subject of destruction by quadrupeds (cattle, etc.).

(As to the Proverbs,) some of them have been already given under the letter ج and some under the letter ش, and so also their Properties. A part of them will be given hereafter in the art. المعز under the letter م.

(Interpretation of them indreams.) Sheep and goats in dreams indicate pious, obedient subjects. They also indicate abundance and wealth (الغنيمة), spouses, children, possessions, fields (cultivation), and trees fully laden with fruit. Sheep indicate noble and beautiful women possessing wealth and well-preserved reputation, whilst goats indicate pious and poor women possessing a character of being devoted to exposing their private parts, being different in that respect from sheep whose private parts are concealed by their tails;—so al-Muḥri says. Al-Maḥlisi says that he who dreams of driving goats and sheep, will become a governor over the Arabs and Persians (foreigners); if he takes their milk or their wool, he will collect wealth from them. If one dreams of sheep and goats standing in a place, they indicate men that will collect in that place for some (important) affair. If one sees (in a dream) goats and sheep coming before him, they indicate enemies whom he will vanquish. If one sees (in a

dream) that a sheep or a goat is walking before him and that he is walking behind it, but is not able to overtake it, he will have a difficulty in obtaining means of sustenance, or perhaps he will follow a woman whom he will not be able to get. The fat tail of a sheep indicates the wealth of a wife (woman). If one dreams of his shearing the hair of goats, let him beware of his being out of his house for three days. Jāmāsib states that he who sees (in a dream) a flock of sheep and goats will always be happy, and that he who sees a sheep or a goat will be happy for a year (only). A ewe indicates a woman, and he who slaughters a ewe (in a dream), will devirginate a fortunate woman, on account of the words of God, “‘Verily, this is my brother: he had ninety-nine ewes and I had one ewe.’”¹ He who sees in a dream that his appearance is converted into that of a sheep, will obtain wealth (or plunder).

الغَوَاصِّ (*al-Gawwās*).—A certain bird which the people of Egypt call *al-gattās*, and which is the same as *al-kirollā*, which will be described hereafter under the letter ق. Al-Ḳazwīnī states in *al-Ashkāl* that it is a certain bird found on the banks of rivers, that dives in water and catches fish, on which it lives. The manner of its catching (fish) is this: it dives into water in a standing manner with great force and remains under water until it sees some fish, upon which it seizes it and rises with it; the wonderful thing in connection with it is its (power of) remaining under water. It is found largely in the land of al-Baṣrah. One of the authorities on the subject states, “I saw (once) a *gawwās* diving and coming out with a fish; a crow then overcame it and took it from it; the *gawwās* then dived again and took out another fish, but the crow took that also; then the same thing occurred a third time; so when the crow was busy eating the fish, the *gawwās* jumped at the crow and seizing it by its foot dived with it under the water, upon which the crow died, and the *gawwās* then came out of the water.”

(Lawfulness or unlawfulness.) Al-Ḳazwīnī states that it is lawful to eat it, which is understood to be so from the statements of ar-Rāfi‘i and others.

¹ Al-Ḳur’ān XXXVIII-22.

(Properties.) If its blood be dried and reduced (to a) fine (powder) with some human hair, it will prove beneficial in enlarged spleen, and in the same manner if its bone be treated similarly.

الغَوَّاءُ (*al-Gawgā'*).—Locusts, when they have become of a red colour and their wings have grown. The word may be used both as a masc. and a fem. noun, and may be both perfectly and imperfectly declined. The n. of un. is *gawgā'h* and *gawgā'wah*. Hence the name is applied to vile men, such as are in the habit of doing evil and hastening to do it.

Abū'l-'Abbās ar-Rūyāni states that *al-gawgā'* are those who associate with wicked men and criminals, and quarrel with men without any necessity. On that account there is a proverb, "More than a mixed multitude of men."

It is related in the History of Ibn-an-Najjār, on the authority of Ibn-al-Mubārak, who said, "I went to Sufyān ath-Thawrī and found him ill and drinking medicine. I said to him, 'I want to ask you about some things,' and he replied, 'Say.' I then said, 'Inform me, who are men (الناس)?' and he replied, 'Jurisconsults (الفقهاء).' I then asked him, 'Who are kings (الملوك)?' and he replied, 'The renouncers of the world (الزهاد).' I then asked him, 'Who are the noble (الاشراف)?' and he replied, 'God-fearing (devout) men (الانقياء).' I then asked him, 'Who are the vile (الغَوَّاءُ)?' and he replied, 'Those who write traditions with the desire of appropriating to themselves the property of men.' I then asked him, 'Who are the base (السفلة)?' and he replied, 'The oppressors (الظلمة).'"

الغُول (*al-Gūl*).¹—The sing. of *al-gīlān*; a kind of genii, they being the enchanters out of them. Al-Jawharī states that it is one of the goblins (*as-su'ālī*). Pl. *agwāl* and *gīlān*. Anything that takes a man unexpectedly and destroys him is a *gūl*. *At-tagawwul* is becoming altered in colour. Ka'b b. Zuhair b. Abī-Salmā says:—

"She does not remain permanently in the state in which she is,
But changes in the manner that *al-gūl* changes in her appearances."

¹ In 'Omān it is the generic name for all kinds of serpents excepting vipers. The name is also applied to intestinal worms.

تَغَوَّرَتِ الْمِرَاةُ = *the woman varied in state or appearance* (تَلَوَّنَتْ).
 غَاثَهُ غَوْرٌ = *a cause of destruction destroyed him.* الغضب قول السلم
 = *anger is a destroyer of forbearance.*

(Information.) A man (once) asked Abû-'Ubaidah regarding the words of God, "Its spathe is as it were heads of devils;"¹ saying, "A promise or a threat is (usually) made in the similitude of a thing that is well-known, whilst this is a thing that is not known." He replied, "God spoke to the Arabs in accordance with the figures of speech of their language. Have you not heard what Imru'u'l-Ḳais says?—

'Will he kill me, whilst my bed-fellows are a sword

And arrows pointed with azure steel like the fangs of goblins (*agwâl*)?'²

They had never seen a *gûl*, but because it used to be an object of terror with them, they used to threaten with it." Abû-'Ubaidah states, "From that day, I commenced to work at my book, which I have named *al-Mujâz*." The name Abû-'Ubaidah was (only) his sobriquet, and his proper name was Ma'mar b. al-Muthannâ al-Baṣrî the grammarian, the very learned. He used to know several kinds of sciences, and the Arabic language and the history of the Arabs and their battles were his predominant study, but notwithstanding his (extensive) knowledge, he used to mangle a verse when he recited it and to make mistakes (in the vowels) when he read the *Ḳur'ân*. He used to hold the doctrines of the *Khawârij*, and none of the magistrates would accept his evidence, because he was suspected to have an inclination for boys. Al-Aṣma'î states, "Abû-'Ubaidah and I entered one day the mosque, when we found written on the pillar near which he used to sit:—

"May God bless Lot and his followers (party)!

O Abû-'Ubaidah, say, 'By God, Amen!'"

He then said to me, 'O Aṣma'î, rub that out.' I therefore got up on his back and wiped it off and said to him, 'There now only remains the ط (*t*) to be rubbed,' upon which he said, 'It is the worst of the adverse letters; the calamity is in the ط, rub it off.'" It is said that

¹ Al-Ḳur'ân XXXVII-63. * Lane gives the first line differently. He translates *agwâl* here as serpents, but as Abû-'Ubaidah has quoted the lines to show something that is not seen, the appropriate sense here would be goblins. —See Lane's *Lex. art.* غور.

a scrap of paper was found in the sitting-room of Abû-'Ubaidah with the above distich and after it the following one written on it:—

"In my opinion, undoubtedly you are one of the remaining ones out of them,

And have been so since you attained the age of puberty, whilst you have now passed the age of ninety."

It is related that Abû-'Ubaidah (once) went forth to Fârs, intending to visit Mûsâ b. 'Abd-ar-Rahmân al-Hilâlî. When he came to Mûsâ, the latter said to his slave-boys, "Beware of Abû-'Ubaidah, for every word of his is cutting." Then, when the meal was served, one of the slave-boys happened to spill some gravy on the skirt of his cloak, upon which Mûsâ said, "Some gravy has been spilled on your cloak, but I shall give you ten cloaks instead of it." Abû-'Ubaidah replied, "Do not mind it, your gravy will not do any harm," meaning thereby that there was no strength (grease) in it. Mûsâ understood it, but remained silent. Abû-'Ubaidah died in 209 A. H. . The name of this Abû-'Ubaidah has the letter *î* in it, whilst that of al-Ḳâsim b. Salâm Abû-'Ubaid has not that letter (in it). Both of them were philologists. The father of Abû-'Ubaidah belonged to a village in one of the districts of ar-Raḳḳah, called Bâjarwân ; it was the village from the people of which Moses and al-Ḳhidr asked for food. It has been already mentioned under the letter *ح* in the art. *البحر*, on the authority of as-Suhailî, that the village mentioned in the Ḳur'ân was Barḳah.¹

Aṭ-Ṭabarâni relates in *ad-Da'awât* and also al-Bazzâr, giving trustworthy authorities, out of a tradition of Suhail b. Abî-Ṣâlih, who had it on the authority of his father, who had it on the authority of Abû-Hurairah, that the Prophet said, "If devils cause you to deviate from the right way, say out loudly the call to prayer, for when a devil hears that call, he turns his back and goes breaking wind with a sound." An-Nawawî states in *al-Adhkar* that it is an authentic tradition, namely, the Prophet directing as a right course the taking of God's name for the purpose of warding off the harm likely to arise from them. An-Nasâ'î has (also) related it towards the end of his

¹ These particulars are given by Ibn-Kh. — See De Slane's T. of Ibn-Kh.'s B. D. Vol. III, p. 388 *et seq.* .

Sunan al-kubrā out of a tradition of al-Ḥasan, on the authority of Jābir b. ‘Abd-Allāh, in these words, namely, that the Prophet said, “Journey in the night, for the earth is to be traversed by night, and if devils (goblins) make you deviate from the right course, hasten to say the call to prayer.” An-Nawawī states that for that reason it is necessary to say the call to prayer when a devil presents himself to a person, on account of what Muslim has related, on the authority of Suhail b. Abī-Ṣāliḥ, who said, “My father sent me to the Beni-Ḥārithah, and I had a slave-boy belonging to us or a friend of ours. An unknown voice called him out in his name from a garden; the person who was with me looked over the wall, but could not see anybody. I mentioned that to my father, who said, ‘Had I known that you would meet with such a thing, I would not have sent you; but if (at any time) you hear an unknown voice, say the call to prayer, for I have heard Abū-Hurairah relate regarding the Prophet as having said, “If a devil is called to prayer, he turns his back and goes away.”’”

Muslim relates regarding Jābir b. ‘Abd-Allāh as having said that the Prophet said, “There is no transition of the mange or any other contagious disease from one that is affected with it to another (عدوى), and there is no auguring good or evil from an omen (طيرة), and there is no goblin (غول).” The general body of the learned state that the Arabs used to assert that *al-qilān* lived in deserts, and that they were a kind of devils; they presented themselves to men, changed their appearances, led men to deviate from the right course, and destroyed them. The Prophet cancelled (a belief in) that. But others say that the object of the tradition is not to deny the existence of *al-qūl*, but the meaning of it is the cancellation of what the Arabs used to assert in regard to *al-qūl*'s changing her appearances and assuming various appearances, and her destroying (men) covertly. They say that the meaning of لا غول (*there is no qūl*) is that she has no power to mislead any one, and quote in favour of it another tradition, namely, “There is no *qūl*, but (there are) *sa‘āli* (goblins).” The learned say that *as-sa‘āli* are the enchanters out of the genii, as has been already mentioned before.

Out of the same subject is what has been related by at-Tirmidhī and al-Ḥākim, on the authority of Abū-Ayyūb al-Anṣārī, who said,

"I had a store-room in which there were dates ; a *gûl* used to come into it in the shape of a cat and to take out of it (some of the dates). I then complained about it to the Apostle of God, who said, 'Go and if you see her, say, "In the name of God, answer the summons of the Apostle of God."'" He then seized her, but she swore that she would not return and he therefore let her loose ; he then went to the Prophet, who asked him, "What has your prisoner done?" He replied, "She has sworn not to return," upon which the Prophet said, "She has told a lie, and she is accustomed to telling lies." He then seized her a second time, and she swore that she would not return ; he therefore let her go ; he then went to the Apostle of God, who asked him, "What has your prisoner done?" He replied, "She has sworn not to return," upon which the Prophet said, "She has lied, and she is accustomed to telling lies." He then seized her again and said, "I shall not leave you alone (now), but will take you to the Apostle of God," but she said, "I shall mention to you the verse of the Throne ;¹ recite it in your house, and no devil or anything else will come near you." He then went to the Prophet, who asked him, "What has your prisoner done?" and he informed him of what she had said, upon which the Prophet said "She has said the truth, when she is a liar." Abû-'Îsâ at-Tirmidhî states that it is delivered on respectable authority, though resting on the evidence of a single narrator.

A tradition similar to this one is related by al-Bukhârî, who states that 'Uthmân b. al-Haitham said, "'Awf has related to us on the authority of Muḥammad b. Sîrîn, who has related on the authority of Abû-Hurairah, who said, 'The Apostle of God appointed me to look after the poor-rate on account of the month of Ramaḍân.'" He then related the (whole) narrative, in which this is mentioned. "I said, 'O Apostle of God, he (the devil) asserted that he would teach me certain words with the help of which God would benefit me.' I then let him go his way. The Prophet thereupon asked, 'What are the words?' and I said, 'He said, "When you resort to your bed, recite the whole of the verse of the Throne, in which case there will always be God's protection for you, and no devil will approach you till the morning."'" The Companions of the Prophet used to be covetous in obtaining the good things (of the next world). "The Prophet

¹ Al-Kur'ân II-256.

thereupon said, 'He has indeed told you the truth, but he is a liar. Do you know, O Abū-Hurairah, whom you have been talking with for the last three nights?' I (he) replied, 'No,' upon which the Prophet said, 'He was Satan.'” An-Nawawī states that this tradition is a connected one (as regards its authorities), for ‘Uthmān b. al-Haiṭham was one of the shaikhs (teachers) of al-Bukhārī, on whose authority he has related traditions in his *Ṣaḥīḥ*. As to the statement of Abū-‘Abd-Allāh al-Ḥumaidī in *al-Jam‘ bain as-Ṣaḥīḥain*, namely, that al-Bukhārī has extracted it without the medium of his shaikh, it cannot be accepted, for the true opinion, which is (also) the most approved one according to the learned, and about which the verifiers of traditions are agreed, is that the words of al-Bukhārī and others, “such a one said,” are indicative of his (or their) having heard it from him and of its having been delivered with a connected chain of authorities, if it is not a *mudallas*¹ one; he had, (however), met the narrator. This is one of these traditions, whilst *al-mu‘allaq* is a tradition in which al-Bukhārī has omitted the name of his shaikh, or more than that, for instance, as his saying in this tradition, “‘Awf said,” or “Muḥammad b. Sīrīn said,” or “Abū-Hurairah said.”

Al-Ḥākim in *al-Mustadrak* and Ibn-Ḥibbān relate regarding Ubayy b. Ka‘b that he had two jars of dates, which he found getting less and less (in quantity); he watched one night, when he saw something like a boy who had attained the age of puberty. Ubayy said, “I saluted him, and he returned the salutation to me. I then asked him, ‘Who are you? Give me your hand,’ upon which he gave me his hand, which I found to be a dog’s paw having on it dog’s hair. I then asked him, ‘Are you a *jinnī* or a human being?’ and he replied, ‘Yes, a *jinnī*.’ I then said to him, ‘I see you are thin and slender in form (make). Is this the form of the genii?’ He replied, ‘The genii know that there is none among them stronger than I am.’ I then asked him, ‘What led you to do what you have done?’ and he replied, ‘I have heard that you are a man who loves giving alms, and I desired to obtain some of your food?’ I next asked him, ‘What will protect us from you?’ and he replied, ‘Recite the verse of the Throne. If you recite it in the morning, you will be protect-

¹ For an explanation of *مُدَلَّسٌ* see Lane’s Lex. art. *دَلَسَ*.

ed from us till the evening, and if you recite it in the evening, you will be protected from us till the morning.' I went the next morning to the Apostle of God and informed him of it, upon which he said, 'The scoundrel has told you the truth.'" Al-Hâkim adds that it is authentic in its authorities.

Al-Hâkim also relates, on the authority of Abû'l-Aswad ad-Du'âlî, who said, "I said to Mu'âdh b. Jabal, 'Relate to me the narrative regarding the devil when you seized it.' He said, 'The Apostle of God having appointed me to look after the alms of the Muslims, I placed dates in a room, but on finding a diminution in their quantity, I informed the Prophet (of it), who said, "This is Satan that takes (dates) out of them." I then entered the room and closed the door upon myself, upon which great darkness came over the place, and I covered the door; but he (Satan) then assumed another appearance and entered through a fissure in the door. I then tied my waist-wrapper tightly, and he commenced to eat out of the dates, upon which I jumped at him and seized him. I wound my two hands round him and said, "O enemy of God, what has brought thee here?" He said, "Let me alone; I am an old shaikh, and possess a family; I am poor and am one of the genii of Naşîbin; this village belonged to us before your Prophet was sent, but when he was sent, he drove us out of it. Let me loose and I shall not return to you." I therefore let him loose. In the meantime Gabriel came and informed the Prophet of what Satan had said (to me). The Apostle of God then said the morning prayer, and his caller called out, "Where is Mu'âdh?" upon which I got up and went up to the Prophet, who asked me, "O Mu'âdh, what did your captive do?" I then informed him of it, but he said, "He will indeed return." I then returned, entered the room, and closed the door, upon which Satan came and entering through the chink in the door commenced to eat out of the dates. I then did to him what I had done on the first occasion, upon which he said, "Let me loose; I shall not return to you." I said, "O enemy of God, did not you say on the first occasion, 'I shall not return'? but you have now returned." He said, "I shall not now return, and the sign of it is that, if one out of you does not recite the end of the chapter "the Heifer" (of the Kur'ân), one of us will enter his house that night."'" Al-Hâkim adds that it is authentic in its authorities.

It is related in the *Musnad* of ad-Dārimī, on the authority of Ibn-Mas'ūd, who said, "A male individual out of men having gone out was met by a male individual out of genii, who asked him, 'Will you wrestle with me? If you throw me down, I shall teach you a verse which, if you recite when you enter your house, Satan will not enter it.' He then wrestled with the *jinnī*, and threw him down. The man said, 'I see thou art thin (ضئيل) and emaciated (شخيت), your arms being as though they were the forelegs of a dog. Are all you genii of this kind, or art thou alone (like this) among them?' He replied, 'I am, verily, bulky and strong (ضليع); wrestle with me again, and if you throw me down again, I shall teach you the verse.' The man threw him down again, upon which the *jinnī* said, 'Recite the verse of the Throne, for it cannot be recited in a house without driving out of it Satan, (who will go out) emitting wind with a sound (حبيج), in the manner that an ass does, and he will then not return until the morning.'" 'Abd-Allāh (Ibn-Mas'ūd) having been asked, "Was he 'Umar?" replied, "Who might it be but 'Umar?" The meaning of الضئيل is slender, lean. الشخيت = thin, contemptible, swollen in the two sides. الضليع = strong or firm in the ribs. الحبيج = breaking wind with a sound. Under the letter ج in the art. الجين, a tradition in this sense out of the *Musnad* of ad-Dārimī has been already given.

The opinion which the verifiers of truth (المحققون) hold is that *al-gūl* is something to frighten with, but has no existence, as has been said by a poet:—

"*Al-gūl*, a sincere friend (*al-khill*), and the third *al-'anḡā'*,
Are the names of things not to be found and not existing."

On that account *al-gūl* is called *khaita'ūr*, which is a name applied to anything that does not continue to exist in one state and that vanishes, like a mirage and like what alights from a window at the time of intense heat like the web of a spider (gossamer). A poet says:—

"The love of every woman, even if you see
Marks of love on her part, is but a mirage or gossamer (*khaita'ūr*)."

One party says that *al-gūl* is an enchantress (out) of the genii and assumes various appearances, which description they have taken from the lines of Ka'b b. Zuhair b. Abi-Salmā, mentioned above.

It is related in *Dalā'il an-Nubūwah* by al-Baihaḡī towards its end regarding 'Umar b. al-Khaṡṡāb as having said, "If *gūls* try to make any of you deviate from the right way, by changing appearances before him, let him say the call to prayer, upon which they will not hurt him." The Arabs assert that, if a man is left all alone in a desert, *al-gūl* presents herself before him in the guise of a human being, and he keeps on following her until he misses the (right) way, upon which she approaches him and assuming various appearances kills him through fear. They state that, when she wishes to mislead a man, she lights for him a fire, for which he makes, and she then behaves towards him in the above-mentioned manner. They also assert that her form is that of a human being, but her feet are those of an ass.

Al-Ḳazwīnī states that many of the Companions of the Prophet saw *al-gūl*, out of whom 'Umar was one ; he saw her when he travelled to Syria before al-Islām, on which occasion he struck her with his sword. It is mentioned regarding Thābit b. Jābir al-Fihri as having met *al-gūl*, and his lines ending in the letter *w* on the subject are (also) mentioned.

(Proverbs.) "Such a one is more abominable (hideous) than *al-gūl*, than the vanishing of happiness, and than words without action."

الغَيِّدَاتُ (*al-Ġaydāk*).—The young of the lizard *dabb*, older than the stage termed *al-ḡisl*. Khalaf al-Aḡmar states that *al-ġayādīk* are serpents.

الغَيْطَاتُ (*al-Ġayṡalah*).—The wild cow ;—so Ibn-Sīdah says. A herd of wild cows is called *ar-rabrāb* ; it is also called *al-ijūd* ;—so it is said in *al-Kifāyah*.

الغَيْلَامُ (*al-Ġaylam*).¹—Like *daylam*. The male of turtles, which have been already described.

الغَيْهَبُ (*al-Ġayhab*).—A male ostrich. It also signifies one wanting in intelligence ;—so as-Suhailī says in the commentary on the poem of Mukarriz b. Ḥaṡṡ on the subject of the battle of Badr.

¹ In 'Omān it is the generic name for the turtle.



ف

الفَاخَّة (al-Fākhīah).¹—[A certain species of collared turtle-dove.] One of *al-fawākhīh*, out of the birds having neck-rings;—so it is said in *al-Kifāyah*. It is also called *as-sulṣul*.

It is asserted that serpents flee from the sound of its cry. It is related that serpents having greatly increased in a certain land, the people complained about it to one of the philosophers, who ordered them to convey *fawākhīh* to it; they did that, upon which the serpents disappeared from the place.

It is an inhabitant of al-‘Irāq and is not to be found in al-Hijāz. It is distinct and melodious in its voice, which resembles the note of the third string of a lute. It loves by nature the society of men and lives in their houses. The Arabs describe it to be a liar, for according to them it says in its cry, “This is the season of fresh ripe dates (هذا أوان الرطب),” which it utters when the spadix of the date-palm has not yet come forth. A poet says:—

“More lying than a *fākhīah*,
Which says in the midst of date-palms,²
And while it has not yet seen the spadix of the date-palm,
‘This is the season of fresh ripe dates.’”

I (the author) say that it is possible that it is described to be a liar, on account of what al-Ḡazzālī says in *al-Ihyā’* towards the end of the chapter on *الصبر* and *الشكر*, namely, that the words of lovers whose love is excessive are delightful to listen to, but cannot be depended upon, as has been related regarding a *fākhīah* whom its mate (once) tried to beguile, but which refused to accept its overtures. The mate at last said to it, “What makes thee refuse me, when if thou wish me to turn upside down and inside out the kingdom of Solomon for thy sake, I would do it for thy sake?” Solomon happened to hear this; he therefore called the mate and asked it, “What made thee say what

¹ Most probably *Turtur cambayensis*. ² الكرب = stumps of date-palm leaves.

thou saidst." It replied, "O prophet of God, I am a lover, and a lover ought not to be blamed; the words of lovers ought to be folded up and not repeated (imitated)," which is as a poet says:—

"I long for his visit, and he longs for my desertion,
So, I leave off doing what I desire for what he desires."

A story resembling this has been already mentioned under the art. *العصفر*.

(Information.) Know that men have given long disquisitions on the subject of the description of love, and the definition of amorous desire, each one taking a course to which his opinion and his efforts have led him. We shall here give a summary of their statements sufficient (for our purpose). 'Abd-ar-Rahmân b. Naṣr states that physicians hold *ardent and excessive love* (*العشق*) to be a disease arising from sight and hearing, and use medical treatment for it, in the same manner that they do for all bodily diseases. It is of several degrees and has several stages following one another; the first one out of them is called *approval* (*الاستحسان*), which arises from sight and hearing; this stage gains in strength by remembering for a long time the good points and beautiful qualities of the object of love, and then becomes *affection* (*المودة*), which is an inclination to the object of love and an association with the person of the loved one. Then affection becomes firm and strong, until it is converted into love (*المحبة*), which is a spiritual union. When this stage becomes strong, it is converted into *sincere love* (*المخلة*), which in men is the fixing of love of one of the two parties in the heart of his companion to such an extent that secrets cease to exist any longer between them. When this stage becomes strong, it becomes *passion* (*الهوى*), in which state no alteration mixes with the love of the lover for the object of his love and into which no change enters. Then this state gains in strength and becomes *ardent and excessive love* (*العشق*), which is excessive love beyond bounds to such an extent that the imagination of the ardent lover is never free from the object of his ardent love, and consideration and remembrance of the object of love are never absent from his thoughts and mind; the mind is diverted from the promptings of sensual energies, and the lover is prevented from eating and drinking, on account of his mind being diverted from the promptings of sensual energies, and also from thinking, remembering, imagining,

and sleeping, owing to the brain being affected. When ardent love becomes strong, it becomes *love-madness* (الغيم), in which state there is no room left in the mind of the lover for anything but the picture of the object of his ardent love, and nothing but that picture can satisfy his mind. If this state increases, it becomes *love-stupefaction* (الولذ), which is passing beyond all bounds and restraint, so that the very qualities of the lover change, and his state is beyond management; he mutters to himself and does not know what he says and where he goes. At this stage physicians are unable to treat him, and their judgment falls short of curing him, on account of his having passed the limit of management. A poet says beautifully in the following lines :—

“Men say (to me), ‘ If you describe love to us,
 But by God, I do not know how to describe it to them ;
 There is no part of it that has a limit which I can define,
 Nor is there any part of it that has an appointed time ;
 When the state in which I am takes a strong hold of me, my last remedy
 for it
 Is to place my hand on my cheek and to remain silent,
 And now to moisten the surface of the earth with my tears,
 And then to strike on it with my fingers and scratch it ;
 The slanderers assert that I have forgotten her,
 Why then do I become happy when I see her from a distance ?”

Galen states that excessive ardent love is an act of the mind, and that it remains latent in the brain, the heart, and the liver. In the brain there are three parts (places), imagination being in the foremost part of it, thought and consideration in the middle one, and memory in the hindmost one. Nobody can be excessively and ardently in love without being, in the event of the object of his love parting from him, in a state in which his imagination, thought, and memory are never free from that object of his love; he is then prevented from eating and drinking, on account of his head and liver being occupied, and from sleeping, on account of his brain being occupied by the imagination and thoughts of the object of his love, all the places of the mind being thus taken up by the loved one. When he is not in that state, he is not an ardent lover. If he is ever neglectful (of the object of his love), these places become empty (of it), and he returns to the state of soundness.

Abû-'Alî ad-Daḡḡāḡ states that ardent love (العشق) is passing beyond bounds in the matter of love, and that on this account God cannot be described to possess it, for He cannot be described as passing in the matter of love for a human being beyond bounds, but He is described to have simple love (المحبة), as He has said, "(God will bring a people) whom He loves and who love Him." God's love for His servant is His desire to bestow a special favour on him, in the same way that His mercy is His desire to bestow a favour. One party (of authorities) says, that the love of God for His servant is His praising and eulogizing him. Some say that nay, the love of God for His servant is one of the qualities of His action, and is a special favour worthy of being bestowed on the servant. As to the love of His servant for God, it is the state which He finds in his heart, from which He derives magnification for Himself, and the result of which is the obtaining of His pleasure and the state of being impatient on account of His absence (from the mind), of being in want of Him, and of being happy with the remembrance of His name.

There is a difference of opinion with regard to the derivation of the words المحبة (al-maḡabbah) and العشق (al-'ishq). Some say that الحب (al-ḡabb) is a name for sincerity (purity) of affection, for the Arabs call the purity of the whiteness of the teeth and their beauty حباب (ḡabb), but some say that it is derived from حَبَاب (ḡabb) of water, which is a large bulk or body of water, for love is the largest portion of the important things in the heart. Others say that it is derived from the sense of clearing and becoming fixed; thus it is said أَحَبَّ البعير (the camel kneeled and lay down on its breast and would not rise up), as if a lover cannot free his heart of the remembrance of the object of his love. As to العشق (al-'ishq), it is derived from العَشَقَّة (al-'ashaḡḡah),² which is a plant that twists itself round the roots of trees that grow near it and that are hardly able to free themselves of it excepting through death. Some say that al-'ashaḡḡah is a certain yellow plant changed in its leaves, and that an ardent lover is named عاشق ('aḡḡiq) on account of his yellow colour and the change in his state. Some say that the most general and best known states of love and the greatest and

¹ Al-Ḳur'ān V-59. ² *Dolichos lablab* of Linn.

the most manifest qualities of passion (الهمى) are the three which cleave (to a lover), namely, emaciation, sickness, and wasting.

This bird lives to a great age; some of these birds are known to have lived for twenty-five years, and some for forty years, as has been related by Abū-Ḥayyān at-Tawḥīdī and by Aristotle before him.

(Lawfulness or unlawfulness.) It is lawful both to eat it and to sell it, in which opinion all are agreed.

(Proverbs.) "More lying than a *fākhītah*." "In such a one's estimation *al-fākhītah* is Abū-Dharr."¹

(Properties.) If its blood and the blood of a black pigeon be applied over a white leprous patch, it will alter its colour. If its mute (dung) be hung on the person of a boy who has epileptic fits, it will cure him. If its blood be dropped into an eye, it will remove (from it) old marks of contusion (striking) or an ulcer or other things.

(Interpretation of it in a dream.) Ibn-al-Muḥrī states that the possession of collared turtle-doves (*al-fawākhīh*), turtle-doves with black neck-rings (*al-ḥamārī*), the dove (*al-dubṣī*), and birds resembling them (in a dream) indicates honour, reputation, and a happy state, for they are mostly to be found only with persons in happy circumstances; sometimes they indicate people given to the worship of God, to keeping away (from the world), to the reciting of the Qur'ān, to the celebration of the praises of God, and to praising God by saying, "There is no deity but God." God has said, "Nor is there aught but what celebrates His praise."² Sometimes they indicate musicians, players, singers, and dancers, and sometimes they indicate wives and female slaves. Al-Maḥḍīsī states that a *fākhītah* in a dream indicates a lying son. Some say that it indicates a lying unsociable woman, one wanting in her religious duties. Arḥānīlūrus states that a *fākhītah* indicates a bold and graceful woman.

القَار (al-Fa'ir)³.—[The rat, the mouse, and the like.] The pl. of *fā'rah*. قَار (rā'ir) = a place abounding with rats or mice. اَرْضٌ قَارَةٌ = a land abounding with rats or mice. Its sobriquets are *umm-khārāb* and

¹ For an explanation see Freytag's Arabum Prov. Tom. II, p. 229. • Al-Qur'ān XVII-46. • Gen. Mus.

umm-rāshid. There are several species of rats, out of which the large field-rat (*al-juradh*) and the common rat (*al-fa'r*) are well known, and stand to each other in the same position that buffaloes do to cows and Bactrian camels to Arabian camels. The other species are the jerboa, *az-zabāh*, and the mole; *az-zabāb* is deaf and the mole blind. Then there are the mouse that lives amongst the roots of aconite plant (*fa'rat al-btsh*), the *fa'rat al-ibil*,¹ the musk follicle (*fārat al-misk*), the *dhāt an-nitāk*, and the domestic rat or mouse, which is the same as *al-fuwaisikah* and which the Prophet has ordered to kill, both in and out of the state of *ihrām*. The original meaning of *al-fisik* is *departure from the right way and transgression*, hence a disobedient or rebellious person is called a *fāsik*. These animals are called *fuwāsik* metaphorically, because of their noxiousness, but some say, because of their being out of the pale of inviolableness in the state of freedom from *ihrām* and in the state of *ihrām*, that is to say, they are not inviolable in any state. Some say that they are so named, because they went to the ropes of Noah's ark and cut them.

At-Ṭahāwī relates in *Aḥkām al-Kur'ān*, regarding Yazid b. Abū-Nu'aim as having asked Abū-Sa'īd al-Khudri, "Why is the rat (and mouse) called *al-fuwaisikah*?" upon which the latter replied, "One night, the Prophet was awake, and a rat (or mouse) happened to take the wick of a lamp for the purpose of setting fire to the house in which the Prophet was; the Prophet then rose up and going to it killed it, and declared it lawful to kill it, both in the state of *ihrām* and in the state of freedom from it."

It is related in the *Sunan* of Abū-Dāwūd, on the authority of Ibn-'Abbās, who said, "A rat having come, commenced to drag the wick, which at last it brought and threw before the Prophet on the *khumrah* (prayer-mat), on which he was sitting; it burnt a piece of the size of a dirham out of it." *Al-khumrah* is a prayer-mat on which a person saying a prayer prostrates himself, being thus called, because it veils or covers the face. Al-Ḥākim has related this tradition, on the authority of 'Ikrimah, who had it on the authority of Ibn-'Abbās, who said, "A rat having come, commenced to drag the wick; the slave-woman thereupon went to drive it away, but the Prophet said,

¹ A sweet odour of camels.—See Lane's Lex. art. جُؤ.

‘Leave it alone.’ It then brought the wick and threw it before the Prophet on the *khumrah* (prayer-mat), on which he was sitting; it burnt out of it a piece of the size of a dirham, upon which the Prophet said, ‘When you are about to sleep, extinguish your lamps, for Satan directs such an animal as this one to do a deed like this, and it may burn you.’” Al-Ḥākim adds that it is authentic in its authorities.

It is related in the *Ṣaḥīḥ* of Muslim and other books that the Prophet ordered the extinguishing of fire at the time of sleeping, and that the reason of it is that a rat or mouse (*al-fuwaisikah*) may set fire to a house while the occupants of it are in it. It is also said in *as-Ṣaḥīḥ* that the Prophet said, “Do not leave fire in your houses when you go to sleep, but extinguish it.” An-Nawawī states that this (prohibition) is general, being applicable to the fire of a lamp and other things. As to lanterns hanging in mosques and other places, if there is any fear of a fire arising on their account, they are included in the order for extinguishing, but if one considers them safe and free from danger, as is mostly the case, apparently there is no harm in leaving them (burning), on account of the reason given by the Prophet not being applicable to them; and if the reason is not applicable, the prohibition is also not applicable. The subject of the five noxious animals and what pertains to such out of them as it is lawful to a person in the state of *iḥrām* and in the sacred precincts to kill, has been already given under the letter *ص* in the art. *الصيد*.

Rats are of two kinds, the large field-rats and the common rats; both of them possess the senses of hearing and sight. Among animals there are none more destructive and more harmful than rats (and mice), because they do not leave (alone) the poor or the great, and do not come to a thing but to destroy and ruin it. What is related regarding it in the narrative of the dam of Ma’rib, which has been already given under the letter *خ* in the art. *الخلاد*, is sufficient (as an instance).

One of the things it does is to go to a bottle with a narrow mouth (head), and to lodge about it, until it introduces its tail into it; every time the tail gets covered (moist) with the oil (in the bottle), it takes it out and sucks it, until it leaves nothing in the bottle. The enmity

that exists between the rat and the cat is a well-known thing, and the reason of it has been already given in the first part of the Properties in the art. *الاصول*, out of a tradition of Zaid b. Aslam, namely, that when Noah carried into the ark "of every kind two,"¹ the people in the ark complained of the rat that it destroyed their food and goods, upon which God inspired the lion, which sneezed, and there came forth the cat (out of its nose), and the rat then concealed itself from it.

(Supplementary information.) Ibn-'Abbās states that Noah built the ark in two years, and that its length was three hundred cubits, its breadth fifty cubits, and its height thirty cubits. It was built of teak-wood, and Noah made in it three holds; in the lowermost of them he placed the wild animals, beasts of prey, and vermin, in the middle one he placed brutes and cattle, and he himself and those who were with him, together with what they wanted in the shape of provisions, went into the uppermost hold. But it is (also) related that the lowest deck (floor) was for the brutes and wild animals, the middle one for men, and the highest one for birds. When the dung of the brutes became large in quantity, God directed Noah through an inspiration to squeeze the tail of the elephant, which he did, and thereupon there fell from it a boar and a sow, which went to the dung. When the rat alighted on the side of the ark, it commenced to gnaw it and its ropes, upon which God directed him through an inspiration to strike between the two eyes of the lion; he did so, and there came forth out of the nostril of the lion a male and a female cat, which went to (attack) the rat. It is related, on the authority of al-Ḥasan, who said that the length of the ark was a thousand and two hundred cubits and its breadth seven hundred cubits, but the well-known description is that related on the authority of Ibn-'Abbās, namely, that its length was three hundred cubits. Ḳatādah states that its door was situated in its breadth, and Zaid b. Aslam states that Noah remained planting and cutting trees for a hundred years, and building the ark for a hundred years. Ka'b al-Aḥbār states that Noah remained building the ark for thirty years, but some say that he planted the trees for forty years, and then dried them for forty years. The people of the Pentateuch assert that God ordered him to build the ark of teak-wood, to make it inclined, to paint it both in-

¹ Al-Ḳur'ān XI-12.

side and outside with tar, to make its length sixty cubits, its breadth fifty cubits, and its height thirty cubits, each cubit being (the length of the whole arm) as far as the shoulder, to make it of three decks,—the lowest, the middle, and the highest,—and to make windows in them. Noah did as God had ordered him.

As to *az-zabāb* and the mole, they have been already described, and as to the jerboa, it will be given under its proper letter (ي).

It has been already related under the letter ع in the art. العقق regarding Sufyān b. 'Uyainah as having said, "There are no animals that collect and store their food-provisions excepting man, the ant, the rat, and the magpie." The same thing is decided in *al-Iḥyā'* in the chapter *at-Tawakkul*. It is related regarding one of the authorities as having stated, "I have seen the *bulbul* collect and store up grain, and it is said that the magpie has places for storing grain, but it forgets them."

It is related in *al-Bukhārī* and *Muslim*, on the authority of Abū-Hurairah, that the Prophet said, "A tribe of the Beni-Isrā'īl is missing, and it is not known what has become of it. I am of opinion that they are none but rats. Do not you see that, if the milk of camels is placed before rats, they do not drink it, but if the milk of she-goats or ewes is placed before them, they drink it?" An-Nawawī and others state that the meaning of this is that the flesh and milk of camels was declared unlawful for the Beni-Isrā'īl, whilst the flesh and milk of goats and sheep was lawful; the fact therefore of rats' not drinking the milk of camels and their drinking the milk of she-goats and ewes, indicates that they are a transformed form of the Beni-Isrā'īl.

As to the *ja'rat al-bīsh*, *al-bīsh* (aconite) is a poison, and the animal is a small one resembling a rat and is not a rat, but is only thus named. It is found in thickets and gardens, which it enters through holes and crevices in search of poisonous plants; it eats them, and they have no injurious effects on it. It mostly seeks the *bīsh* plant, which is a deadly poison, as has been already mentioned both here and under the letter س in the art. السمندل;—so al-Kāzwinī says in *al-Ashkāl*.

As to the species called *dhāt an-nitāk*, it is a rat with white spots on it; its upper part is black, and it is likened to a girdled woman

(*dhāt an-niḏāḳ*) who wears two shirts of (different) colours and binds them in the middle and then throws the upper one over the lower one;—so also al-Ḳazwīnī says.

As to the musk-bag (*fārat al-misk*), the word *fārah* in it is without a *hamzah*, because it is derived from فَرَّ, aor. يَفْرُو; it is a follicle of musk (الْمَسْكُ);—so al-Jawharī says. In *at-Taḥrīr* the word is spelt with a *hamzah* like فَرَّ (the rat) the animal; but it is allowable to drop the *hamzah* as in the case of words similar to it. Al-Jawharī and Ibn-Makki state that it is not spelt with a *hamzah*, in which opinion they stand alone. A poet says:—

“As though between her one jaw and the other jaw,
Were a musk-bag split open (فَرَّ) in the perfume *sukk*.”

The poet means by فَرَّ *split open*, the original meaning of فَرَّ being *splitting and cutting*. *Sukk* is a kind of perfume composed of musk and other ingredients.

Al-Jāhīḍ states that *fārat al-misk* is of two kinds, the first kind being a certain animal found in the country of Tibet; it is hunted for its musk-follicle and navel. When it is seized, the navel is bound tightly with bandages, and it is kept hanging, upon which the blood collects in it. When it is ready, it is slaughtered, and when the animal dies, the bound navel is cut out and buried in barley for a time, until the strangulated blood in it, which becomes congealed after its death, becomes converted into strong-scented musk, after its having been in an undesirably stinking state. “How many are those among us that eat it, that is to say, the musk-bag!” I (the author) say that the wonder of it is that there is a great number of persons who eat it, which indicates that it is considered a good thing, and the jurisconsults do not object to the use of this species. Al-Jāhīḍ states that the second species (of *fārat al-misk*) are certain black rats found in houses, which have nothing but that scent inherent in them. The smell of this species is like that of musk, but no musk is taken out of it. A description and lawfulness or unlawfulness of musk have been already given under the letter م, in the art. الْمَسْكُ. I (the author) say that what is well known is that musk-bags are the umbilical follicles (navels) of (a certain species of) gazelles, as has been already mentioned before.

As to the *fa'rat al-ibil*, it is said in *as-Sihāh* that it is a certain sweet odour that diffuses itself from camels, which occurs when they have pastured on fresh and juicy herbs and their blossoms, and have then drunk water and returned from the water with their skins moist; at that time a sweet odour comes from them, and that is called *fa'rat al-ibil*, on the authority Ya'kūb. Ar-Rā'ī says, describing (some) camels :—

“They have an odour like that of a strong-scented vesicle of musk, every evening; as when one has imparted additional fragrance to camphire by mixing with it musk.”¹

As to the rat that destroyed the dam of Mā'rib, it was a mole; the narrative regarding it has been already given under the letter خ.

Al-Hākim and al-Baihaqī relate on the authority of Mujāhid, with regard to the commentary on the words of God, “Until the war shall have laid down its burdens,”² that they mean, until Jesus the son of Mary comes down (again on earth), upon which every Jew and Christian and every one possessing a religion will become a Muslim, the rat will consider itself secure in the company of the cat and the goat and the sheep in that of the wolf; the rat will no longer gnaw the date-bag, and the spirit of enmity will vanish from all things;—that will be the triumph of al-Islām over all other religions.

(Lawfulness or unlawfulness.) It is unlawful to eat all the species of rats and mice, with the exception of the jerboa, as will be mentioned hereafter under its proper letter. The eating of the leavings of rats and mice is disapproved. Ibn-Wahb states on the authority of al-Laith that Ibn-Shihāb, that is to say, az-Zuhri, used to disapprove the eating of sour apples and the leavings of rats and mice, and to say that they produced forgetfulness; he used to drink honey and to say that it produced acuteness of intellect. The Shaikh 'Alam-ad-dīn as-Sakhāwī has shown together the things that give rise to forgetfulness in the following lines :—

“Fear the following habits out of fear of forgetting what has past:
The constant reading of tablets on graves,
Your eating sour apples,
And green coriander, in which there is its poison,

¹ Lane's Lex. art. زئر. ² Al-Ḳur'ān IX-33.

So also walking between the lines of camels and your cupping on the nape of the neck ;
 Out of these habits is also anxiety, which is the greatest of them,
 Out of them is also a man making water in stagnant water,
 And so also the throwing away of lice which you do not support ;
 Do not look at a person when he is being crucified ;
 Out of them is also your eating the leavings of rats and mice, which completes the list of these habits."

(Supplement.) Al-Bukhârî relates, on the authority of Ibn-'Abbâs, who had it from Maimûnah, the daughter of al-Ḥârith and a spouse of the Prophet, who said, "A rat having fallen into some clarified butter and died in it, the Prophet was asked regarding it, and he replied, 'Throw away the rat and all the clarified butter round about it, and eat the rest (of it).'" Abû-Dâwud and an-Nasâ'î have related it, on the authority of Abû-Hurairah in the same sense. At-Tirmidhî also relates it on his authority and adds, "It is not remembered to have been thus related. I have heard al-Bukhârî say that he is mistaken, that is to say, in giving it as coming from Abû-Hurairah." I (the author) say that the correct thing is that it is an authentic tradition, and that aṭ-Ṭahâwî has related it in *Bayân al-Mushkil*, on his authority, in these words, "If it (the butter) is congealed, take it (the rat) and the butter round about it, and throw them away, but if it is in a melted state, use it (instead of oil) in lamps." Al-Bukhârî does not introduce into the tradition the saying of the Prophet, "If it is liquid (watery), pour it away," for it is given in the version given by Ma'mar on the authority of az-Zuhrî ; but it is doubted on account of Ma'mar being the only one who has given it. The learned are agreed in the opinion that, if a dead thing falls into congealed clarified butter, the dead thing and the butter round about it are to be thrown away, and the rest of the butter may be eaten. As to any liquid substance, such as vinegar, olive oil, liquid clarified butter, milk, oil of sesame, and liquid honey, there is no difference of opinion regarding them ; they are not to be eaten. The well-known thing is that it is allowable to use them in lamps (for burning), but disapproved. Some, however, say that it is not allowable on account of the words of God, "And thy uncleanness (الرجز) purify!"¹ Abû'l-'Aliyah and

¹ Al-Ḥur'ân LXXIV-5. Palmer has translated the verse as "And thy garments purify!"

ar-Rabī' state that الرجز may be spelt both as *ar-rujz* and *ar-rijz*, and that it means *uncleanness* and *sin*. All these substances may be used in lamps in places other than mosques, but as to mosques, they cannot at all be burnt in lamps in them. It is also lawful to paint ships with them, and they may be used in manufacturing soap for washing, but they cannot be sold. Abū-Hanifah and al-Laith, however, state that it is allowable to sell unclean oil, provided it is declared to be unclean (to the purchaser). The people who take the manifest view (الظاهر) say that it is not allowable to sell, or to derive advantage from, clarified butter, if a rat (or mouse) has fallen into it, and that it is allowable to sell olive oil, vinegar, honey, and all other liquid substances, if a rat or mouse has fallen into any of them, arguing that the prohibition has been received in regard to clarified butter only, and not in regard to other things.

(Proverbs.) "More thievish than a rat (or a mouse)." "More given to acquiring sustenance than a rat (or a mouse)." "More thievish than a *zabābah*," which is the wild rat and which steals not only what it wants, but also what it does not want.

(Properties.) It is said in *Kitāb 'Ayn al-khawāṣṣ* that, if the head of a rat (or a mouse) be tied in a linen rag, and then tied to the head of a person suffering from a severe headache, his headache will pass away; it is also beneficial in epilepsy. If the eye of a rat be tied to the hat of a man, walking will be an easy thing with him. If a house be fumigated with the dung of a wolf or that of a dog, rats will flee away from it. If dough be mixed with the mute of pigeons, and if a rat or any other animal eat it, it will die. If a bulb of squill (بصل القار) be pounded and placed over their hole, whichever rat smells it will die. If the leaves of the *diflā*² tree together with copperas be placed on the opening of a hole of rats, no rat will remain in it. If the shiu-bone of a he-camel be taken, reduced to a fine powder, and then mixed with water and poured into a hole of rats, it will kill them. If a rat be seized and its tail cut, and it is then buried in the middle of a house, no rats will enter that house while it remains (buried) there. If cummin-seed, almonds, and nitre are burnt near their hole, they will die immediately. If a house be fumigated

¹ *Scilla maritima*. ² This name is applied to oleander, rhododendron, and also to the common laurel.

with a hoof of a black mule, rats will flee away from it. If an eye of a rat be hung on the person of one suffering from quartan ague, it will cure him of it. If the tail of a rat be placed in a piece of the skin of an ass, and they are together then tied in a silk rag, and then hung on the left hand, whoever has a want of a thing from kings or others, will have it accomplished. The urine of a rat takes away writing from paper. The mode of getting its urine is this:—To seize it in a trap with an iron (instrument) and to place a vessel, so that the part of the trap where the iron instrument is, is right over the mouth of the vessel, and then to show the rat a cat, upon which it will instantaneously urinate on account of excessive fear. As a remedy for rats the following may be written on four tin plates, which are then to be placed in the rat holes (nests):—*ياريدق ياسلورا*.

I (the author) say that this reminds me of a means of removing the stains of olive oil and other oils from paper, parchment, feathers, and other things. It is, to take the grey burnt earth which women use in cleaning their heads in the hot (Turkish) bath, to pound it fine like the (black) collyrium, and then to place it on the paper which is stained with olive oil or any other substance, then to place a very heavy weight over it for a day and a night and then to remove it, upon which the paper will have become perfectly clean without any trace (of the stain). This is a wonderful and tried secret.

As to the ratsbane (*سم الفار*), it is according to the people of al-Irāk a certain deadly kind of earth, and is the same as arsenic (*الشك*).¹ It is brought from Khurāsān from mines of silver, and is of two kinds, white and yellow. If it be put into dough which is then thrown about in a house, and if rats eat any of it they will die; and in the same manner any rat that gets the smell of a rat (that has eaten it) will die, until all of them will die (in this manner).

(Interpretation of it in dreams.) The interpreters of dreams state that a rat (or a mouse) in a dream indicates an adulteress (*امرأة فاسقة*), because the Prophet said, "Kill *al-juwaisikah* (the rat or mouse)." Some say that it indicates a mourning accursed Jewess, or an unrighteous Jew, or a house-breaking thief. Sometimes rats indicate means of sustenance; he who sees (in a dream) in his house many rats (or

¹ This word is given as *السك* in all the copies.

mice), will have ample means of sustenance, because rats are not found in large numbers but in a place where there are means of sustenance; and he who drives (in a dream) rats from his house, will have his blessings and happiness diminished. He who possesses a rat (in a dream), will possess a slave, for a rat eats out of what a human being eats, and in the same manner a slave eats out of what his master eats. He who sees (in a dream) rats playing in his house, will acquire plenty (abundance of harvest) that year, for playing is not the result of anything but satiation. As to a white rat and a black rat, they indicate night and day. If one sees them (in a dream) going forth in the morning and in the evening, it indicates a long life for him. If one sees (in a dream) a rat as though it were gnawing his clothes, it indicates as to how much of the natural period of his life is still to pass. If one sees (in a dream) a rat boring (a hole), it indicates a house-breaking thief; let him be cautious of him.

الْفَادِر (al-Fādir).—A mountain-goat advanced in age or full-grown.

الْفَازِر (al-Fāzir).—A certain species of black ants in which there is a tinge of redness.

الْفَاشِيَّة (al-Fāshiyah).—Cattle. Pl. *fawāsh*. They are such as spread themselves out of (one's) property, like camels, cows, and sheep and goats, pasturing at large, because they spread themselves (نَفَسُوا) in the land. افشى الرجل = *the man had numerous cattle*.

Muslim relates in (the chapter) *al-Ashribah*, and Abū-Dāwud in (the chapter) *al-Jihād*, out of a tradition of Khaithamah, on the authority of Abū'z-Zubair, who had it from Jābir, who said that the Apostle of God said, "Do not let loose your cattle and send your boys at large when the sun sets, until the intense blackness of nightfall (فحمة العشا) pass away." Abū-Dāwud gives this in addition, "for devils sport (with men) when the sun sets." فحمة العشا is the intense darkness of nightfall, its blackness being likened to charcoal. Some have explained the expression to mean the approach of its first darkness. It is said in a tradition, "Draw ye together your cattle when the night comes on." This subject will be mentioned again under the letter م.

الفَاعُوس (al-Fā'ūs).—Like *jāmūs*. The serpent, the wild goat, and the viper ;—so Ibn-al-A'rābī says. He says about it :—

“Perhaps *al-arḡam* and *al-fā'ūs* die,
And (also) the hairy and tearing lion.”

He says that among (Arabic) words there are none of the measure *jā'ūl* in which the last letter (ل) is س, excepting *al-fā'ūs* which means the *serpent* and the *wild goat*, *al-bābūs* which means a *suckling* (child), *ar-rāmūs* which means a *grave*, *al-kāmūs* which means the *middle of the sea*, *al-kābbūs* which means *one beautiful in countenance*, *al-'ātūs* which is a *certain beast from which an evil omen is augured*, *al-fānūs* which means a *slanderer*, *al-jāmūs* which is a *certain species of the bovine kind*, and *al-jārūs* which means a *glutton*. Ibn-Duraid says that there are (among words like these) *al-kābūs* which means a *night-mare*, *an-nāmūs* which means *one who is acquainted with secrets of a good nature*, and *al-jāsūs* which means *one who is acquainted with secrets of a bad nature*. It is related in the two *Ṣaḥīḥs* that Warāḡah b. Nawfal said, “This is the possessor of secrets of a good nature, that was sent down to Mūsā b. 'Imrān (with the revelation).” An-Nawawī and others state that all are agreed in the opinion that by *an-Nāmūs* is here meant Gabriel, who was so named on account of God having selected him for conveying the revelation and a knowledge of the mysterious. This will be given also under the letter و, in the art. الناموس.

الفَاطُوس (al-Fātūs).—A certain large fish that breaks slips ; sailors know it and adopt for it (as a remedy) a menstrual rag, which they hang on the ship, on (the sight of) which it flees away from them. Al-Ḳazwīnī says that perhaps it is the same as *ḥūt al-ḥaiḍ* (the fish of menstrual blood), which has been already described under the letter ح.

الفَالِج (al-Fālij).—A large or bulky he-camel with two humps, that is brought from India ; it is the same as *ad-duḥānij*, as has been already mentioned under the letter د.

It is related in a tradition, “A *fālij* fell into a well.”

قَالِدَةُ الْأَفَاعِي (Fāliyat al-afā'ī).—(The lousers of vipers). They are the same as the insects known by the name of *bandt wardān*, which will be described hereafter at the end of the letter و. Some say that they are a certain species of the black beetles called *khanāfis*; they are speckled and found in the company of scorpions in the hole of the lizard *dabb*.

(Proverbs.) “The beginning of evil to be looked for (*fūliyat al-afū'ī*) has come to you.”¹ Pl. *al-fuwāli*. This proverb is so used, because when they come out, it is known that the lizard *dabb* is undoubtedly coming forth, and when they are seen in the hole, it is known that scorpions, serpents, and vipers are behind; it is applied to the first part of an evil the latter part of which is yet to be expected.

فَتَّاح (Fattāh).—Like *sayyāh*. A certain bird known by the sobriquet of *umm-'ajlān*, which has been already described under the letter ع.

الْفَتَّع (al-Fat').—A certain red worm that eats wood. A poet says:—

“I left them in the morning slain, as if
They were timbers, in the interior of which the *fat'* worms played.”

N. of un. *fat'ah*;—so Ibn-Sīdah says.

الْفَحْل (al-Fahl).—[A stallion.] A male of any animal possessing solid hoofs, cloven hoofs, or feet like camels, and of anything possessing life. Pls. *afhul*, *fuhūl*, *fuhūlah*, *fhāl*, and *fhālah*.

Al-Bukhārī states in (the chapter) *al-Jihād* (religious war) that Rāshid b. Sa'd said, “The ancients used to like male horses (الفحولة من الخيول), because they are quicker (in speed) and bolder.”

The Hāfid Abū-Nu'aim relates, on the authority of Gailān b. Salamah ath-Thakāfi, who said, “We went forth with the Apostle of God in one of his journeys, in which we saw a wonder. A man came and said, ‘O Apostle of God, I have a garden in which are my means of sustenance and the means of sustenance of my family, and I have in it two male camels for drawing and carrying water, but they now

¹ Lit. “The lousers of vipers have come to you.”

prevent my getting at them, at my garden, and at what it contains; nobody is able to approach them.' The Prophet of God thereupon got up and went to the garden and then said to the owner of it, 'Open;' but he said, 'Their case is a serious one,' upon which the Prophet said to him (again), 'Open.' When the door moved, the two beasts came to the front with froth (at their mouths) and making a loud noise, but when the door was opened wide and they looked at the Apostle of God, they knelt and then fell prostrate before him. The Prophet then took hold of them by their heads and pushed them towards their master, to whom he said, 'Make use of them and feed them well.' The people then said, 'Beasts prostrate themselves before you, and will you not permit us to prostrate ourselves before you?' The Apostle of God thereupon said, 'Prostration is a thing not necessary before any one but the Living, the Eternal One, one who dies not, and should I order any one to fall prostrate before another, I would order a wife to do so before her husband.'" At-Ṭabarānī has related this out of a tradition of Ibn-'Abbās, adding that the authorities for it are trustworthy.

The Ḥāfiḍ ad-Dimyāṭī relates in *Kitāb al-Khayl* regarding 'Urwah al-Bāriḳī as having said, "I had (several) horses, among which was a stallion; it was purchased for twenty thousand dirhams. The headman of a village (دهقان) having pulled out one of its eyes, I went to 'Umar and informed him of it, upon which he wrote to Sa'd b. Abī-Waḳḳāṣ to ask the headman of the village to elect between these two courses, namely, either to pay me (him) twenty thousand (dirhams) and to take the stallion, or to pay an indemnity of a fourth of the price. The headman of the village said, 'What am I to do with the stallion?' So he paid the indemnity of a fourth of the price." This has been already alluded to under the letter ح, in the art. الحيدوان.

It is related in the two *Saḥīḥs* and other books, "One of you will bite his brother in the same manner that a stallion (camel) bites;" but it is given in *as-Sunan* as, "One of you will compress his wife as a stallion (camel) leaps over a female (camel)."

Ash-Shāfi'ī relates in his *Musna'ul* with authorities according to the condition of Muslim, regarding 'Abd-Allāh b. az-Zubair as

having said, "The milk of which a certain male is the cause does not render it unlawful to acquire relationship with him," the meaning of which is that the state of unlawfulness on account of sucking the milk of a woman (not a mother) does not exist between the suckled one and the husband of the woman that suckled him, who was the original cause of the milk with which she suckled him, but it extends only to the relatives of the suckling woman, not to others. This is related, on the authority of Ibn-'Umar and Ibn-az-Zubair. Dāwud the deaf (الاصم) says the same thing, and it is the doctrine elected by 'Abd-ar-Rahmān, the son of the daughter of ash-Shāfi'i. But the doctrine which the seven jurists, the four imāms, and others out of the learned men belonging to the religious sect hold is that the state of unlawfulness (for one to acquire relationship with the husband of one's foster-mother) exists between the suckled one, and the woman that suckled and her husband, who is the (original) cause of the milk; the suckling woman is a mother and her husband a father to him, in the same way, as though she had given birth to him as a product of her husband's semen, and they both were his parents, on account of a tradition of 'Ā'ishah related in the narrative about Aflah b. Abi'l-Ḳu'ais, regarding the authenticity of which there is a general agreement, and also her tradition, regarding which (also) there is a general agreement, namely, that the Prophet said, "The act of suckling renders unlawful whatever (whomever) blood relationship does so." There are, however, two conditions necessary to establish the state of unlawfulness from suckling, one being that it (the suckling) should be before the child completes the period of two years (of age), on account of the words of God, "Mothers must suckle their children two whole years,"¹ and on account of the Prophet's saying, "No part of the act of suckling brings on the state of unlawfulness, excepting such (milk) as separates the walls of the intestines or distends them in its passage (through them)." In another version it is said, "There is no suckling but such as causes bones and muscles to grow." Now, this thing takes place in infancy. According to Abū-Hanīfah, the period of suckling is thirty months, on account of the words of God, "And the bearing of him and the

¹ Al-Ḳur'ān II-233.

weaning of him is thirty months." The second condition is that there ought to be at least five different acts of suckling, each act leading to a state of satiation (on the part of the child). This is related, on the authority of 'Ā'ishah and 'Abd-Allāh b. az-Zubair; it is what Mālik and ash-Shāfi'i say, whilst a party of learned men hold the opinion that both a little and much suckling lead to the state of unlawfulness, which is the statement of Ibn-'Abbās and Ibn-'Umar.

It is related, on the authority of Sa'id b. al-Musayyab, whose doctrine is the one held by ath-Thawri and Mālik according to one of the versions, and by al-Awzā'i, 'Abd-Allāh b. al-Mubāarak, and Abū-Ḥanifah, that if a man has five daughters, wives,¹ or mothers² of children, and if each one of them happens to suckle an infant once, there are three views regarding it;—one of them is that the infant does not enter upon the state of unlawfulness, another that it becomes his child but not of the women that suckle it, and the third that it becomes both his child and of the women that suckle it. But if the milk reaches the interior of the infant by means of an enema, there are two statements regarding it, namely, that if the milk is mixed with some other liquid and thus reaches the interior of the infant, it enters upon the state of unlawfulness, even if it be forced upon it, according to the (more) correct of the two statements. This question has several extensive side-views in books on jurisprudence.

I (the author) say that the subject of milk reminds me of a tradition related by the Imām Aḥmad, on the authority of Ibn-'Umar, namely, that the Prophet said, "I am not afraid of anything for my nation but of milk, for Satan is between the froth of milk and the udder." He relates also, out of a tradition of 'Uḡbah b. 'Āmir that the Apostle of God said, "Out of my nation the people loving milk will perish," and on being asked, "O Apostle of God, who are they?" he replied, they are men who love milk and go away from congregations and leave congregational prayers." Al-Ḥarbi states, "I think that he intended those who go away far from their towns and congregational (Friday) prayer, and seek the places in meadows, open country, and deserts, where milk can be had."

¹ Al-Kur'ān XLVI-14. ² One or more of whom is or are divorced.

Another authority states that he intended men that neglect prayer and go after their own sensual desires. It is related in the *Ṣaḥīḥ* of al-Bukhārī, out of a tradition of Ibn-'Umar, that the Prophet prohibited (the taking of hire for) a stallion's covering (عَبَّ النَّمْل), as has been said by a poet :—

“If it were not for its covering, you would have returned it;
The worst of favours is a lent stallion.”

Some say that by it is intended the price of its sperm. It is said in the version given by ash-Shāfi'i, Aḥmad, and Abū-Dāwūd in some of the copies of his work, that the Prophet prohibited the hire (price) for a stallion's covering. Some say that *al-'asb* is the hire for its covering, and that the price of its sperm is unlawful, and so also truly speaking is its hire.

(Proverbs.) Al-'Askarī states that among the approved proverbs is, “That stallion has not its nose struck upon with a spear or a staff,” which was quoted by Waraḥah b. Nawfal in regard to the Prophet when he asked Khadijah bint Khuwailad in marriage. It is also said that it was not he, but Abū-Sufyān b. Ḥarb that used it when the Prophet asked for his daughter Umm-Ḥabibah in marriage. He adds that the relaters of tradition give the proverb thus: “The stallion has not its nose struck upon with a stick.” Ash-Shammākh says :—

“When he smells them, they kickhim,
In the place of striking with a spear over thenose of one that is struck.”

The poet says *استأفهن*, that is to say, *the he-ass smelled the she-asses*, the latter kicking him when he smells them. *الـسرف* = *smelling*. The poet means by *القدوع* in the line “*In the place of striking, etc.*” *المقدوع* (one that is struck), it being one of the words with two contrary meanings; thus one says *طريق ركوب* (*a road ridden upon*) when the road is one that is ridden upon and *رجل ركوب للدواب* (*a man riding beasts*) if he rides them; *ناقة رغوثة* (*a she-camel that suckles*) if she suckles, and *حوار رغوثة* (*a young camel that sucks milk*) if it sucks (milk); *شاة حلوب* (*a ewe or she-goat that is milked*) if she is milked, and *رجل حلوب* (*a milker*) if he milks. *القدوع* here means *a he-camel that has his nose struck upon*; he desires for a noble she-camel without himself being of a noble origin, on which account his nose is struck upon with a spear, so that he

may turn away. One says *قدع أنفه عن كذا* (*his nose was struck upon to turn him away from such a thing*), when he is prevented from having access to it. The Shaikh Sharaf-ad-din ad-Dimiyāfi recited the following lines in regard to Umm-al-Faḍl, the wife of al-'Abbās b. 'Abd-al-Muṭṭalib, composed by 'Abd-Allāh b. Yazid al-Hilālī :—

"No noble female has ever given birth, by any stallion,
In any mountain we know of or in any plain,
To the like of the six out of the womb of Umm-al-Faḍl,
The wife of the uncle of the selected one, the excellent,
The last of the prophets and the best of the apostles.
How noble was the wife and how noble the husband!"

"A stallion-camel guards his she-camels whose milk has become dried up (*شوله*), bound up (*معقول*)" The word *ash-shawḥ* has been already explained under the letter *ش* as meaning she-camels whose milk has become dried up (withdrawn), whose udders are raised up, and since the time of whose bringing forth seven or eight months have passed; n. of un. *shū'ilah*, the pl. *ash-shawḥ* not being in accordance with the rules of analogy. *معقول* (bound up) relates to the state of the stallion-camel (at the time). The proverb means that a free man bears up a great affair in protecting his people and women, even if he has a reason for excusing himself (from doing it). Hāshim b. 'Utbah b. Abī-Wakḳāṣ, the brother of Sa'd b. Abī-Wakḳāṣ, quoted it, when his eye was pulled out at al-Yarmūk. It was he who conquered Jalawlá' in the province of Fārs and defeated the Persians. The conquest of Jalawlá' used to be called the conquest of conquests, and the plunder taken there amounted to eighteen millions. He was present at the battle of Šiffin on the side of 'Alī, in charge of the standard, and was at the head of the infantry. He was slain in that battle while he was saying :—

"The one-eyed seeks a position he is worthy of;
He has tried to be patient with life until he is tired of it;
He must either cut or get cut."

His foot having been cut off, he continued to fight with those near him while lying on his chest and saying, "A stallion-camel guards his she-camels whose milk has become dried up, bound up." Abū'ṭ-Tufail 'Āmir b. Wā'ilah says about him :—

“O good Hāshim, you deserve the recompense of Paradise ;
You have fought in the cause of God with the enemy of *as-Sunnah*.”¹

It may be mentioned out of the subject of lawfulness or unlawfulness of a stallion that, if a person forces a ram or a he-goat and makes it cover a ewe or a she-goat, the young one would belong to the forcer, who has nothing to pay for causing to cover the female animal, but if the stallion falls short, he has to pay compensation for its shortcoming. If one forces a ewe or a she-goat and causes a ram or a he-goat to cover it, the young one would belong to the owner of the ewe or she-goat.

(Appendix.) Yūnus states that all the kinds of milk are moderate in their qualities. Ar-Rāzī states that sweet milk is hot (in its nature). The best kind of milk is that of a young sheep ; it is beneficial to the chest and the lungs, but it is injurious to persons suffering from fevers ; it is highly nourishing and is suitable for persons with moderate temperaments and young boys. The best time for using it is spring. As to sour milk, it is cold and damp, and the best kind of it is that which contains much butter ; it is useful in abating thirst, but is injurious to the teeth and gums ; its injurious effects may, however, be warded off by gargling the mouth with the water of honey. It produces a good kind of humour and is suitable for persons with moderate temperaments and boys, and the best time for using it is the early part of summer. Milk taken forty days after the birth of a young one is to be preferred, but the period varies according to its state. As to milk cooked with wheat or rice, it suits persons possessing hot temperaments, and milk out of which butter and its essence are removed and which is then called *al-waḍ'* (?) is beneficial to hot temperaments. If a heated stone be thrown into milk so that the essence of it passes away, it will be useful in diarrhoea (*adh-dharab*). If milk, the coarseness of which is removed by means of rennet, be mixed with oxymel made with sugar, it will be beneficial in itching and in the itch. The milk of she-asses is beneficial in consumption and hectic fever. The milk of milch camels is beneficial in dropsy, if it be mixed with their urine. Milk which has

¹ The ordinances of God and the Prophet.

become thick is of a cold temperament ; it restrains the flow of the humours and produces a coarse kind of humour, coryza, and stone in the kidneys.

(Supplement.) Milk in a dream is the religion of al-Islâm ; it indicates lawfully-gotten wealth obtained without any fatigue, on account of the words of God, " Verily, ye have in cattle a lesson ; we give you to drink from that which is in their bellies, betwixt chyme and blood,—pure milk,—easy to swallow for those who drink."¹ As to curdled milk, it indicates unlawfully-gotten wealth, on account of its sourness and the removal from it of its butter (oiliness). The milk of goats and sheep indicates noble property ; the milk of cows, wealth ; the milk of mares, good praises ; the milk of a vixen, recovery from an illness ; the milk of the mule, difficulty and terror ; the milk of the leopard, an enemy that openly shows (his enmity) ; the milk of the lion, wealth (obtained) from a sultân ; the milk of the wild ass, scepticism in religion ; the milk of the pig, affliction as regards one's reason and wealth for one who drinks it in a dream ; some, however, state that it indicates much wealth for the drinker of it, but fear is to be entertained for his reason ; and the milk of man indicates increase of wealth, because in the case of a woman the breasts become large (owing to it) ; and if the drinker of that milk does not thank the person suckling him or her, it indicates a detestable disease. Muḥammad b. Sirin says, " I do not like both the sucker and the suckler ; if a sick person drinks that milk (in a dream), he will recover from his illness, for his growth and nourishment depend on it." Whoever scatters milk about will lose his religion. If one sees (in a dream) milk coming forth from the earth, it indicates sedition in which there will be the shedding of blood to the extent of that milk. The milk of dogs, wolves, and cats indicates fear or illness (disease), but some say that the milk of the wolf indicates wealth (obtained) from a sultân and authority over a people. He who drinks (in a dream) the milk of creeping animals, reptiles, etc. (الهوام), will conclude peace with his enemies.

القَدَس (al-Fuds).—The scorpion. Pl. *jidrasah*, like *kiradah*.

¹ Al-Kur'ân XVI-68.

الفرا (*al-Fara*).—The wild ass. Pl. *al-firā'*, like *jabal*, pl. *jibāl*.

It is said in a proverb, "Every kind of game is in the belly of the wild ass," which the Prophet said to Abū-Sufyān b. al-Ḥārith; but it is said that he said that to Abū-Sufyān b. Ḥarb;—so Abū-'Umar b. 'Abd-al-Barr says. As-Suhailī states that the truth is that the Prophet said that to Ibn-Ḥarb to coax him with it (into accepting al-Islām). This occurred when he (once) asked for the Prophet's permission (to enter where he was), but the latter detained him for a short time and then gave permission. When he entered, he said, "You were nearly not giving me permission, until permission was given to the stones of the two sides (الجلهتين) of the valley," upon which the Prophet said, "You are as is said (in the proverb) 'Every game is in the belly of the wild ass.'" The Prophet said that to him to coax him into accepting al-Islām, that is as much as to say, "If I prevented you from entering, everybody else is prevented from entering." He (as-Suhailī) states in his discourse on the subject of the conquest of Makkah that the truth is that the Prophet said that to Abū-Sufyān b. al-Ḥārith, who was the Prophet's foster-brother, Ḥalimah having suckled them both, and who was a most constant companion of his among men before his prophetic mission, so much so that he did not part from him. But when he assumed the prophetic office, he became the most distant of men and the most satirical of them to him, until he accepted al-Islām, upon which he became the most truthful of men in his faith and the most steadfast of them in his relations with the Apostle of God.

The origin of this proverb is that a party (of men) having gone out to hunt, one of them hunted a gazelle, another a hare, and the third one a wild ass. The man that had hunted the gazelle and the man that had hunted the hare were rejoiced (over their hunt), and boasted against the third one, who then said, "Every game is in the belly of the wild ass," meaning thereby, "What I am blest with and what I have succeeded in hunting, contains what you two have." The meaning of it is that among all the kinds of game which men hunt, there is none greater than the wild ass. That proverb then became famous; it is employed to express any person collecting and hoarding for others. A poet says:—

"They say that the *kāfs* of winter are many,
 But (really) it is only one without doubt;
 If the *kāf* of a purse (الكيس) exists, all the rest can be easily found by
 you,
 For 'Every game is in the belly of the wild ass.'"

الفَرَاش (al-Fardāsh).—[Moths, and butterflies also.] Insects (animals) like gnats (mosquitoes). N. of un. *farāshah*. They are things that fly about and fall one after another into a lamp, on account of the weakness of their sight, owing to which they seek the light of day. When they see the (lighted) wick of a lamp at night, they think themselves to be in a dark house, and take the lamp to be a window in that house leading to a place of light. They are always seeking light and throw themselves into fire, but when they pass from that and see the darkness, they think that they have not found the window and hit upon it rightly; so, they return to it time after time until they are burnt.

The Imām Ḥujjat al-Islām al-Ḡazzālī says, "Perhaps you may think this to be due to a defect in their understanding and to ignorance on their part." He then says, "Know then that the ignorance of man is greater than theirs; aye, the appearance of man in the matter of persevering in going after his sensual desires and in the manner of one following another in that course, is an indication of his ignorance being greater than theirs, because man continually throws himself into them, until he is plunged in them and perishes eternally. Would to God, the ignorance of man was like the ignorance of moths! for, if on account of its being deceived by the external appearance of light a moth is burnt, it is relieved immediately (from pain and misery), whilst man remains in the (Hell-) fire to all eternity and for a long period. On that account, the Apostle of God used to say, 'You fall into fire one after another in the manner that moths do, and I prohibit you from doing that.'"

[The author here gives some beautiful lines of Muḥalhil b. Yamūt, which are also given by Ibn-Kh. in his B. D.]¹ [The author

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. IV, p. 391.

then gives some lines of ‘Awn-ad-dīn al-‘Ajami, also quoted by Ibn-Kh. in his B. D.]¹

(Information.) God has said, “The day when men shall be like scattered moths.”² He has likened them to moths in the matters of the largeness of their number, their becoming scattered, their weakness, their humiliation, and their coming hurriedly to the caller from every side, in the manner that moths fly about scattered.

Muslim relates, on the authority of Jābir, who said, “I heard the Apostle of God say, ‘The like of me and the like of you are like a man who has kindled a fire into which locusts and moths keep falling, whilst he tries to drive them away from it. I am trying to prevent (prohibit) you from falling into the fire, but you escape from my hand (and fall into it).’”

Muslim also relates, on the authority of Ibn-Mas‘ūd, who said, “When the Prophet was transported by night (to Heaven), he was taken to the lote-tree of Heaven, which is in the sixth heaven; whatever ascends from the earth proceeds to it (first) and seizes it, and whatever is sent down from above it proceeds to it (first) and seizes it. God has said, “When there covered the lote-tree what did cover it!”³” He adds that they were moths of gold.

Al-Baihaḳī relates in *ash-Shirb*, on the authority of an-Nuwās b. Sam‘ān that the Prophet said, “Why do I see you falling one after another in succession into falsehood, in the manner that moths fall into fire? Every kind of lie is written, excepting a lie in war, a lie (uttered) in effecting peace between parties between whom there is a separation, and a lie told by a man to his wife to please her.”

(Lawfulness or unlawfulness). It is unlawful to eat them.

(Proverbs.) “More fickle than a moth.” “Weaker than a moth.” “Humbler than a moth.” “More ignorant than a moth.” “Lighter than a moth.” “More erring than a moth,” because it throws itself into fire, as is said, “More erring and more ignorant than a fly,” because it throws itself into hot food and what would kill it. A poet says :—

¹ De Sane's T. of Ibn-Kh.'s B. D. Vol. IV, p. 136. ² Al-Ḥur‘ān CI-3.
³ Idem LIII-16.

"The levity of a cat, and the calmness of a moth,
Whilst you are more foolish than the dog of one who incites it to fight."

(Interpretation of them in a dream.) Moths and butterflies in a dream indicate a weak and contemptible enemy, one who is great in his talk. Artāmidūrus states that moths and butterflies (in a dream) indicate for farmers, want of employment.

الْفَرَايِصَةُ (*al-Furāṣiṣah*).—A name for the lion. Farāfiṣah is the name of a man; some say that all the men among the Arabs with that name had their names spelt as Furāfiṣah, excepting Farāfiṣah, the father of Nā'ilah and the father-in-law of 'Uthmān, whose name was spelt with a *fathah*. It is he of whom Mālik has mentioned in *al-Muwatta'* in the chapters on Prayer, on the authority of Yaḥyā b. Sa'id, who had it from Rabī'ah b. 'Abd-ar-Raḥmān, who had it from al-Ḳāsim b. Muḥammad, that al-Farāfiṣah b. 'Umair al-Ḥanafī said, "I did not learn the chapter of Yūsuf' from any one but from 'Uthmān b. 'Affān's reciting it every morning and his repeating the recital of it over and over again."

الْفَرْخُ (*al-Farkh*).—The young one of a bird, which is its primary signification, but it is also sometimes used for all (kinds of) young animals and young plants. Fem. *farkhah*. Pls. of paucity *afṛukh* and *afṛākh*, and pl. of mult. *firākh*.

Abū-Dāwud relates on authentic authorities, according to the mode (condition) of the two Shaikhs, ³ on the authority of 'Abd-Al-lāh b. Ja'far, who said, "The Prophet gave the people of Ja'far three days' respite (to mourn), after which time he came to them and said, 'After to-day do not cry for my cousin (brother).' The Prophet then said, 'Bring to me my cousin's (brother's) sons,' upon which we were brought in (looking) as if we were young ones (of birds). The Prophet said, 'Bring a barber to me,' and he ordered him to shave our heads, which he did accordingly."

³ Al-Ḳur'ān XII. ⁴ As a generic name it is applied in Maskaṭ and the coast of 'Oinān to the tern—*Sterna bergi*, *S. macrura*, and *S. minuta*. ⁵ Al-Bukhārī and Muslim.

Al-Bazzâr relates, on the authority of 'Umar b. al-Khaţţâb, who said, "While the Prophet was on one of his military expeditions and while the people were marching, they took a young one of a bird, upon which one of its parents came and alighted on the hands of those that had taken the young bird. The Apostle of God thereupon said, 'Are you not astonished at this bird whose young one having been taken, it has come and alighted into their hands?' They replied 'Yes, O Apostle of God,' The Prophet then said, 'By God, God is more merciful to His servants than this bird to its young one.'"

It is related in the *Sunan* of Abû-Dâwud in the first part of *Kitâb al-Janâ'iz*, out of a tradition of 'Âmir ar-Râm, the brother of al-Khudr, which is a unique word among names, who said, "While we were (once) with the Apostle of God, there came to him a man with a robe on him and with something in his hand over which he had folded an end of his robe. He said, 'O Apostle of God, when I saw you, I came (to meet you), and passing by a thicket of trees and hearing in it the voices of young birds, I took them and placed them under my robe, upon which their mother came and hovered round my head; I then exposed them to her (sight), upon which she alighted on them, and I therefore folded her up too with them, and here they are now with me in the robe.' The Prophet thereupon said, 'Place them down;' so he (I) placed them down, but the mother refused to leave them. The Prophet thereupon said to his companions, 'Do you wonder at the mercy of the mother of these young birds for her young ones?' and they replied, 'Yes, O Apostle of God.' The Prophet then said, 'By Him who has sent me with the Truth as a prophet, God is more merciful to His servants than the mother of these young birds to her young ones. Take them back until you put them in the place whence you took them.' He then went back with them and the mother kept fluttering over them."

Muslim relates, on the authority of Abû-Hurairah that the Prophet said, "God possesses a hundred mercies, one of which He has distributed in this world; with it a man inclines affectionately towards his children and a bird towards its young ones. When the Day of Judgment comes, He will cause them to become a hundred mer-

cies and give them (additional) to his creatures." Abū-Ayyūb as-Sijistānī says, "A mercy of God, He has distributed in this world, and I have found out of it al-Islām ; I (now) hope, out of the ninety-nine (remaining ones), for a mercy which will be greater than that."

Muslim, an-Nasā'ī, and at-Tirmidhī relate, on the authority of Thābit, who had it from Anas, that the Prophet (once) paid a visit to a sick Muslim, who had become weak (خفت),—in at-Tirmidhī's version, "who had become lean from disease (جهد)," like a young one of a bird. The Prophet asked him, "Did you use to pray to God for something or ask Him for it?" He replied, "Yes, I used to say, 'O God, hasten with what I am destined to suffer in the next world as a punishment, in this world!'" The Apostle of God then said "Celebrated be the praises of God! you will not be able to bear it or have the strength for it. Why did not you say, 'O God, give us in this world good and in the future good; and keep us from the torment of the fire!'" He then prayed to God with this prayer, and He-cured him. The meaning of the words, "like a young one of a bird (مثل الفرج)," is that his body had become weak and lean and his voice low. The fact of his being likened to a young bird indicates that most of his hair had fallen off; it is also possible that he was likened to it on account of his great weakness, but the former is more applicable, for it is well-known that in a disease like this no hair or strength is left. In this tradition there is a prohibition for praying for the hastening of punishment, and also the excellence of the prayer, "O God, give us in this world good and in the future good; and keep us from the torment of Hell-fire!" It also contains the allowableness of expressing wonder at the words of God, whose praises be exalted! The Prophet's saying, "You will not be able to bear it," means that nobody is able to bear the punishment of the next world, in this world, for the structure (of the body) for this world is too weak to bear any severe punishment and any severe illness, in fact when it becomes very severe for a man (to bear), he perishes and dies, whilst the structure (of the body) for the next world would be intended for remaining permanently either in happiness or in tor-

1 Al-Kur'ān II-197.

ment, because there would be no death, as God has said with regard to unbelievers, "Whenever their skins are well-done, then we will change them for other skins, that they may taste the torment."¹ We ask God for soundness of health in this world and in the world to come! The Prophet, besides, directed him rightly to what can be best said, for that prayer is one of the most comprehensive ones which include the good of this world and that of the future one. The disapproval in the matter of urging a solicitation is applicable to all cases, as though he would say, "Give me all good conditions in this world and in the future one!"

The statements of the commentators (of the *Ḳur'ān*) differ as regards the sense of the verse, which indicates a want of agreement and a want of consideration over the use of the word *أَيْسَرٌ* (good). Some say that the good in this world is learning (knowledge) and worship (of God), and in the future one Paradise and pardon. Some say that it means soundness of health. Some say that it means wealth and a good end. Some say that it means a pious wife and a black-eyed maiden of Paradise; but the truth is that it bears all these senses. An-Nawawī states that the most apparent of all the statements in regard to the sense of the word *أَيْسَرٌ* (good) is that it means in this world worship (of God) and in the future one Paradise and pardon. Some say that it means the happiness of this world and the happiness of the future one.

It is related in the History of Ibn-an-Najjār and in the *Awālit* of Abū-'Abd-Allāh Muḥammad b. 'Abd-Allāh b. al-Muthannā b. Anas b. Mālik al-Anṣārī, the *Ḳāḍī* of al-Baṣrah, and its learned man and authority (for traditions), who was one of the great shaikhs of al-Bukhārī, out of a tradition of al-Ḥasan b. Abī-al-Ḥasan, on the authority of Abū-Hurairah, that the Prophet said, "Among those that flourished before you, there was a man that used to go to the nest of a (certain) bird, whenever it had any young ones born, and take them away. The bird complained to God of his conduct, upon which God told it by inspiration, 'If he returns, I shall kill him.' When the bird had young ones again born to it, that man went forth as he used

¹ Al-*Ḳur'ān* IV-59.

to do, and while he was going along a part of the road, a beggar asked him (for alms), upon which he gave him a cake of bread he had with him, on which he was making his morning meal. He then went on until he came to the nest, where he placed a ladder and climbing it took the two young ones, while their two parents were looking at him. They said, 'O our Lord, thou dost not break Thy promises; Thou hast promised us that Thou wouldst kill this man, if he returned, but he has now returned and taken two of our young ones, and Thou hast not killed him!' God said to them by inspiration, 'Do not you know that I do not kill any one that has given alms on the same day with an evil death? and he has given alms.'"

(Information.) It was the sight of a young one of a bird that was the cause of Hannah, the wife of 'Imrân, desiring to have a child. It occurred this way:—She was sterile and had not given birth to a child, until she became old. While she was (one day) under the shade of a tree, she saw a bird feeding a young one with its bill, which caused her to desire for a child, and she desired it. She said, "Lord! I have vowed to Thee what is within my womb, to be dedicated unto Thee, receive it then from me. Verily, Thou dost hear and know." Thou hearest my prayer and knowest what is in my heart." She vowed that she would give the child away to the Temple in Jerusalem (Sacred House), so that it might be one of its keepers and servants. That thing was allowable according to their religious law. She then conceived Mary, and 'Imrân died while she was pregnant. "And when she brought it forth she said, 'Verily, I have brought it forth a female'—but God knew best what she brought forth; and a male is not like a female—I have called her Mary, and I seek refuge in Thee for her and for her seed from Satan the pelted.' And her Lord received her with a good reception, and made her grow up with a good growth,"¹ and described her as having "guarded her private parts."² Az-Zamakhsharî states that she guarded them altogether, both from what was lawful and what was unlawful. God has said, "Said she, 'How can I have a boy, when no man has touched me, and when I am not a

¹ Al-Ḥur'ân III-31. ² Idem III-31—32. ³ Idem XXI-91 and LXVI-12.

harlot?'”¹ As-Suhaili states that in “She guarded her فرج (*farj*)” God intended by *farj* the opening of her shirt, that is to say, there was no suspicion attached to her dress, she being clean in her clothes. The openings (*furūj*) of a shirt are four, namely, the two sleeves and the upper and under parts. Do not let your thoughts take you to any other than this meaning, this being an excellent metaphor, for the *Qur’ān* is too pure in meaning, too laconic in words, too delicate in suggestions, and too beautiful in expressions, to intend that to which the imagination of the ignorant may lead, especially as the breathing (into her) of the spirit of sanctity was by the order of the Holy one, so that sanctity joined with the Holy one, and the sanctified one (Mary) thus became free from any false thought and suspicion (about her).

(Side-information.) This is out of the orders regarding the lawfulness or unlawfulness of a young one of a bird:—If a man takes by force some eggs, and then has them hatched by a domestic hen, the young birds (hatched out of them) belong to the owner of the eggs, because they are a profit on the property of the person from whom the eggs were taken by force. Abū-Ḥanīfah states that the person taking the eggs by force must pay a compensation for the eggs, but need not give up the young ones, and he argues on the strength of the argument that they are of a different form from the eggs. God has said in the chapter of Believers, “Then we produced it another creation.”² In *Kitāb Tuhfat al-Makkīyah* by the *Kāḍī Naṣr al-Imādī*, it is related regarding Ibrāhīm b. Ad-ham as having said, “I have heard that there was a man out of the Beni-Isrā’īl, who slaughtered a calf before his mother, on which account God caused his hand to shrivel up. While he was one day seated, a young bird fell from its nest; so, he commenced to look intently and steadily at its two parents, who too looked intently at him. That man then took the young one and returned it to its nest out of compassion for it. God thereupon took compassion on him on account of his kindness to that young bird, and restored to him the use of his hand for what he had done.”

¹ Al-*Qur’ān* XIX-20.

² Idem XXIII-14.

(Interpretation of it in dreams.) Roasted young birds in a dream indicate wealth and means of sustenance, obtained with trouble and fatigue, on account of their having been touched by fire. He who eats in a dream the flesh of a young bird raw, will speak evil of the people of the house of the Prophet and noble people. He who eats in a dream the flesh of young ones of birds of prey, like the white falcon (*ash-sháhín*), the hawk, the eagle, and others like them, will backbite the children of kings or marry them. He who buys a roasted young bird in a dream will hire a servant.

الفرس (*al-Faras*).—[The horse and the mare.] The n. of un. of *al-khayl* (horses). Pl. *afrás*. It is applied equally to the male and the female, but is originally feminine. Ibn-Jinní, however, says, “(farasah) والفرأ فرسة.” Al-Jawharí states that it is a name applicable both to the male and the female, and that the female is not called a *farasah*. Dim. *fúrais*, but if it is desired to express the feminine only, it cannot be expressed but as *fúraisah*. The word is derived from *al-iytirds* (breaking, crushing), because a horse breaks or crushes the ground by the quickness of its pace. A rider of a horse is called a *fáris*, which is like *lábin* (one possessing milk), and *támir* (a possessor of dates); so also a *fáris* is an owner or master of a horse. Pl. *fawáris*, which is anomalous, not being according to analogy.

Abû-Dáwud and al-Ḥákim relate, on the authority of Abû-Hurairah, that the Apostle of God used to call a mare *faras*. Ibn-as-Sikkít states that a rider on any beast with solid hoofs, whether it be a horse, a mule, or an ass, is called a *fáris*. A poet says:—

“I am a man in whose estimation horses have excellence,
Over the rider (*fáris*) of a jade or over the rider (*fúris*) of a mule.”

‘Umárah b. ‘Aḫil b. Bilál b. Jarír says, “I do not call an owner or rider of a mule a *fáris*, but I call him a *baggál*, nor do I call an owner or rider of an ass a *fáris*, but a *ḥammár*.” The sobriquets of the horse are *abû-shijá’*, *abû-ḥálib*, *abû-mudrik*, *abû-maḍá’*, *abû’l-miḍmár*, and *abû’l-munajjá*.

The horse is of all the animals the one that most resembles man, on account of there being found in it a generous and noble soul and a

high spirit. The Arabs assert that it used to be wild, and that the first one to tame and ride it was Ishmael. There are some horses which neither make water nor void dung while their riders are on their backs, and some which know their owners and do not allow others to ride them. Solomon had horses with wings. Horses are of two kinds;—the mean-blooded pack-horses (*hajūn*) and the generous ones (*'atik*), the difference between them being that the bones of a jade (*al-lirūḥawn*) are larger than those of a riding horse (*al-furas*); the bones of a riding horse are harder and heavier than those of a jade; a jade is more capable of bearing and carrying (loads) than a riding horse; a riding horse is quicker in pace than a jade; and a generous horse (*al-'atik*) takes the position of a gazelle, whilst a jade that of a goat or sheep. A generous horse is one, both of whose parents are Arabian, being thus named on account of its freedom (*عاقبة*) from faults and its being safe from any reproach on account of any defects in it. *Al-'atik* means a noble one and the best one out of any kind of things, such as dates, water, the hawk, and fat. The Ka'bah is named *البيت العتيق* (the noble House), because of its freedom from a state of possession (servitude), for none of the tyrannical kings ever held possession of it. Abū-Bakr aṣ-Ṣiddīq was called *'Atīq*, on account of his beauty, but some say, because the Prophet said to him, "You are a freed one of the Merciful, from the fire (of Hell)," and because God was always pleased with him. Others say that he was so named, because none of his mother's children used to live, and therefore when he lived, she named him *'Atīq*, because he was freed from death.

(Information.) Az-Zamakhsharī states in the commentary on the chapter (VIII of the Qur'ān) called "the chapter of the spoils" that it is related in a tradition that Satan does not go near the owner of a noble generous horse, nor does he go near a house in which there is a noble horse. The Ḥāfiq Sharaf-ad-dīn ad-Dimyāṭī relates in *Kutāb al-Khayl* a tradition which he has traced to Ibn-Mandah as is given in *Kutāb aṣ-Ṣiḥābah*, to Ibn-Sa'd as is given in *at-Ṭabaḳāt*, and to Ibn-Kānī as is given in *Mu'jam aṣ-Ṣiḥābah*, out of a tradition of 'Abd-Allāh b. 'Arib al-Maliki, who had it from his father, who had it from his father (grandfather of 'Abd-Allāh), namely, that the Pro-

phet said, " Verily, Satan does not disorder the intellect of any one in a house in which there is a noble or generous horse." It is likewise related by al-Ḥārith b. Abī-Usāmah, on the authority of al-Malikī, who had it from his father, who had it from his father (grandfather of al-Malikī) as coming from the Prophet. It is also related by aṭ-Ṭabarānī in his *Mu'jam* and by Ibn-'Adī in his *Kāmil* in the biography of Sa'īd b. Sufyān¹; he (Ibn-'Adī) considers it to be based on slender authority.

The Kāḍī Abū'l-Kāsim 'Alī b. Muḥammad an-Nakha'ī relates in *Kitāb al-Khayl*, which is an excellent book, and a copy of which exists as a bequest in al-Fāḍiliyah (college), " Al-Ḥasan b. 'Alī b. 'Affān has related to us saying, ' Al-Ḥasan b. 'Aṭīyah has related to us, on the authority of Ṭalhah b. Zaid, who had it from al-Waḍīn b. 'Aṭā', who had it from Sulaimān b. Yasār, namely, that the Prophet said with regard to the verse, " (Prepare ye against them what force and companies of horse ye can, to make the enemies of God, and your enemies,) and others beside them, in dread thereof. Ye do not know them, but God knows them!"² " They are genii who do not enter a house in which there is a noble or generous horse." " Mujāhid states in his commentary on this verse that they were the Beni-Ḳuraidah. As-Suddī says that they were the people of Fārs. Al-Ḥasan says that they were the hypocrites. Some say that they were the unbelievers out of the genii, as has been already mentioned above.

Ibn-'Abd-al-Barr states in *at-Tamhīd* that *al-faras al-'atik* (a generous horse) is in our opinion the same as *al-jāriḥ* (sprightly).³ The author of *al-'Ayn* states that it is the same as *as-sābiḥ* (a horse that out-strips).

It is related in *al-Mustadrak*, out of a tradition of Mu'āwiyah b. Ḥudaij, the same that burnt Muḥammad b. Abī-Bakr in Egypt, on the authority of Abū-Dharr, regarding the prophet as having said, " There is not an Arabian horse but has permission given to it to make two prayers, in which it says, ' O God, in the same manner that Thou hast given me as a possession to him whom Thou hast given me as a possession, cause me to be with him the best-loved of his posses-

¹ In two of the copies this name is given as Sinān. ² Al-Ḳur'ān VIII-62.

sions or property!" He (the author of *al-Mustadrak*) adds that it is authentic in its authorities. There is a narrative in connection with this tradition, which is mentioned by an-Nasā'i in *Kitāb al-Khayl* in his *Sunan*, in which he says that Abū-'Uбайдah states that Mu'āwiyah b. Ḥudaij said, "When I conquered Egypt, every tribe had a rolling ground, in which they allowed their beasts to roll about." Mu'āwiyah happened to pass by Abū-Dharr, while the latter was engaged in allowing a horse belonging to him to roll about; he saluted him and asked him, "O Abū-Dharr, what kind of a horse is this?" upon which he replied, "I do not see this horse but as one that has its prayer answered." Mu'āwiyah asked, "Do horses pray (for things), and are their prayers answered?" He replied, "Yes; there is not a night in which a horse does not pray to its Lord and ask, 'O Lord, Thou hast made me subservient to man and placed the means of my sustenance in his hand. O Lord, cause me to be more beloved to him than his people and children are!' Some of them have their prayer answered, and I see that this horse of mine is one which has its prayer answered."

Al-Ḥākim relates, on the authority of 'Uḡbah, tracing the tradition to the Prophet (مرفوعاً), who said, "If you wish to go on an expedition, buy a black horse having white legs excepting those on the right side; you will then obtain spoil and be safe." He adds that it is an authentic tradition according to the mode (condition) of Māslim.

Al-hajīn is a horse whose sire is Arabian and whose dam is Persian or foreign, and *al-muḡriḡ* is the opposite of it. These words are also used in the same sense in the case of human beings.¹ Abū-'Uбайд al-Ḳāsim b. Sallāmah² quotes the following lines composed by Hind the daughter of an-Nu'mān b. Bashīr:—

"Is Hind a filly of any but an Arabian dam?
A young one of generous mares, whom a mule has made his lawful wife;
If she bear a generous foal, it is only natural (proper),
But if it be a mean one (*iḡrāf*), it would be so on account of the stallion."

¹ *Hajīn* = one born of a free father and a 'slave-mother. *Muḡriḡ* = one born of a slave-father and a free mother. ² This name is given 'as Sallām by Ibn-Kh. .

Al-Baṭalyawsī says in his *Sharḥ* (commentary), "We have heard the lines thus recited، فمن قبل الفحل،" The other version has "فما أنجب الفحل" (because the stallion was not a generous one), so that the last line would be "وان يك اقراف فما أنجب الفحل." He adds that it is said that these lines were composed by Ḥumaidah, the daughter of an-Nu'mân b. Bashîr, and that she said them in regard to al-Faiḍ b. 'Aḳîl ath-Thaḳafi. Those who say that these lines were composed by Ḥumaidah give this as the first line: "I am none but a filly of an Arabian dam."¹ Ḥumaidah was at first the wife of al-Ḥârith b. Khâlid al-Makhzûmî, but she deserted him and said the following lines regarding him:—

"I have lost old men and their followers,
And that on account of some imputation on my part;
You see the wife of the old man grief-laden,
Keeping company with him hatefully."

Al-Ḥârith thereupon divorced her and Rawḥ b. Zinbâ² married her, but she deserted him also, held him of little account, satirized him, and said regarding him:—

"The *khazz*³ cloth cried on account of Rawḥ, and refused (to cover) his skin,
And the square-cut garments (*matârîf*) cried out clamorously against leprosy,
And the 'abî said, 'We were their clothes,'
And so did also the flung *akwîyah* and the *ḳatâ'if*."⁴

Rawḥ thereupon divorced her and said, "May God bring to you a (young) man who may become intoxicated and vomit in your lap!" Al-Faiḍ b. 'Aḳîl ath-Thaḳafi then married her, and he used to get drunk and vomit in her lap. She used therefore to say, "Rawḥ b. Zinbâ's prayer has been answered." She used to satirize al-Faiḍ and say:—

"You are named Faiḍ, but you give flow to nothing
But your excrement between the door and the house;
I know that it is the curse of good Rawḥ;
May God pour over his resting-place a dark passing cloud!"

¹ So also in the version given by Ibn-Kh. —See De Slane's T. of Ibn-Kh.'s B D. Vol. II, p. 60. ² A kind of cloth woven of wool and silk or entirely of silk. ³ See Lane's Lex. for the meaning of the names of these garments.

Al-Baḥālyawṣī states that most people do not accept the version with the word بَغْل (*baḡl* = a mule) (in the first verse), because a mule does not procreate, and say that the correct word is نَغْل (*naḡl*), which means a *bastard* or an *ignoble* man.

It is related in the *Sunan* of al-Baiḥakī, in *Kūṭab al-Buyūʿ*, that ʿAbd-ar-Raḥmān b. ʿAwf purchased from ʿUṭhmān b. ʿAffān a horse for forty thousand, and that the name of the horse which the Prophet purchased from the Badawī, and for which transaction Khuzaimah was a witness, was al-Murtajiz, the name of the Badawī being Sawād b. al-Ḥārith al-Muḥārībī. The Prophet purchased it from him and asked him to follow him to receive its price; he, however, quickened his pace in walking, and the Badawī lagged behind, upon which some men, who did not know that the Prophet had purchased it from him, bargained with him for it. The Badawī then cried out, "Will you purchase this horse? otherwise, I shall sell it (to somebody else)." The Prophet said, "And have I not (already) purchased it from you?" The Badawī replied, "No, by God," and kept on saying, "Produce a witness." Khuzaimah thereupon said, "I am a witness." The Prophet turned round to Khuzaimah and asked (him), "What do you bear testimony to?" He replied, "O Apostle of God, to your truthfulness." The Apostle of God thereupon kept on saying, "The evidence of Khuzaimah is (equal to) the evidence of two men." Abū-Dāwud, an-Nasāʿī, and al-Ḥākim have extracted this tradition as above. In one of the versions of the tradition the Prophet is said to have asked, "O Khuzaimah, were you present with us (at the time)?" and he replied, "No," upon which the Prophet asked him, "How do you then bear testimony to it?" Khuzaimah replied, "O Apostle of God, with my father and my mother may you be ransomed! I believe you in what you inform regarding heaven and what is to happen in future, and shall I not believe you in your having purchased this horse?" The Prophet then said, "O Khuzaimah, you have the evidence of two witnesses." In a version which at-Ṭabarānī holds to be authentic, it is said that the Prophet said, "Khuzaimah is enough for any one, for whom or against whom, he bears testimony." As-Suhailī states that in the *Musnad* of al-Ḥārith, more (than this) is given, namely, that the Prophet returned the horse

to the Badawī and said, "May God not bless you over it!" and in the morning it had to be carried by its legs, that is to say, it died.

A very strange thing that happened to Khuzaimah was what is related by the Imām Aḥmad from several sources with trustworthy authorities, namely, that he saw in his sleep that he prostrated himself on the forehead of the Apostle of God. When the Prophet came, he mentioned it to him, upon which the prophet stretched himself flat (on the ground), and Khuzaimah then prostrated himself on his forehead.

It is related in the *Musnad* of the Imām Aḥmad regarding Rawḥ b. Zinbā' as having related, on the authority of Tamīm ad-Dārī, who said that the Prophet said, "For him who cleans barley for his horse and then goes and feeds it with it, God writes for every grain of barley a good action." Ibn-Mājah has (also) related it in the same sense.

It is related in books containing wonderful things (*al-garīb*) that the Prophet said that God the mighty and glorious loves a strong man, one who goes forth (for a military expedition or a raid) and returns (المبدي المعيد) mounted on his horse. المبدي المعيد is one who goes forth on a military expedition and returns and keeps on going on expeditions, time after time, that is to say, one who becomes experienced in affairs, time after time. الفرس المبدي المعيد is a horse on the back of which its rider goes on a military expedition, time after time. Some say that it means a horse that has been trained and taught, and has become obedient to its rider.

It is related in *as-Saḥīḥ* that the Prophet mounted a mangy horse belonging to Abū-'Talḥah and said, "We found it, verily, a swift horse (sea)." It is related in *al-Fā'ik* that the people of al-Madīnah having been once afraid, the Prophet mounted a horse whose sire was foreign and whose dam was Arabian (*mukriy*), and ran after them. When he returned he said, "We found it, verily, a swift horse (sea)." Ḥammād b. Salamah states that this horse was a slow one, but when the Prophet said those words, it became a fast one, one not to be overtaken.

An-Nasā'ī and at-Ṭabarānī relate out of a tradition of 'Abd-Allāh b. Abī'l-Ja'd, the brother of Sālim b. Abī'l-Ja'd, on the authority of Ju'ail al-Ashja'ī, who said, "I went forth with the Apostle of God on one of his military expeditions, and I was mounted on a lean mare; I was therefore behind all men. The Apostle of God overtook me and said, 'O rider on the mare, go on.' I replied, 'O Apostle of God, she is a lean and weak mare,' upon which the Prophet raised a scourge which he had with him and struck her with it and said, 'O God, bless him over her!' You might have then seen me that I could not hold her head in, so that I became the foremost of the force. I sold her offspring for twelve thousand."

It is related regarding Khālid b. al-Walīd that he did not use to ride any animals but mares (female animals) for fighting, on account of their little neighing. Ibn-Muḥairīz states that the Companions of the Prophet used to prefer horses (for fighting) in the ranks, and mares for night-surprises and raids.

Al-Bukhārī relates regarding Sa'īd al-Maḥburī as having said, "I have heard Abū-Hurairah say, 'The Prophet said, "He who bequeaths or gives unalienably a horse to be used in the cause of God, believing in God, the mighty and glorious, and depending upon, and believing in, His promise, will have on the Day of Judgment, in his scale, the satisfaction of its hunger and thirst, its dung, and its urine;"' " that is to say, good actions.

Mālik relates, on the authority of Zaid b. Aslam, who had it from Abū-Ṣāliḥ, who had it from Abū-Hurairah, that the Apostle of God said, "Horses are to a man a (means of) reward, and to a man a covering (screen), and on a man a burden of sin." As to those which are a (means of) recompense to him, they are so in this way:—A man ties them in the cause of God, and ties them with a long tether for pasturing in a meadow or a garden; what they may get by their being thus tethered in a meadow or a garden are good actions in his case, even if they cut their tethers and run in their friskiness a heat or two heats; their urine and their dung are good actions for him; and even if they happen to pass by a river and drink out of it, though it may not be his desire that they should drink out of it, they are good ac-

tions for him ; they are therefore a (means of) recompense for him. Another man keeps horses, not for any need of them, but out of a desire to abstain from what is unlawful, and does not forget the claim of God on their necks and on their backs ; they are to him a covering (screen). Another man keeps them for glory and show and for opposing the Muslims ; they are a burden (of sin) on him.

The Prophet having been asked regarding asses replied, " God has not revealed to me anything about them, excepting this comprehensive verse,—one which is unique in meaning,—“ And he who does the weight of an atom of good shall see it ! and he who does the weight of an atom of evil shall see it ! ” ”

Ibn-Hibbân relates in his *Ṣaḥīḥ*, on the authority of Abû-‘Âmir al-Hawâzini regarding Ibn-Kabshah al-Anmâri, whose proper name was ‘Amr b. Sa‘d, as having come to him (Abû-‘Âmir) and said, “ Lend me your horse for covering (my mare), for I have heard the Apostle of God say, ‘ He who lends his horse for covering (a mare), and in consequence (of it) the horse has young ones, has the recompense of seventy laden horses in the cause of God ; and if it does not have young ones, he has the recompense of a laden horse in the cause of God. ’ ”

Vanity, pride, the state of being pleased with itself, and love for its master are among the natural qualities of the horse. Out of the qualities indicative of the nobleness of its character, it may be mentioned that it does not eat fodder left behind by another, and as an instance of its high spirit it may be mentioned that the keeper of Ashḡar (the horse) belonging to Marwân never used to enter its stable without (first) asking for its leave, which was done by shaking before it its nose-bag ; if it neighed, he entered, but if he entered and it did not neigh, he used to close the door over it.

The female is highly lustful, and for that reason she submits herself to be covered by a stallion of a different species from herself. The females (mares) have a menstrual flow, but it is small in quantity. The male covers till he completes the age of forty years, and some-

1 Al-Ḥur‘ân XCIX-7—8.

times lives to the age of ninety years. The horse has dreams like human beings, and it is a natural characteristic of it not to drink any but turbid water, for when it sees it to be clear, it makes it turbid. It is described to possess a sharp sight. If it treads on the track of a wolf, its legs become benumbed, so much so that it is then hardly able to move. Smoke comes out of its skin. Al-Jawharī states that it is said, "The horse has no spleen," which is a proverb for the quickness of its pace and motion, in the same way as is said, "The camel has no gall-bladder," that is to say, no boldness.

The Imām Abū'l-Faraj informs that he who always commences the wearing of his shoes by wearing the right one (first), and the pulling off of them by pulling off the left one (first), is secure from pain in the spleen. Another authority informs that, if the chapter "The tried" (LX of the Qur'ān) be written, then washed out, and the washings given to drink to one suffering from an enlarged spleen, he will be cured of it by the order of God.

[The author here gives several talismans to be used in different ways for hypertrophy of the spleen, which being composed as usual of gibberish are omitted in the translation.]

It has been related to us in *Kitāb al-Mujālasah* by ad-Dīnawarī al-Mālikī towards the end of the tenth part, on the authority of Ismā'il b. Yūnus, who said, "I have heard ar-Riyāshī say regarding Abū-'Ubaidah and Abū-Zaid as having said, 'The horse has no spleen, the camel has no gall-bladder, and the male-ostrich has no marrow.'" Abū-Zaid (also) says, "In the same way, the aquatic birds and marine serpents have neither tongues nor brains, and fish have no lungs, on which account they do not breathe, whilst every animal possessing a lung breathes."

The collectors (of traditions), excepting Ibn-Mājah, relate out of a tradition of Mālik, on the authority of az-Zuhri, who had it from Sālim and Ḥamzah, the two sons of 'Abd-Allāh b. 'Umar, who had it from their father, that the Prophet said, "If there is good in anything, it is in three things,—a wife, a house, and a horse." In another version it is said, "Inauspiciousness (ill-luck) is in three things,—a wife, a house and a horse." In another version it is said, "Inauspiciousness

(ill-luck) is in four things,—a wife, a house, a horse, and a slave." I (the author) say that the meaning of it is in accordance with the belief of the people, and that it is not information communicated by the Prophet in connection with the existence of inauspiciousness. This is related on the authority of 'Ā'ishah. It is related in the *Musnad* of Abū-Dāwud at-Ṭayālisī regarding her that having been informed, "Abū-Hurairah says that the Apostle of God said, 'Inauspiciousness is in three things,—a wife, a house, and a horse,'" she replied, "Abū-Hurairah does not remember it, because when he entered, the Apostle of God was saying, 'May God kill the Jews! They say that inauspiciousness is in three things,—a wife, a house, and a horse,' so that he heard (only) the latter part of the tradition and did not hear the first part of it." Al-Baṭalyawsī states that this is an undeniable fact to be opposed, for the Prophet used to mention in his assemblies information in the shape of narratives, and speak of things without intending them to be observed or avoided, nor did he intend them to be included in the fundamental principles of his religion, which is known by the fact of his acts being distinct from his sayings. This is like his saying, "A dead person undergoes torment on account of the crying of his people over him," which is given in the two *Saḥīḥs*, but 'Ā'ishah said, "The Apostle of God happened to pass by a (dead) Jewess, and they were crying over her; he said, 'They are crying whilst she is, verily, undergoing torment on account of their crying over her.'" Mālik and a party (of authorities) state that the saying of the Prophet, "Inauspiciousness is in three things, etc.," is to be taken in its apparent sense, for God may perhaps cause dwelling in a house to be a cause of injury or destruction, and in the same manner God may cause a wife, a horse, or a slave to be (a cause of) destruction or injury on their meeting with the decree and destiny of God, Ibn-al-Ḳāsim states that Mālik having been asked regarding this, replied, "How many houses there are in which people have dwelt and died and then others have dwelt and died!" that is to say, it (the saying) is a general one in its apparent sense. Al-Khaṭṭābī and many others state that it is in the sense of an exception to the auguring of a bad omen, that is to say, auguring a bad omen is prohibited, excepting in the case of a house dwelling in which is to

be disapproved, or a woman whose company is to be disapproved, or a horse or a slave whose retention is to be disapproved. They ought all to be got rid of by selling or by other means like it, and in the case of a wife by means of divorce. Others state that the inauspiciousness (شوم) of a house consists in its straitness and the bad behaviour of its neighbours and their injurious conduct; the inauspiciousness of a wife consists in her not getting children, the sharpness of her tongue, and her susceptibility to suspicions; the inauspiciousness of a horse consists in the inability to ride it on a military expedition, but some say that it consists in its obstinacy or restiveness and its high price; and the inauspiciousness of a slave consists in his bad qualities, and a want of attention (on his part) to what is entrusted to him. Some say that by الشوم is here intended *unsuitableness*.

One of the impugners of religion opposes this with the tradition that there is no auguring of an evil omen from these things, but Ibn-Ḳutaibah and others have replied that it is specially given in regard to the tradition that there is no auguring of an evil omen, that is to say, there is no auguring of an evil omen, excepting in the case of these three things. The Ḥāfiḍ ad-Dimyāṭī states, "The most wonderful thing I have come across, with regard to its explanation, is what we have been informed with authentic authorities, on the authority of Yūsuf b. Mūsā al-Ḳaṭṭān, who had it from Sufyān b. 'Uyainah, who had it from az-Zuhri, who had it from Sālim, who had it from his father, namely, that the Prophet said, 'There is a blessing in three things,—a horse, a wife, and a house.' Yūsuf said, 'I asked Sufyān b. 'Uyainah regarding the meaning of this tradition, and Sufyān said, "I asked az-Zuhrī regarding it, and az-Zuhrī said, 'I asked Sālim regarding it, and Sālim said, "I asked 'Abd-Allāh b. 'Umar regarding it, and 'Abd-Allāh b. 'Umar said, 'I asked the Prophet regarding it, and he said, "If a horse is a kicking (striking) one, it is inauspicious; and if a wife has known another husband beside her present one, and yearns for her former husband, she is inauspicious; and if a house is situated at a distance from a mosque, so that the call to prayer is not heard in it, it is inauspicious; but if they are free from these objections (qualities), they are blessed." " " " " "

It is related in *al-Muwatta'* that a man informed the Prophet that they lived in a house, and that their number was a large one and their wealth considerable, but their number dwindled and their wealth vanished. The Prophet thereupon said, "Leave it as a blameable house." He ordered them to go out of it, on account of their belief in its having caused that, and their thinking that the dwindling of their number and the vanishing of their wealth were due to the house; but it was not as they thought, for the Great Creator,—celebrated be His praises!—appointed that as the time for the manifestation of His destiny and decree. Men, however, ignore that, and attribute these things to an inanimate thing which can neither benefit nor injure. This is like the saying of the Prophet, "There is no transition (of the mange), nor auguring of an evil, nor is one having diseased camels to bring them to water immediately after one whose camels are in a healthy state," because God creates the mange in a healthy camel, but the person possessing healthy camels believes that the mange (in his healthy camel) is from that mange, which would therefore molest his heart and faith. This has been already alluded to before. This house (regarding which the above statement is made) was the house of al-Aswad b. 'Awf, the brother of 'Abd-ar-Rahmân b. 'Awf, and he it was who asked about it.

It is related in the *Sunan* of Abû-Dâwud, out of a tradition of Farwah b. MUSAÏK, who said, "I said, 'O Apostle of God, we have a piece of land which is called *Arq-abyan*; it is our agricultural and pasture ground, but it is infested with a pestilential disease,' or he said, 'the pestilence in it is severe.' The Apostle of God thereupon said, 'Leave it, for from infection (*al-karaf*) comes destruction (*at-talaf*).'" Ibn-al-Athîr states that (*al-karaf*) is mixing or intercourse with sickness and bringing disease near, and *at-talaf* is destruction. This does not belong to the subject of transition of disease, but to that of medicine, for the purity (goodness) of the atmosphere is one of the most important factors in (the soundness of) the health of bodies, whilst its corruption is one of the quickest causes of disease.

(Information.) As-Suhailî states in the dissertation on the military expedition to Dhû-Ḳarad that there are twenty parts in

(the body of) the horse, each one of which is named after a bird ; out of them are *an-nasr* (the vulture—the frog or frush of the hoof of a horse), *an-na‘āmah* (the ostrich—the muzzle of a horse), *al-hāmah* (the owl—the head of a horse), *al-bāz* (the falcon—?), *as-samāmah* (the mountain swallow—a ring or feather on the neck of a horse), *as-sa‘dānah* (a dove—a hard, horny, warty substance growing on the inside of a horse’s leg,—the part of the vulva of a mare where the veretrum enters), *al-kaṭāli* (the sand-grouse—the buttocks of a horse—the forepart of the croup), *adh-dhubāb* (the common fly—a black speck in the pupil of the eye of a horse), *al-‘uṣfūr* (the sparrow—a prominent bone in the temple of a horse not reaching the muzzle—also the place whence the forelock grows—also a narrow blaze on the forehead of a horse), *al-ḡurāb* (the crow—each of the two extremities of the haunches in a horse that are behind the forepart of the croup), *aṣ-ṣurāl* (a certain bird—a certain vein beneath the tongue of a horse—also a white blaze on the back produced by galls or by the saddle), *al-kharāb* (a male bustard—the inverted hair on the flank of a horse), *an-nāhiḍ* (a young bird whose wings have become complete and which is ready to fly, applied by some particularly to the young of the eagle—a protruberant muscle or piece of flesh in the upper part of the arm or foreleg of a horse), and *al-khattāf* (the swallow—the part of a horse which is the place of the heel of the rider). Al-Aṣma‘ī has mentioned these and the remaining ones out of them, and has quoted the lines of al-Jarir regarding them.

(Supplement.) The Imām Aḥmad relates with authentic authorities, on the authority of Abū‘ṭ-Tufail that a man having had a son born to him in the time of the Apostle of God, brought him to the Prophet, who taking hold of the skin of his forehead prayed for a blessing for him. The hair on his forehead then grew like the shape of a blaze on the forehead of a horse. The boy then grew up into a young man, and when the time of the Khawārij came, he loved them, upon which the hair fell off from his forehead ; so, his father seized him, and fettering him imprisoned him, out of fear of his joining them. Abū‘ṭ-Tufail said, “ We then visited him, exhorted him, and said to him, ‘ Do not you see how the blessing of the prayer of the Prophet

has fallen off from your forehead?' We continued doing so, until he turned back from their doctrines, upon which God yet restored the hair on his forehead; he then repented and remained in that state until he died."

Aṭ-Ṭabarīni relates, on the authority of 'Ā'idh b. 'Amr, who said, "I was hit in my face by an arrow while I was fighting on the side of the Apostle of God, at the battle of Khaybar, and when the blood flowed on my face and beard and chest, the Apostle of God removed it from me, and then prayed for me, upon which there formed on that part of the chest which was touched by the hand of the Apostle of God, a large blaze like a blaze on a horse's head."

Ibn-Dafar mentions in *A'lām an-nubūwah* that a Jewish doctor of religion had settled down and made his home in Makkah; he came one morning to an assembly containing the opulent men out of the Beni-'Abd-Munāf and the Beni-Makhlzūm. He asked them, "Is there a boy born amongst you last night (to-night)?" and they replied, "We do not know of it." He said, "In case you should make a mistake, remember what I say. This night the prophet of this the last religious sect is born, and his distinctive mark is that between his two shoulders there is a yellow mole with hair thickly surrounding it, as though it were the mane of a horse; he will refuse to suck (milk) for two nights." The people forming the assembly then separated, wondering over what he had said, and when they reached their homes, their women informed them that a son was born to 'Abd-Allāh b. 'Abd-al-Muṭṭalib. When they met (again) in their assembly, and while they were talking about it, that Jew also came there, and they informed him of it, upon which he said, "Take me to him that I may see him." They therefore went forth with him, and going in where Āminah was, said to her, "Bring your son out for us (to look at him)." She then brought him out, and they uncovered his back and saw (on it) the prophetic ring. The Jew thereupon fainted, and when he came back to his senses, on being asked (the reason of his fainting), he replied, "The prophetic office has now passed away from the Beni-Isrā'īl." He then said, "Do not rejoice over it, for they will attack you with violence, the news of which will spread to the east and to the west."

Al-Kalbî states in the commentary on the words of God, "(The Jews say Ezra is the son of God ;) and the Christians say that the Messiah is the son of God ; that is what they say with their mouths, imitating the sayings of those who misbelieved before.—God fight them ! how they lie!"¹ that the Christians followed the religion of al-Islâm for eighty-one years after the translation of Jesus (to Heaven), praying with their faces directed to the *Kiblah* and fasting during the month of Ramaḍân, until a war occurred between them and the Jews. There was a brave and bold man among the Jews called Paul, who killed a large number of the followers of Jesus. He said one day to the Jews, " If the truth is with Jesus, we have disbelieved him and we shall go to Hell-fire, and we shall be over-reached, if they enter Paradise and we enter Hell-fire ; but I shall scheme a dodge and mislead them, so that they would enter Hell-fire. Now, he had a horse called the Eagle (*al-'Ukâb*), on the back of which he used to fight ; he hocked it, showed repentance, and threw dust on his head, upon which the Christians asked him, " Who are you ?" He replied, " Paul your enemy. A voice from heaven declared to me, ' Your repentance will not be accepted until you become a Christian,' and here, I have now repented." They therefore took him into the church, and he entered a room in it and remained in it for a year, not going out either by day or by night, until he learnt the New Testament. He then came out and said, " A voice from heaven has declared to me, ' God has (now) accepted your repentance.' " They therefore believed him and loved him. He then went to Jerusalem and appointed over them as his successor Nestorius, whom he taught that Jesus, Mary, and God were three. He then went to Greece (*ar-Rûm*) and taught them there the doctrine of the divinity (*اللاهوت*) and the humanity (*الانسانوت*). He told them that Jesus was neither a human being nor a *jinnî*, but that he was the son of God, and he taught a man named Jacob this doctrine. He then called a man named Malkân and told him that God always was and always will be Jesus. When he had got a proper hold over them, he called them three, one by one,² and said to each one of them, " You are exclusively mine, and I have seen Jesus in a dream and he was pleased with me." He also said,

¹ Al-Ḥur'ân IX-30.

to each one of them, "I shall to-morrow kill myself; then invite people to follow your persuasion." He then entered the slaughtering-place and killed himself, saying, "I am doing this to please Jesus." When the third day came, each one of them invited the people to accept his creed, and a party followed each of them, so that the Christians became separated into three distinct bodies,—the Nestorians, the Jacobites, and the Malkāniyah. They differed from, and fought with, one another. Hence, God said, "And the Christians say that the Messiah is the son of God, that is what they say (their *words*) with their mouths, imitating the sayings of those who misbelieved before.—God fight them! how they lie!" The authors (people) of meanings state that God would not have used the word *words* in conjunction with the words *mouths* and *tongues*, unless it were a lie.

The Imām Ibn-Balyān, al-Ḡazzālī, and others relate, that when ar-Rashīd assumed the reins of government, all the learned men visited him, excepting Sufyān ath-Thawri, for he did not go, though there was friendship between them. This grieved ar-Rashīd; so, he wrote a letter to him, in which he said, "In the name of God, the Merciful, the Compassionate.—From the servant of God, Hārūn, the Commander of the faithful, to his brother in God, Sufyān b. Sa'īd ath-Thawri:—To wit, O my brother, you know that God has caused brotherhood to exist between the faithful, and here I have become your brother in God, with a brotherhood in which I shall never cut the string of love for you, nor from which shall I ever cut off the affection for you. I am bound to you with the most excellent love and the best of intentions, and were it not for this collar (the *khilāfah*) which God has placed round my neck, I should have myself come to you, even if it had been necessary for me to creep on the ground, on account of the love I possess for you in my heart. None of my and your brothers have remained behind, without visiting me and congratulating me on the state I have acquired, whilst I (on my part) have opened the treasure-rooms and given them such valuable presents as have gladdened my heart and rejoiced my eye. But I consider you to have been tardy (in coming), and I am therefore writing a letter to you to inform you of my great desire for you. O Abū-'Ahd-Allāh, you know what has been related regarding the merits of visiting a Believer and of going

to him. So, when this letter of mine reaches you, be quick, be quick." He then gave the letter to 'Abbād at-Ṭāliḡānī and ordered him to take it to him and to be sharp in his ear and heart with any slight or great circumstance that might transpire, so that he might inform him (ar-Rashīd) about it. 'Abbād stated, "I went away to al-Kūfah and found Sufyān in the mosque. When he saw me at a distance, he rose up and said, 'I seek refuge with God, the Hearing, the Knowing One, from the accursed Satan! O God, I seek refuge with Thee from the wayfarer arriving with any news unless it be good news!' I then dismounted from my horse at the door of the mosque, upon which he got up to say his prayer, though it was not a time for a prayer. I entered and saluted him, but none of his disciples raised his head towards me. I therefore remained standing up, and none of them asked me to sit down, whilst owing to their awe-inspiring appearance tremors came over me; so, I threw the letter towards him. When he saw the letter, he trembled and moved away from it, as though it were a serpent that had appeared before him, to his prayer-niche, where he bowed, prostrated himself, and said the *taslīmah*¹; then introducing his hand into his sleeve, he took the letter, and crumpling it with his hand, threw it to those that were behind him, saying, 'Let one of you read it, for I shall have to ask for God's pardon, if I touch anything that has been touched by a tyrant with his hand.' One of them then extended his hand tremblingly to it, as though it were a serpent about to bite him, and then read it, whilst Sufyān kept on smiling like one lost in astonishment. When he had finished the reading of it, Sufyān said, 'Turn it over and write to the tyrant on the back of it,' upon which some said to him, 'O Abū-'Abd-Allāh, he is the Khalīfah; it would be better if you were to write on a clean white sheet of paper,' but he replied, 'Write to the tyrant on the back of his own letter; if he has acquired it lawfully, he will be rewarded for it hereafter, but if he has acquired it unlawfully, he will hereafter burn for it, and nothing that has been touched by a tyrant will remain with us to corrupt for us our religion.' They thereupon asked him, 'What shall we write to him?' He said, 'Write to him, "In the name of God, the Merciful, the Compassionate. From the dead servant (of God) Sufyān to the proud servant (of God), one

¹ Salutation after prayer.—See Lane's Lex. art. *سلم*.

elated with vain hopes, Hārūn, who has been deprived of the sweetness of Faith and the pleasure of reciting the *Ḳur'ān*. To wit,—I write to inform you that I have, verily, cut off the rope of your friendship and cut off all your affection, whilst you have made me a witness against you by your affirming against yourself in your letter, with regard to your having attacked the public treasury of the Muslims, and to your having spent it in a way not demanded by its claims, and wasted it for no purpose of its; you are, however, not satisfied with what you have done, at a distance from me, but you must needs write to me, thus making me a witness against you. As to me, I, verily, bear testimony against you,—I and my brothers who have been present at the reading of your letter,—and we shall hereafter give that evidence before God, the just Judge. O Hārūn, you have ransacked the public treasury of the Muslims without their consent. Have their hearts become pleased by your conciliatory action, and the executors of it on the earth of God, and the exerters in the cause of God, and the traveller,—are they pleased with it? or are the rememberers (bearers) of the *Ḳur'ān* and the people of learning, that is to say, the practical appliers of learning, pleased with it? or have the orphans and widows become pleased with your action? or have any of your subjects become pleased with it? O Hārūn, tighten your lower garment, and prepare a reply for the question, and a veil (covering) for the trial, and know that you are to stand before the just Judge. Fear God about yourself, for you have deprived yourself of the sweetness of knowledge and the renunciation (of the world) and the pleasure of reciting the *Ḳur'ān* and sitting in the company of good men, and have chosen for yourself to become a tyrant and a leader for tyrants! O Hārūn, you have mounted the throne, put on silken clothes, hung curtains over your door, and likened yourself by screening (yourself) to the Lord of worlds; then you have caused your soldiers, to sit at your door and curtain,—the tyrants, who tyrannize over men and do no justice, who (themselves) drink wine and yet punish the drinker (of it), who (themselves) commit adultery and yet punish the adulterer, who (themselves) steal and yet cut (the hands of) the thief, who (themselves) kill and yet kill the murderer! Are not these orders applicable to you and them, before they can make them applicable to the people? O Hārūn, how would it fare with you hereafter when the

crier on the behalf of God will cry out, 'Collect the tyrants and their helpers,' and you will advance before God with your hands tied to your neck, which nothing can free but your uprightness and justice, and with the tyrants about you, and you as their leader or conductor to the Hell-fire! O Ḥârûn, and I should be, as if watching you, when you will be seized with a suffocation like that of quinsy and will have reached the goal! You will then see your good actions in the scales of others, and the evil actions of others in your scales, over and above your own evil actions,—a trial over trial and a torment over torment. O Ḥârûn, fear God with regard to your subjects and preserve (the religious law of) Muḥammad in his sect, and know that this state has not come to you alone, but it is one that has not become yours without (previously) having become that of others, and the world thus treats its people one after another; there are some out of them who provide themselves (in it) with a provision which benefits them, and there are others who lose both this world and the future one. Beware, and again beware of writing to me again after this, for I shall not reply to your letter. And salâms." He then threw the letter as it was, unfolded and unsealed. I took it and proceeded with it to the market-place of al-Kûfah, that exhortation having made an impression on my heart. I cried out there, 'O people of al-Kûfah, who will purchase a man that has fled to God?' upon which they produced before me dirhams and dinârs. I, however, replied, 'I have no need of wealth; but I want only a woolen doublet and a *kaṭawâni* cloak.'¹ They were brought to me; so, I stripped myself of the garment which I had on and with which I used to sit with the Commander of the faithful. I then proceeded barefooted and walking, leading the horse which was with me, until I arrived at the gate of ar-Rashîd. The person at the gate laughed at me and then obtained permission for me to enter. When ar-Rashîd saw me in that condition, he rose up and then sat down and commenced to slap his head and face and to scream in a wailing manner and to say, 'The messenger is benefited whilst the sender (of the message) is disappointed; what have I to do with this world, when the kingdom will pass away quickly from me!' I then threw the letter towards him in the same manner that it was thrown to me. He commenced

¹ A kind of Kûfic garment.

then to read it, upon which tears began to flow over his face and he kept on sighing. One of the men in the assembly said, 'O Commander of the faithful, verily, Sufyân has emboldened himself against you; would it not be a good thing if you sent for him, had heavy irons put on him, straitened his condition in a prison, and made an example of him for others?' upon which Hârûn said, 'Leave Sufyân and his business alone. O slaves of the world, he is deceived whom you have deceived, and wretched is he whose companions you have become! Sufyân is (in) himself a creed.' This letter of Sufyân's always remained with ar-Rashid, and he used to read it after every prayer and cry, until he died."

Ibn-as-Sam'âni and others relate that al-Mansûr used to hear about Sufyân denouncing him for not acting up to the Truth; he therefore sent for him, but Sufyân fled to Makkah. When al-Mansûr went to the pilgrimage, he sent the executioners (crucifiers) before him and said to them, "Wherever you find Sufyân, crucify him." The crucifiers arrived and set up the wooden crucifix. The news of it came while Sufyân was asleep with his head on the lap of al-Fuḍail b. 'Iyâḍ and his feet on the lap of Sufyân b. 'Uyainah. They said out of fear and kindness for him, "Do not let the enemies rejoice over our misfortune," upon which he rose up and walked to the Ka'bah and held fast its curtains at the *Multzam*.¹ He then said, "By the Lord of this building, he will not enter it!" meaning thereby al-Mansûr. Thereupon al-Mansûr's dromedary slipped in al-Ḥajûn,² and he fell from its back and died immediately. Sufyân then came forth and said prayers over his body. An allusion has already been made to some of Sufyân's qualities and his death under the letter ح in the art. الحمار.

(Lawfulness or unlawfulness.) Ash-Shâfi'i states that such animals out of pure Arabian horses, horses from a mean sire by a blood mare, and jades as bear the name of horses are lawful to eat. This is the statement of the Kâḍi Shuraih, al-Ḥasan, Ibn-az-Zubair, 'Aḥâ', Sa'id b. Jubair, Ḥammâd b. Zaid, al-Laith b. Sa'id, Ibn-Sirîn, al-Aswad b. Yazid, Sufyân ath-Thawri, Abû-Yûsuf, Muḥammad b.

¹ A place between the door of the Ka'bah and the Black Stone. ² The grave-yard near a hill of that name towards the upper part of Makkah.

al-Ḥasan, Ibn-al-Mubārak, Aḥmad, Ishāq, Abū-Thawr, and a party of the ancient religious teachers. Sa'īd b. Jubair states, "I have never eaten anything better than an armpit or a groin of a jade." The proof of it is what al-Bukhārī and Muslim are agreed upon, out of a tradition of Jābir, who said, "The Apostle of God prohibited, at the battle of Khaybar, the flesh of domestic asses and allowed the flesh of horses."

Abū-Ḥanifah, Mālik, and Awzā'ī hold the doctrine of its being an undesirable (disapprovable) thing, but with Mālik its disapprovableness amounts to uncleanness requiring subsequent cleaning, and not to unlawfulness. They quote as their proof for it, what is given in the *Sunan* of Abū-Dāwud, an-Nasā'ī, and Ibn-Mājah, namely, that the Prophet prohibited the eating of the flesh of horses, mules, and asses, on account of the words of God, "And horses, and mules, and asses, for you to ride upon and for an ornament."¹

The author of *al-Ḥidāyah*, a follower of the school of Abū-Ḥanifah, says, "If you say that the verse gives the sense of giving a gift and eating as their highest use, and that the All-wise would not leave off the giving of the highest happiness and give instead one of a lower degree, I say that the reply is that the verse gives the sense of the general use, for the most common uses of horses are an ornament and riding, superior to eating, just as the saying of the Prophet, 'Let him clean himself with three stones,' conveys the sense of its being an usual thing, for mostly cleaning (after a call of nature) is not done but with stones." Ash-Shāfi'ī and those that agree with him state that the object of the verse is not to declare the lawfulness or unlawfulness (of horses), but the object is God's informing men (His servants) of His favours and calling their attention to the perfection of His power and His wisdom.

As to the tradition which Abū-Ḥanifah, Mālik, and those that agree with them quote (in support of their statement), the Imām Aḥmad states, "It is not supported by good authorities; there are two men among them who are unknown, and for such a tradition as this, we do not give up authentic traditions." The two Shaikhs relate, on the authority of Jābir b. 'Abd-Allāh, who said, "The Prophet

¹ Al-Ḥur'ān XVI-8.

prohibited at the battle of Khaybar (the use of) the flesh of domestic asses and allowed (the use of) the flesh of horses." In one version the words are, "The Apostle of God gave us to eat the flesh of horses and prohibited us from (eating) the flesh of domestic asses." At-Tirmidhî has related this and held it to be authentic. In another version the words are, "We journeyed," that is to say, with the Prophet, "and we used to eat the flesh of horses and drink their milk." It is related in the two *Ṣaḥîḥs* regarding Asmâ', the daughter of Abû-Bakr aṣ-Ṣiddîq, as having said, "We slaughtered a horse (or mare) in the time of the Apostle of God and ate of it." In one version it is said, "We were then in al-Madînah." In the *Musnad* of the Imâm Aḥmad it is thus given, "We slaughtered a horse (or mare) in the time of the Apostle of God and ate of it,—we and the people of his house."

It is related, on the authority of Ibn-'Abbâs, who said that when two armies meet (in a battle-field), the horse says, "Holy, sacred, the Lord of angels and the revelation!" and that on that account, it has a double share of the spoil allotted to it. 'Abd-Allâh b. 'Umar b. Ḥafṣ b. 'Abd-Allâh b. 'Umar b. al-Khaṭṭâb has also related similarly, on the authority of the Prophet; and this (double share) is not given to any but one¹ horse, whether it be an Arabian one or not, because God,—celebrated be His praises!—has said, "Prepare ye against them what force and companies of horse ye can."² He does not make any distinction between Arabian and other horses, nor is there any difference mentioned in any of the traditions, but the word is used (in them) as applicable to all, as in the saying of the Prophet, "There is good tied up in the forelocks of horses till the Day of Judgment,—a recompense and spoil." The Imâm Aḥmad states that for any but an Arabian horse only one share is to be given, whilst an Arabian horse has two shares, on account of a tradition (أثر)³ received to that effect, on the authority of 'Umar, but it is not true as regards his having said so. A lean horse or one which is of no use in war, is not to be given two shares, for it is a source of inconvenience and trouble to its master.

¹ This is so stated, because some are in the habit of taking with them an extra horse in war, to be used in the event of the first one becoming disabled. ² Al-Ḥur'ân VIII-62. ³ A tradition related by a Companion (of the Prophet) without stating that it is on the authority of the Prophet.

It is the duty of the *innâm* to look after the horses when they enter a hostile country, and none but a strong horse is to be admitted. A share is to be given for a borrowed or a hired horse, and the share would go to the borrower or hirer. It is true that a due share is to be given for a forced horse, on account of deriving a benefit through it, and the correct thing is that it belongs to the rider; but some say that it belongs to the owner. If the fight takes place in water or in a fort, in which a horse is brought, it is to have its due share, because perhaps it may be wanted. If two persons bring a horse conjointly between them, they are not to be given the due share of a horse, because neither of them is present with a complete horse; but some say that each of them is to be given the due share of a horse, because he has a horse which he may ride; others say that each of them is to be given half the due share of a horse, and perhaps this is the correct view. If two men ride one horse and are present in an engagement, according to some of the religious doctors, they are to be counted as two horsemen and are entitled to six shares, but according to others they are to be reckoned as two foot-men, on account of its inability to attack and flee. Some say that they are entitled to four shares, two being their own shares and two for the horse. Ibn-Kajj has selected a good fourth view, namely, that if it has the strength of attacking and fleeing, notwithstanding the two men riding it, they are entitled to four shares, otherwise to two only.

(Information foreign to the subject.) It is said in *Shir'at al-Islâm* that a (good) general of an army ought to resemble in (certain) qualities certain creatures:—he ought to be in heart a lion, neither being a coward nor fleeing; in pride a leopard, not humiliating himself to his enemy; in bravery a bear, fighting with all the members of his body; in assault a pig, not retreating when he attacks; in a raid a wolf, committing a raid in another place when disappointed in one; in carrying heavy arms an ant, which bears (burdens) double the weight of its body; in firmness a stone, not moving from his place; in patience an ass, when the blows of swords, the plunging of spears, and the piercing of arrows fall heavily on him; in fidelity a dog, which when its master enters fire follows him; in taking advantage of an opportunity a cock: in watching a crane; and

in fatigue like *al-yār*, which is a small animal found in Khurāsān and which grows fat over fatigue, distress, and difficulty, as will be described hereafter under the letter ع.

(Side-information.) If an ass covers a mare, and causes her to become pregnant, the milk of that mare is lawful and pure, the stallion not affecting the state of the milk in this case, which is different from what obtains in the case of human beings, for the milk of the mare is derived from the fodder and therefore follows in the matter of lawfulness the flesh of the mare; the covering by the stallion does not give rise to this milk, and therefore no degree of unlawfulness arises in this case, on account of the stallion and (for anything), excepting for its own young one specially, for it is the (joint) product of the stallion and the dam, the degree of unlawfulness preponderating in it. As to the milk, it is not produced by covering, but through the fodder, and is therefore not unlawful.

(Information.) The Prophet had several horses. 1 *As-Sakb*, which he purchased from a *Badawī* belonging to the tribe of *Beni-Fazārah* for ten *awāk* (of corn) in *al-Madinah*. It was black, and its name with the *Badawī* was *aḍ-Ḍaris*, but the Prophet named it *as-Sakb*, which is derived from the *sakb* (pouring) of water, as though it were a torrent; *as-sakab* also means the anemone. It was the first horse on which the Apostle of God went forth on a military expedition. 2 *Sabbah*, which was the one that the Prophet had a race on; he won the race, upon which he was delighted. 3 *Al-Murtajiz*, which has been already mentioned before and which was so named on account of the excellence of its neighing. 4 *Al-Lizāz*, which, as *Suhailī* states, means one that does not run a race without persevering in it. 5 *Aḍ-Ḍurubb(?)*. 6 *Al-Laḥīf*. *As-Suhailī* states that it means as if it covered the earth with its speed. Some call it *al-Lakhīf*, which is the name given by *al-Bukhārī* in his *Jāmi'*, out of a tradition of *Ibn-'Abbās*. 7 *Al-Ward*, which was given to him as a present by *Tamīm ad-Dārī*, and which he subsequently gave to *'Umar b. al-Khaṭṭāb*, who sent it in the cause of God. It was the one which he found being sold cheap. Regarding these seven horses the authorities are agreed. Some say that the Prophet had others, besides these, namely, *Ablaḳ*, *Dhū'l-'uḳḳāl*, *al-Murtajil*, *Dhū'l-lammah*, *as-Sirhān*, *al-Ya'sūb*, *al-Baḥr*, which was of a bay colour, *al-Ad-ham*,

Malāwah, at-Tīrf, as-Sahā, al-Marāwah, al-Mikdām, Mandūb, and ad-Darir. As-Suhaili has mentioned these among the horses of the Prophet. Regarding these fifteen horses there is a difference of opinion. The Ḥāfiḍ ad-Dimyāṭi and others have written long accounts of them.

(Proverbs.) The Prophet said, "I and the Hour of Judgment have been sent like two horses running for a wager; one of us is nearly overtaking the other by the distance of the ear." "They two are like two horses running for a wager," applied to two persons who are equal to each other in anything, this simile being applied at the beginning (of a contest) and not at the termination (of it), for the termination undoubtedly shows which one outstrips. "More clear-sighted than a horse." "More submissive than a horse." "More vehement than a horse." "Such a one is like the horse Ashḥar (a bay horse), which, if it advances, is stabbed in the neck, and if it remains behind, is hamstrung," for the Arabs regard a bay horse among horses as one of evil omen.

(Supplementary information.) It is mentioned in *al-Iḥyā'* in the third chapter out of the part *Kitāb Ahkām al-kasb* that it is related, on the authority of one of the champions in the cause of God, who said, "I mounted my horse for the purpose of killing an onager, but my horse failed me, so I returned; then the onager having approached me, I advanced again, but the horse again failed me; then I advanced again, but the horse again failed me, whilst I was never accustomed to such a behaviour on its part. I therefore returned sorrowfully, and sat down with my head bent down and a broken heart, on account of my having missed the onager, and what I had seen of the quality of the horse. I placed my head on a pole of the tent, and my horse stood before me. I dreamt as though the horse were talking with me; it said, 'By God, who is above you, you desired thrice to take the onager on my back, whilst (only) yesterday you purchased fodder for me and gave as its price a bad or rejected dirham; this will never do.' I woke up frightened and went to the fodder-seller and changed with him that dirham."

(Further supplementary information.) Ibn-Bashkuwāl relates in *Kitāb al-Mustagīthīn bi'llāh* regarding 'Abd-Allāh b. Mubārak,—one who held fast his faith, knowledge, and piety,—as having said, "I went forth on a holy war, and I had a horse with me. While I was

in a part of the road. the horse fell down in a fit of epilepsy, upon which a man beautiful in countenance and sweet in odour passed by me, and asked me, 'Do you wish to mount your horse?' so, I replied, 'Yes.' He then placed his hand on the forehead of the horse until it reached its nostril and said, 'O disease, I conjure thee by a might, the might of God, by a glory, the glory of God, by a strength, the strength of God, by a power, the power of God, by the formula of the unity of God, ("There is no deity but God!"), by that which has been written as having come from God, and by the formula of "No strength nor power but in God!" that thou shouldst vanish.' The horse thereupon shook and got up, and the man seizing the stirrups said, 'Mount.' I then mounted and joined my companions. When it was the next morning, we presented ourselves before the enemy, and I found him before us. So, I asked him, 'Are not you my friend of yesterday?' He replied, 'Yes.' I said to him, 'I ask you by God, who are you?' upon which he jumped up and stood up, and the ground under him shook and became green. I then knew that he was al-Khidr." Ibn-al-Mubâarak (further) said, "I never said these words over a sick person without his being cured by the order of God."

(Properties.) If a tooth of a horse be hung on the person of a child (boy), its teeth will come forth easily without any pain. If its tooth be placed under the head of one who snores in his sleep, his snoring will cease. Its flesh removes windiness. If its sweat be painted on the pubes and in the armpits of a child (boy), no hair will grow on those parts. It is a deadly poison for beasts of prey and all (kinds of) serpents (*tha'âbîn*.) If a hair out of the tail of a horse be taken and fixed in an extended way over the door of a house, no bug will enter that house while that hair is in that state. If a woman drinks the blood of a jade she will never conceive. If the ashes of a hoof of a horse be mixed with olive oil and applied over scrofulous glandular swellings in the neck, it will cure them. If squill be reduced fine and rubbed over the teeth of a restive horse, it will become mild, and its refractoriness will disappear. If the dung of a horse be dried, reduced to a fine powder, and then sprinkled over wounds, it will stop bleeding in them; if it be used as a collyrium for a white opacity in the eye, it will remove it; and if it be used as a funigatory, it will cause a foetus to come out of the womb.

(An article on the subject of dyeing jades.) The author of *'Ayn al-khawāṣṣ* states that, if water be made very hot, so hot as to remove hair, and then poured over a jade, it will remove its hair; and it will then have new hair growing on it, of a different colour from that of the hair which is removed. He states that the plan to make it of a brownish gray colour is to take the dross of lead (*murḍār sanj*), galls (*'afs*), verdigris (*zinjār*), lime, the vitriol used by shoemakers, and the clay from a sea-inlet, in equal parts, to pound them all together, then to knead them with hot water, and then to dye a jade with it, leaving it on for a day and a night and washing it off the following morning, upon which the jade will become of a gray colour. If it be applied to some parts of its body (only), leaving the rest (untouched), it will become particoloured. To make it of a dapple-gray colour with alternate specks of ash-colour and red, the plan is to cook the alkali-plant (*al-hurḍ*) with the leaves of oleander (*diḥḥā'*) and to cook it also with glasswort and the pulp of *datura* (چوز ماژل), and then to wash jades with it, upon which they will become of an ash-gray colour. Another plan also to make them of a brownish colour is to take the rind of fresh walnuts, to cook it with myrtle and the rust (dirt) of iron, and then to wash the jade clean with it and to apply it over it, upon which it will become blackish gray, and the blackness of it will remain six months.

(Interpretation of it in dreams.) A horse in a dream may be interpreted, in the case of a pregnant woman, as a son who will become a horseman. A horse may also be interpreted to mean travelling, merchandise, a partner, and a woman. If one dreams that a horse has died in his hand, it indicates for the person to whom the horse belongs, the death of a son, or a wife, or a partner. A particoloured horse in a dream indicates a famous nobleman, which has been already mentioned under the letter خ in the art. الخيل. A black horse and a gray one indicate wealth; a yellow one and a sick one indicate illness for a person that rides (in a dream) one of them or both of them. A chestnut-coloured horse indicates debt and grief, but some say that it indicates misbelief. Ibn-Sīrīn said, "I do not like a chestnut-coloured horse, on account of its resemblance to blood." A gray one indicates a man who is a good penman;—so, it was interpreted by Ibn-Sīrīn, who said, "Do not you see that it is

black on white." A bay horse indicates strength and amusement (play), and sometimes it indicates war and striking. If one mounts a horse (in a dream) and makes it run until it sweats, he will enter upon an affair in which he will be under the control of his desires, and there will be destruction of property, on account of the place of the sweat; sweat also indicates fatigue. As to galloping (running), it indicates the commission of lustful things, on account of the words of God, "Run not away, but return to what ye delighted in."¹ He who alights from his horse (in a dream) and has no intention of returning, will, if he is a wālī (governor), be dismissed from his appointment. A refractory horse indicates a madman, and a restive one indicates a negligent, tardy, and insolent man. If one dreams of his horse's tail having much hair on it, his wealth and children will increase, and, if he is a sultān, his force will increase. He who cuts (in a dream) the tail of his horse, will not leave behind him a son, and if he has (many) sons, they will die; and if he is a sultān, his force will vanish; and in the same way, if the hair of the tail be plucked, it indicates that the army which follows the rider of the horse will disperse (separate). He who rides a horse (in a dream), if he is one of those for whom it is suitable to ride horses, will acquire honour, fame, and wealth, on account of the words of the Prophet, "Prosperity (good) is tied to the forelocks of horses." Sometimes it indicates that he will encounter a liberal man, and sometimes it indicates that he will go on a journey, for the word *as-sajār* is derived from *al-faras*. If it is a generous horse, he will be protected from his enemy; if it is a colt, he will be blessed with a handsome son; if it is one of a mixed breed, perhaps he will live for a long time; if it is a jade, he will become of a middling state, neither independent (of others) nor poor; if the horse is a confined one, if he (the dreamer) is a bachelor, he will marry a handsome and rich woman,—one likely to have many children. A horse with a good origin indicates a noble person, in comparison with one that has not a good origin. A horse sometimes indicates a beautifully built house. Ibn-al-Muḳrī states that, he who dreams of having mounted a gray horse, will acquire honour and a victory over his enemies, because it is one of the horses of the angels; a black (brown) horse indicates anxiety; one marked with a white spot on its fore-

¹ Al-Ḳur'ān XXI-13.

head and with one hind-foot white, indicates learning (knowledge), piety, and religion, on account of the words of the Prophet, "You will arrive on the Day of Judgment with white spots on your foreheads shining in your faces, from the traces of the obligatory ablution for prayer." He who mounts a bay (*kumait*) horse, will perhaps drink wine, because it is one of the names for it. He who rides a horse belonging to another person, will acquire the other man's position (in life) or follow his ways, especially if the mounted beast is a well-known one and fit for him. (End of Ibn-al-Muḥrī's statement.) He who dreams of leading a horse, will seek the service of a noble man. There is no good in being mounted on a horse in a place which is not a place for riding, such as the top of a house, a wall, or a prison. Sometimes a castrated horse indicates a slave; and whatever one sits upon (in riding) may be interpreted to have a meaning suitable for it; thus *as-sarj* (a saddle) is indicative of a horse, *al-kiṭr* (a camel's saddle) of a camel, and in the same way *al-mahmil* and *al-hawdaj*, *al-miḥaffah* of mules, and *al-barādī* of asses. He who rides an animal that is not suitable for the purpose of riding, brings upon himself or others trouble which he or they are not able to endure. An unled beast without a bridle indicates an adulteress, for she behaves as she pleases, and in the same way a horse suffering from ophthalmia. He who dreams of eating the flesh of a horse, will get good praise and a good name. Some, however, say that he will fall ill, on account of its yellow colour. He whose horse quarrels with him, will have his slave rebelling against him; but if he is a merchant, his partner will turn against him. The following is among the interpreted dreams:—A man came to Ibn-Sirīn and said to him, "I dreamt that as if I were mounted on a horse whose legs were of iron." Ibn-Sirīn said, "Look out for death."

فَرَسُ الْبَحْرِ (*Faras al-baḥr*).—[The river-horse.—Hippopotamus.]

A certain animal found in the Nile in Egypt, having a mane like that of a horse and cloven feet like those of a cow. It is wide in the face and has a short tail resembling that of the pig. Its appearance resembles that of the horse, but its face is wide, and its skin excessively thick; it ascends on dry land and eats green plants, and sometimes kills man and other animals.

(Its lawfulness or unlawfulness.) It is lawful to eat it, because it is like wild horses, which mostly cause injury.

(Properties.) If its skin be burnt and mixed with the flour of pulse and then applied to cancer, it will cure it in three days. If its gall-bladder be left for thirty days in water, and then pounded and mixed with honey that has not been exposed over fire, and used as a collyrium for fourteen days or twenty-four days, it will remove the black humour (water) from the eye. Its tooth is beneficial for pain in the belly, if it be hung on the person of one who is on the point of death from pain in the belly due to indigestion or over-feeding; he will be cured by the order of God. If its skin be burned in the middle of a town or a village, no calamities will occur in it, and if it be burnt and applied on an (inflammatory) swelling, it will take it away and relieve the pain due to it.

(Interpretation of it in a dream.) A hippopotamus in a dream indicates a lie and an affair that will not be completed.

(Another section of it.) The sea in a dream may be interpreted as bondage and imprisonment for one who has fallen into it and is not able to come out of it. It may also be interpreted as a learned and liberal man. The Arabs speak of him as "the sea of knowledge" and "the sea of liberality." It may also be interpreted as this world. He who dreams of sitting in the middle of the sea or lying on it, will have dealings with a king, and will be in danger with regard to him, for nobody can trust in it as being secure from drowning in it. He who dreams of drinking water out of the sea, will obtain wealth from the king, and if he drinks the whole of it, he will get the whole wealth of the king. If one sees the sea from a distance without mixing up with it, it indicates an affair which will escape from his hands. If a person who has a partner dreams of drinking its water, he will separate from his partner, on account of the words of God, "When we divided for you the sea."¹ He who dreams as if he were walking in the sea on a dry road, will be secure from fear, on account of the words of God, "And we inspired Moses, 'Journey by night with my servants, and strike out for them a dry road in

¹ Al-Ḥur'ān II-47.

the sea. Fear not pursuit, nor be afraid!''¹ He who dreams of diving into the sea for the purpose of taking out some pearls, will enter into the concealed and obscure part of knowledge. He who divides the sea by swimming over to the other side, will be delivered from terror and grief. He who dreams of swimming in the sea in winter, will suffer from anxiety and grief in regard to a king, or will be attacked with illness, or will be imprisoned, or will suffer from pain due to windiness. If the sea encroaches on the road of men and wet their piece-goods, or the wild animals out of it eat the food of men, the king will tyrannize over the people of that quarter ; sometimes it indicates long and continuous misery that year, especially if the sea is rough and has many waves on it, for it then indicates much damage.

A lake in a dream indicates *ḵāḍīs*, *wālīs*, and slaves, who do things by orders. A small lake indicates a wealthy woman. If the sea be calm, it indicates idleness. A lake indicates for a traveller a difficulty of travelling.

(Supplement.) As to a river in a dream, it indicates a glorious man. He who enters a river (in a dream), will mix with a great man. Drinking from a river is not considered a good action. Some say that it indicates travelling for one who enters it, for its water (always) changes and travels. He who dreams of jumping from a river to the other side, will be saved from anxiety and grief and will gain a victory over his enemy. Entering a river is indicative of entering into the service of a *sulṭān*. If water runs in streets and market-places and men use it for performing the obligatory ablution for prayers and derive other benefits from it, it indicates the uprightness of the *sulṭān* ; if it runs on the tops of houses and wets the goods of men in the houses, it indicates oppression on the part of the *sulṭān*, or an enemy rebelling against the people. If one dreams of a river coming out of his house and not injuring anybody, it indicates kindness on his part, which he will show to men. He who dreams of having become a river, will die from loss of blood.

¹ Al-Ḥurān XX-79—80.

(Another section.) As to a spring of water in a dream, it indicates munificence, favours, and acquirement of a state of security, if the dreamer is an honest man. He who dreams of a spring of water gushing out of his house, will purchase a female slave. If it comes out of a house and goes to the back of it, it indicates wealth which has already vanished. Stagnant water in a house indicates permanent anxiety; if it is clean, it indicates anxiety with good bodily health. The springs to be disliked are those the water of which is stagnant and does not flow. He who drinks in a dream the water of a spring, will be afflicted with anxiety; if it is cold, there is no harm in it.

القَرَش (al-Farsh).—Young camels. Some say that it means such camels, bulls or cows, and sheep or goats, as are not fit for anything but slaughtering. In this sense are the words of God, "(Of cattle) there are some to ride on and to spread."¹ God has used the word (for) riding (حَمُولَةً) before spreading (فَرَشًا), because among the uses of cattle it is the greatest, as they are used both for eating and riding or carrying loads. Al-Farrâ' says, "I have not heard a plural for al-farsh," and adds that it is possible that it is a root so named on account of the saying, فَرَشَهَا اللَّهُ تَعَالَى فَرَشًا, that is to say, God spread them abroad (بَثَّهَا بَثًّا).

القُرَانِق (al-Furâniq).—The same as al-babr and al-barîd, which is the animal that warns of the presence of a lion, and which has been already described under the letter ب.

القُرْفُور (al-Furfûr).—Like hudhud. A certain small aquatic bird about the size of a pigeon.

القُرْفُور (al-Furfûr).—Like 'usfûr. A certain bird;—so al-Jawhari says. It is perhaps the same bird as the previous one.

¹ Al-Ḥur'ân VI-143. "That is, spread out when slaughtered, or from the hides and wool, etc., of which a bed is made." Foot-note, Palmer's T. of the Ḥur'ân.

الْفَرَع (al-Fara').—The firstling of any animal of the cattle-kind.

It is confirmed in the two *Ṣaḥīḥs*, on the authority of Abū-Hurairah, that the Prophet said, "There is neither (to be) a firstling nor a victim: (*al-'atīrah*) which was sacrificed in the month of Rajab as a propitiation," they used to slaughter it, but did not eat it, hoping (thereby) for a blessing to descend on the dam (of the victim) and for a large offspring of it. *Al-'atīrah* was a victim, which they used to sacrifice on the first day of the month of Rajab and which they used to call (also) *ar-rajabīyah*.

(Lawfulness or unlawfulness.) There are two views regarding the disapproval of these two practices, the correct one being that which ash-Shāfi'ī has declared explicitly and which the traditions have decided, namely, that they are not to be disapproved, but to be liked.

Abū-Dāwud relates, giving respectable authorities, that the Prophet prohibited the practice of the Badawī Arabs of contending one with another for glory in hocking or slaughtering camels, which was a contention for glory, for they used to take a pride in the fact of every one of them being able to slaughter a number of camels; whoever slaughtered the largest number won. The Prophet disapproved their flesh, lest they might be consecrated to others than God.

Abū-Dāwud also relates that the Prophet prohibited the eating of the food of persons given to rivalling one another on account of glory (المتبارزين).

(Information.) [The author here gives an incident of rivalry in slaughtering camels, which occurred between Ḡālīb, the father of Farazdaq the poet, and Suḥaim b. Wathīl].*

الْفُرْعَان (al-Fur'ūn).—Like *kunfūd*. A young hyena. Pl. *al-farā'īl*.

Al-Baihaqī relates, on the authority of 'Abd-Allāh b. Zaid, who said, "I asked Abū Hurairah regarding the young one of the hyena,

* معاصرة. For an explanation of this practice see Lane's Lex. art. عقر.

* De Slane's T. of Ibn-Kh.'s B. D. Vol. III, pp. 613—614.

and he replied, 'It is *al-fur'ul*, and the penalty for (killing) it (in the state of *ihrām*) is a ewe.'” Abū-'Uбайд states that according to the Arabs a *fur'ul* is a young hyena, and that what is intended by the above tradition is that it is lawful, holding the same position as goats and sheep. Al-Kumait says:—

“Round about it are heard the cries of young hyenas (*al-fur'ūl*)
Howling to famished young wolves.

That is to say, round about the water to which they had come for the purpose of drinking it.

(Proverbs.) “More confounded and perplexed (*aqzal*) than a young hyena.” The word *aqzal* is here used in the sense of *al-gazal* = *acting in an enticing manner and importunating*. Al-Maydānī says that it is in the sense of *al-gazal* = *becoming confounded*, that is to say, *al-kharīk* = *becoming struck with astonishment and fear*. *Gazil al-kalb* means that, when a dog follows a gazelle and overtakes it, the latter utters a cry in its face, upon which it flags (in its pursuit) and becomes confounded. Perhaps a young hyena does the same thing when it follows its game, and therefore the proverb, “More confounded or perplexed than a young hyena.”

Ibn-Hishām states that 'Irimah b. Abi-Jahl threw down his spear at the Battle of al-Khandaḡ and was defeated, upon which Ḥassān b. Thābit said about him:—

“He fled and threw away his spear to us ;
O 'Irimah, would that you had not done it !
And you turned away running like the male ostrich,
Which wanders away from the right way ;
You will not have your back at ease and happy,
As if your back were the back of a young hyena (*fur'ul*).”

الفَرَقْدُ (*al-Farḡad*).—A calf. *Abū-farḡad* is a sobriquet of the wild bull.

الفِرْنِيبُ (*al-Firniḡib*).—Ibn-Sīdah says that it is the same as the rat or mouse. Some say that it is a young one, the product of a rat or a mouse and a jerboa.

القُرْهُود (al-Furhūd).—Like *julmūd*. The young one of a lion. Some say that it is a young one of a wild mountain-goat. It is also applied to a thick and compact youth or boy. The word is declined and inflected. تَقْرَهُد = *he (a boy or youth) became fat*.

القُرَّوَج (al-Farrūj).—A chicken (the young of the domestic hen.) *Al-jurrūj* is a dial. var. of it given by al-Liḥyānī, Pl. *al-farārīj*. Al-Jawharī quotes from al-Aṣmaʿī :—

“They approached from a well and a garden,
And the party was fatigued from walking;
They walked in parties after parties,
Like the walking of chickens (*al-farārīj*) with hens.”

(Its lawfulness or unlawfulness and properties) are like those of the domestic hen.

(Interpretation of it in a dream.) Chickens indicate the children of a captive, because domestic hens indicate slave-girls. He who hears (in a dream) the cry of chickens, will hear the words of a wicked and immoral people. He who dreams of eating the flesh of chickens, will take the wealth of a generous man. Chickens indicate an affair which will be finished quickly without fatigue, for chickens do not require any trouble in rearing.

القُرَّار (al-Furār) and القُرَّير (al-Farīr).—The young one of the ewe and the she-goat, and of the cow. It is also said to signify a small one in body out of the young ones of the goat. Some say that *al-farīr* is the sing. and *al-furār* is the pl.;—so Ibn-Sidah says.

فَسَافِس (Fasāfis).¹—Like *khanāfis*. Certain animals like the tick, highly stinking ;—so Avicenna says. Al-Ḳazwīnī states that these animals appear to be bugs. If they are pounded and placed in the male urinary meatus, they will prove useful in difficult micturition. This has been already alluded to under the letter ب.

¹ Probably the same as the insect called in Ḥomān *fassāw*.

القصيد (*al-Faṣīl*).—A young camel when weaned from (sucking the milk of) its mother. It is a word of the measure *fa'il* in the sense of the measure *maf'ūl*, like *jarīh* and *katīl* in the sense of *majrūh* and *maktūl*. Pls. *jūslān* and *ḥisāl*.

The Imām Aḥmad and Muslim relate, on the authority of Zaid b. Arḳam, who said, "The Prophet went forth to the people of Ḳubā' while they were saying the forenoon-prayer, and he then said, 'The prayer of the forenoon is due when the young weaned camels feel the heat of the sun (رَمَضَتِ الْفَصَال)'. " That is to say, when the sand gets heated, the young weaned camels lie down in consequence of its heat and its burning their feet.

The Imām Aḥmad also relates and so does Abū-Dāwud, out of a tradition of Dukain b. Sa'īd al-Khath'amī, who said, "We came to the Apostle of God to ask him for food, and we were four hundred and forty riders. The Prophet said, 'O 'Umar, go and feed them.' 'Umar thereupon got up and we too with him; he then went up with us to an upper room and taking out a key opened the door, upon which we found in it (a heap of) dates resembling a young weaned camel lying on its breast. 'Umar then said, 'Now is your business.' So, each one of us took as much as he liked out of those dates, and I was the last one of them; I found as if we had not diminished that heap of dates by even a single date."

Ibn-'Aḏīyah states in the commentary on the chapter of the Ḳur'ān, The Daybreak (CXIII), "A trustworthy friend has told me that he saw with one of them a red string on which knots were tied for the young weaned camels, which prevented them from sucking the milk of their dams; when any particular knot was undone, the weaned young camel to which it belonged used to run to its dam in an instant and suck its milk."

(Side-information.) Supposing a young weaned camel belonging to a man enters the house of another man, and it is not possible to take it out without breaking (a part of) the building, if it be due to a fault on the part of the owner of the house, for instance if he forces it to enter the house, he is responsible for the breaking of the

house, and the owner of the camel pays nothing towards compensation for it ; but if it be due to a fault on the part of the owner of the camel, he is responsible for the breaking of the building, and is bound to pay compensation for it. But if the camel enters of itself, he is still responsible for the breaking of the building. The owner of the camel is bound to pay the compensation for the breaking of it, (only) according to one doctrine, which is the one decided by the people of al-'Irāq ; some say that there are two views of it, the other one being that he is not to pay any compensation.

(Proverbs.) "More given to suffering from indigestion than a young camel," because it sucks more milk than it has the power (of digesting) and then suffers from indigestion. "Like the excellence of a camel entering upon the second year of age (*ibn-al-makhād*) over a young weaned camel ;" that is to say, what there is of difference between the two is little ; it is applied to two persons resembling (approaching) each other in their manliness. "The young weaned camels leaped, even those affected with the small white pustules called *ḵara'* ;" it is applied to one who speaks before a person in whose presence he ought not to speak on account of the greatness of the position of the latter. *Al-ḵar'ā* is the pl. of *ḵarī'*, like *marīd*, pl. *marāḍ*, and means those that have the white pimples or pustules which come forth on the bodies of young weaned camels; the remedy for them is salt and the froth (*jubāb*) of camels' milk.

(Interpretation of it in a dream.) A young weaned camel in a dream indicates a noble son ; and the young one of any animal, if a person touches it (in a dream), indicates anxiety.

الفاحس (*al-Faḥas*).—Like *ja'jar*. The bear and also a full-grown dog. *Faḥas* was one of the shaikhs of the Beni-Shaibān, who, whenever he was given his share of plunder, asked for a share for his wife and a share for his she-camel, which is used proverbially, "More begging than *Faḥas*."

الفؤو (*al-Fulūw*), also الفؤو (*al-Fulūw*) and الفؤو (*al-Filw*).—A young colt. Pl. *afū'*. *Sibawaih* says that when it is of the

measure *فعل*, the Arabs do not *kasrate* it, out of a dislike for a hiatus, nor do they *kasrate* it when it is of the measure *فعلان*, out of a dislike for having a *kasrah* before a *و*, even if there be between them an intervenient letter, because a quiescent letter is not an inaccessible intervenient letter;—so Ibn-Sidah says. Al-Jawharī says that *al-falūw* is a colt, because it is weaned from its dam; the female is sometimes called *falūwah*, in the same way as is said '*adūw*, fem. '*adūwah*. Pl. *adā'*, like '*adūw*, pl. *adā'*, and also *falūwā*, like *khaṣīyā*, the original measure of it being *فعاثل*. Abū-Zaid states that if the *ف* in it has a *fathah* over it, the *و* has a *shaddah* over it, but if the *ف* has a *kasrah* under it, the *shaddah* is omitted. I (the author) say that it is *filho*, like *jirwo*. *فلوته عن امه* and *افتلته* = I separated it from its mother and weaned it. *فارس مفلد* and *فارس مقلية* = a mare having a colt.

It is related in the two *Ṣaḥīḥs* and other books, on the authority of Abū-Hurairah, that the Prophet said, "No one gives anything in charity but the Merciful takes it with His right hand, even if it be a date, and rears it just as one of you rears a colt or a young she-camel belonging to him, until it becomes like a mountain or larger than it." In another version, it is said, "It grows in the palm of the Merciful's hand, until it becomes larger than a mountain." Al-Māwardī states that the Prophet used in this and other like traditions, expressions which they were accustomed to in their conversation, so that they might understand them, for he expressed the acceptance (on the part of God) of a thing given in charity by the expression, taking it in the palm of the hand, and the increasing of the reward for it by the expression, rearing it. The *Kāḍī* 'Iyāḍ says that, since a thing that pleases and is honoured is given with the right hand and taken with the right hand, the Prophet used this simile for acceptance and satisfaction, the left hand in this matter expressing the opposite of it. He adds that some say that by the palm of the hand of the Merciful and His right hand, are here meant the palm of the hand of the person to whom the alms is given and his right hand, and its construction with God is the construction of a possession and specification for placing this alms in it as that given in the name of God. He adds further that some say that by its rearing and making it grow large,

so that it would become larger than a mountain, is intended the magnification of it, and that God would bless it and increase it out of His grace, so that it may become heavy in the scales. This tradition is like the words of God, "God shall blot out usury, but shall make almsgiving profitable."¹

It is related in the *Sunan* of Abū-Dāwud, out of a tradition of az-Zubair b. al-ʿAwwām, that having given (in the cause of God) a mare called Ḡamar or Ḡamrah, he saw a colt or filly out of her colts being sold as related to his mare; he prohibited that, that is to say, prohibited the purchasing of it and its being introduced into his possession after having given her away for the sake of God.

الْفَنَاءُ (*al-Fanāh*).—A bull or cow. Pl. *fanawāt*.

الْفَنَكُ (*al-Fanak*).² —[The marten].³ Like *al-ʿasal*. A certain beast, (of the skin) of which, a furred garment is made. Ibn-al-Baiṭār states that it is the best kind of all the furred garments and is largely imported from the country of the Slavonians (Russians). Its flesh appears to have sweetness in it and is colder and more equable than that of the sable, and hotter than that of the squirrel; it is suitable to persons of temperate constitutions.

(Its lawfulness or unlawfulness.) It is lawful, because it is one of the good things. The Imām Abū-ʿUmar b. ʿAbd-al-Barr has copied in *at-Tamhīd*, regarding Abū-Yūsuf as having said about the marten, the squirrel, and the sable, that they are all beasts of prey, like the fox and the weasel.

الْفَنِيْقُ (*al-Fanīq*).—A noble stallion-camel that is neither ridden nor molested, on account of its favour to them (the owners). Pls. *fanuq* and *fanīq*. In this sense is the saying of al-Ḥajjāj, when he had besieged Ibn-az-Zubair in Makkah and placed the catapult in position; he said, "The high estimation of him is like that of the *fanīq* camel."

¹ Al-Ḥurān II-277. ² In Egypt the Fennec—*Vulpes zerda*. ³ In W. Palestine *Martes foina*.

الفهد (al-Fahd). —[The lynx].² The sing. of *al-juhūd*. *Al-fahid* means a man resembling the lynx in its sleeping much and its insolence. It is said in a tradition of Umm-Zar' that a lynx entered.

Aristotle asserts that it is a cross-breed between the leopard and the lion, that its temperament is like that of the leopard, and that there is in its natural qualities a resemblance to the natural qualities of the dog, in the matter of its diseases and its treatment. It is said that when a female lynx becomes pregnant, all the male lynxes that see her pity her and give her (some) out of their prey. When she wants to bring forth, she flees to a place which she prepares for it.

The lynx is used proverbially for excessive sleep. It is heavy in body, and it breaks the back of an animal in its act of mounting it. Rage is one of its qualities, which is seen when it jumps on a prey, for it does not swerve from it till it gets it; it gets excited for that purpose, and its lungs get inflated with air which it keeps confined in the lungs, but when it misses the game, it returns angry and sometimes kills its keeper. Ibn-al-Jawzī states that the lynx can be seized with a sweet sound (voice). He adds that when it jumps at any game thrice and is not able to catch it, it becomes angry. One of its qualities is that it becomes tame with one who is kind to it; grown up lynxes are more easily trained than young ones. The first one to chase with it (the lynx) was Kulāib b. Wā'il; the first one to carry it on the back of horses was Yazid b. Mu'āwiyah b. Abi-Sufyān; and the person most noted for playing with it was Abū-Muslim al-Khurāsānī.

(Information.) Al-Kiyā al-Harrāsī, the Shāfi'ī jurisconsult, having been asked regarding Yazid b. Mu'āwiyah, whether or not he was one of the Companions of the Prophet, and whether or not it was allowable to curse him, replied, "He was not one of the Companions of the Prophet, because he was born in the reign of 'Uthmān. As to the statement of the old authorities, all the three Abū-Ḥanifah, Mālik, and Aḥmad have each made two statements, namely, by an

¹ This name is applied in W. Palestine to the hunting leopard — *Cynalurus jubatus* (*Felis jubata*). ² *Felis lynx*. Lane gives it as the lynx.

open declaration (نصريح) and by hints (تلميح), whilst we have only one to make, namely, that by open declaration, and not by hints; and how can it be otherwise, when he used to chase with the leopard (lynx), to play the game of *narid*, and to drink wine constantly? The following are out of his lines on wine:—

‘I say to my companions that the cup has brought together their union,
And the reminder of the vehemence of love is singing;
Take your chance out of happiness and pleasure,
For every thing, even if its period of existence becomes long, will one day
be cut short.’”

He then wrote a long decision which we omit here; then turning the paper over, he wrote, “Had I extended this discourse and paper, I should have let loose the reins and stretched out words on the ignominy of this man.”

Al-Gazzālī has decided this question in a manner totally opposite to the above, for having been asked with regard to those who clearly declare the cursing of Yazīd b. Mu‘āwiah (to be lawful), “Whether he is to be judged in respect of his immorality, or it is permissible in regard to him (to curse him), and whether Yazīd killed al-Ḥusain or it was his intention to ward off his being killed, and whether it is allowable to say after the mention of his name, ‘May God have mercy on him!’ or it is better to remain quiet,” he replied, “In the first place it is not allowable to curse a Muslim, and whoever curses a Muslim is (himself) cursed; the Prophet has said, ‘A Muslim is not to be cursed;’ how can then the cursing of a Muslim be considered allowable, when it is distinctly prohibited? The respect due to a Muslim is greater than that due to the Ka‘bah, according to a declaration on the part of the Prophet. Yazīd’s Islām is an established thing, whilst his killing of al-Ḥusain is not proved, nor did he order it, nor was he pleased with it. Whatever therefore is not proved against him, ought not to be allowed to be suspected of him, for it is also unlawful to harbour a suspicion (bad thoughts) about a Muslim. God has said, “O ye who believe! carefully avoid suspicion; verily, some suspicion is a sin.”¹ The Prophet said, ‘God has declared (the taking of) the blood, property,

¹ Al-Ḥur‘ān XLIX-12.

and character of a Muslim to be unlawful, and also the harbouring of a suspicion about him.' He who wants to know the truth as to the person who ordered al-Ḥusain to be killed, is not able to do so, and when he does not know that, the fact of its being necessary to harbour good thoughts regarding all Muslims renders it possible to have good thoughts regarding Yazīd. Notwithstanding this, even if it be proved against a Muslim that he killed another Muslim, according to the doctrine of the people of Truth he is not an unbeliever, and killing is not disbelief, but only a sin; and perhaps when the murderer dies, he may die penitent; it is not allowable to curse even an unbeliever, if he repents of his disbelief; how then can it be allowable in the case of a person who repents of (his act of) killing? Besides, it is not known that the slayer of al-Ḥusain died before repenting. It is God who accepts the repentance of His servants. If, therefore, it is not allowable to curse a Muslim who has died, he who curses him is a transgressor and is disobedient to God; but even if it is allowable to curse him and one remains silent, he is not disobedient (to God) according to all; nay, if he does not curse Iblīs during the whole of his life, he will not be asked at the Judgment, 'Why did you not curse Iblīs?' whilst a curser will be asked, 'Why did you curse, and how did you know that he was accursed?' A cursed one (الملعون) is one who is at a distance from God, which is not known to be the state of any one excepting of him who dies an unbeliever. That is the knowledge according to the religious law. As to asking for God's mercy for him (Yazīd), it is allowable, aye it is desirable, aye he is included in our prayer, 'O God, forgive the male believers and the female believers (their sins)! for he was a believer.'

Al-Kiyā al-Harrāsī's proper name was Abū'l-Ḥasan 'Imād ad-dīn 'Alī b. Muḥammad aṭ-Ṭabarī. He was one of the Imām al-Ḥaramain's principal under-tutors, and a second al-Ḡazzālī. He died in al-Muḥarram 504 A.H. at Bagdād. [The author here relates the incident of the presence of Abū-Ṭālib az-Zainabī and Abū'l-Ḥasan b. ad-Dāmagānī at his funeral and gives the lines said by them at the time.]¹ Some of the qualities and the particulars of

¹ De Slane's *T. of Ibn-Kh.* B. D. Vol. II, p. 232.

the death of al-Gazzālī have been already given under the letter ح in the art. الحمام.

Ibn-Kh. relates that ar-Rashīd went forth once to hunt. The pursuit after game led him to the place of the present grave of 'Alī b. Abī-Ṭālib; he there let loose leopards (lynxes) after the game, and they pursued it up to the place of 'Alī's present grave, where they stood; they would not proceed further after the game. Ar-Rashīd was astonished at this, when one of the men having knowledge (of the thing) came up to him and said, "O Commander of the faithful, do you think fit (to say) as to what you will give me, if I point out to you the grave of your cousin 'Alī b. Abī-Ṭālib?" Ar-Rashīd replied, "Complete bounty." The man then said, "This is his grave." Ar-Rashīd asked him, "How do you know it?" He replied, "I used to come with my father, who used to visit it, and he informed me that he used to come there with Ja'far aṣ-Ṣādīq, who used to visit it, that Ja'far used to come there with his father Muḥammad al-Bâkīr, who used to visit it, that Muḥammad used to come there with his father 'Alī b. Zain-al-'Abidīn, who used to visit it, that 'Alī used to come there with his father al-Ḥusain, who used to visit it, and that al-Ḥusain knew the place of the grave best of them all." Ar-Rashīd then ordered an enclosure to be made round the place, and the first foundations (of the tomb) were laid in it. Then additional buildings were erected in it in the time of as-Sāmāniyah and the Beni-Ḥamdān, and they further increased in the days of ad-Dailam, that is to say, the Beni-(the dynasty of) Buwaih. [The author then quotes from the B. D. of Ibn-Kh. the fact of 'Aḍud-ad-dawlah having made the grave of 'Alī b. Abī-Ṭālib publicly known, and the difference of opinion regarding it. The author, however, states that the grave is not positively known. He then gives some particulars regarding 'Aḍud-ad-dawlah.] The author then states that the date of 'Aḍud-ad-dawlah's death has been already given under the letter ا in the art. الوز.]

(Lawfulness or unlawfulness.) It is unlawful to eat it, because it is an animal possessing a canine tooth, being like the lion; but it

† De Slane's T. of Ibn-Kh.'s B.D. Vol. II, p. 481 and the last third of p. 484.

is allowable to sell it for the purpose of chasing with it, and there is no difference of opinion in the matter of the lawfulness of its hire.

(Proverbs.) "Heavier in head than a lynx." "More given to sleeping than a lynx." "More given to springing than a lynx." "More earning or gaining than a lynx," the meaning of which proverb is that old lynxes which are unable to seize prey for themselves collect round a young lynx, which then seizes prey for them every day, sufficient to satisfy them.

(Properties.) The eating of its flesh gives rise to sharpness of intellect and bodily strength. If its blood be given to drink to any one, (even) foolish men will overcome him. If its paw be left in a place, rats will run away from it. The author of *'Ayn al-khawāṣṣ* says, "I have seen in one of the books that, if a woman uses the urine of a lynx externally, she will not conceive and may probably become sterile."

(Interpretation of it in a dream.) A lynx in a dream indicates an undecided enemy, neither showing enmity nor friendship. He who quarrels with it (in a dream), will quarrel with a man in the same manner. Ibn-al-Muḳrī states that a dream about it indicates honour, elevation, and an auctioneer or broker with noise and clamour; sometimes it indicates what a wild animal of prey indicates.

القُور (*al-Fūr*).—Gazelles. It is a pl. noun having no sing. derived from the same root. One says, "لا أفعل كذا ما لأت الفُور باذنابها" (I will not do such a thing while the gazelles wag their tails)." It is also said, "ما لأت العفر باذنابها", in which العفر also means gazelles.

القولع (*al-Fawl'?*).—A certain bird having red feet; its head looks, as though it had dyed white hair. There is a variety of it with the head of a black colour and the rest of the body of a dusty colour;—so Ibn-Sidah says.

القيصور (*al-Faiṣūr*).—Like *kaifūn*. A sprightly ass.

الفويصة (*al-Fuwaisikah*).—The rat and the mouse.

Al-Bukhārī, Abū-Dāwūd, and at-Tirmidhī relate, on the authority of Jābir b. ‘Abd-Allāh, that the Prophet said, “Cover up the vessels, tie up the water skins, close the doors, and keep back your children from going out, for there are among genii those who snatch away (things); and (also) extinguish the lamps at the time of sleeping, for a rat or mouse may perhaps take a (burning) wick and burn the people of the house.”

Some say that it is called a *juwaisikah*, on account of its coming forth (from its hole) to men and attacking their property for the purpose of doing mischief in it, the original meaning of *al-fisik* being *going forth*; hence one who has gone out of the pale of obedience (to God) is called a *fāsik*. فسقت الرطبة عن تشرها = *the fresh ripe date came forth from its skin*.

الْفَيَّاد (*al-Fayyād*).—Like *sayyād*. The male of the owl; it is also called *as-salā*.

الْفَيْل (*al-Fil*).—[The elephant.] A certain well-known animal. Pls. *afyāl*, *fuyāl*, and *fiyalah*. Ibn-as-Sikkīt says that one ought not to say *afyilah*. The attendant or master of it is called a *fuyyāl*. Sibawaih says that the original measure of *fil* may be *fiḥl*, but on account of the *ي*, the *ف* has become *kasrated*, in the same way as is said *ahyaḍ* and *biḍ*.

Its sobriquets are *abū'l-ḥajjāj*, *abū'l-ḥirmān*, *abū-laḥḥāj*, *abū-kulthūm*, and *abū-muzāḥim*, and that of the female is *umm-shibl*. It is said in *Rabī'u'l-abrār* that the sobriquet of the elephant of Abrahah, the king of Abyssinia, was Abū'l-'Abbās, and its name was Maḥmūd. A poet has said enigmatically with regard to the name of the elephant:—

“What is the name of a thing, which is composed of three letters?
It is a thing with four legs, exalted is God!
قِيل (*qīl*) is a change in its diacritical points,
And if it be turned about, it becomes لِي (*lī*), which is two-thirds of the name.”

Elephants are of two kinds, the common elephant (*fil*) and the larger kind of elephant (*zandabil*); they stand to each other in the

relation of Bactrian to Arabian camels, buffaloes to cows, horses to jades, the garden rats to the common rats, and the red ants (*an-naml*) to the common ants (*adh-dharr*). Some, however, say that *al-fil* is the male and *az-zandabil* the female. This species (of animal) does not breed (conceive) anywhere but in its own native country, the places of its origination and the nursery grounds of its original stocks, even if it becomes tame (in other places). When it becomes excited by lust, it resembles the he-camel in leaving off (drinking) water and (eating) fodder, to such an extent that its head becomes swollen, and its keepers have no other alternative than that of running away from it. Sometimes it becomes excessively mad. The male covers when it is five years of age, and the season for its covering is that of spring. The female carries the young one in her womb for two years; and when she conceives, the male does not remain with her, nor does he touch or cover her when she gives birth to the young one, until after three years. 'Abd-al-Latif al-Bagdadi states that the female remains pregnant for seven years, and that the male does not cover any but one female and is highly jealous of her. When the period of her pregnancy is completed, and she desires to bring forth her young one, she enters a river, so that she may give birth to it, because she never brings forth in any but a standing posture, there being no joints in her legs. When she brings forth the young one, the male guards her and her young one from serpents.

It is said that the elephant bears malice like the he-camel, sometimes killing its (own) keeper out of spite against him. The people of India assert that the tongue of the elephant is upside down, and that if it were not for that, it would have spoken. Its two tusks grow to a very large size, each of them sometimes attaining the weight of a hundred maunds. Its trunk is composed of cartilage and serves the purpose of a nose for it and of a hand wherewith to convey food to its mouth and to fight. It cries out, but its cry is not in proportion to the size of its body, because it is only like that of a child. It possesses great strength in its trunk, on account of which it uproots trees from their places of growth, with it. It possesses understanding, so as to be able to be trained and to do what it is ordered to do by its keeper, in the shape of prostrating itself before

kings, and other good and bad feats both in the time of peace and that of war. Elephants possess the quality of fighting one with another, and the one that is vanquished humiliates itself before the vanquisher. The Hindûs magnify it, on account of its possessing praiseworthy properties, namely, its great height, the largeness of its figure, the beauty of its appearance, the length of its trunk, the wideness of its ears, the heaviness of the weights it carries, the lightness of its step, for sometimes it passes by a man without his becoming aware of it, on account of the goodness of its stepping, and the erectness of its attitude. It lives to a long age. Aristotle states that there was an elephant four hundred years of age, which was known by the brand (mark on it). There is natural enmity between it and the cat, to such an extent that the elephant runs away from the cat, in the same manner that the lion runs away from a white domestic cock, and the scorpion dies when it sees a lizard of the kind called *al-wazagah* (gecko).

Al-Ḳazwîni states that the vulva of the female is situated in (under) the groins (armpit), and that when it is the time for covering, it rises up and comes forth for the male, so that it then becomes possible for the male to have coition with her. Celebrated be the praises of Him to whom nothing is impossible!

It is related in *al-Hilyah*, in the biography of Abû-'Abd-Allâh al-Ḳalânîsi, that he started on the sea in one of his travels, and the wind blowing violently over them, the people in the vessel addressed themselves with earnest supplication to God and took vows (to be fulfilled), if God saved them; they then urged Abû-'Abd-Allâh to take a vow, and God so caused his tongue to move that he said, "If God saves me from the state in which I am, I shall not eat the flesh of the elephant." The vessel was wrecked, and God saved him and a party out of the people in the vessel, by casting them on a shore. They remained there for days without any food. While they were in that state, they found a young elephant whom they slaughtered, and all excepting Abû-'Abd-Allâh ate its flesh; he did not eat any of it, on account of the fulfilment of the pledge which he had taken. When the party slept, the dam of that elephant came there, following its track and smelling it. She trampled to death

with her legs whomever she found its smell in. He related, "She thus killed all of them and then came to me, and finding no smell of the flesh in me made a sign to me to mount on her back. I therefore mounted her, and she went with me at a rapid pace the whole of that night, and in the morning I found myself in cultivated land. She then made a sign to me to alight. I then alighted from her back, and the people of that place conveyed me to their king, whose interpreter asked me about it, upon which I related to him the whole case. He said, 'The female elephant came with you last night the distance of eight days.' I then remained with them until I was conveyed and returned to my people."

In *Kitáb al-Faraj ba'd ash-Shiddah* by the *Ḥađī at-Tanúkhi*, he says, "Al-Isfaháni has informed me from his memory, saying, 'I have read in one of the ancient histories that when Alexander went to China and invaded it, his chamberlain came to him one night, when half the night had passed, and said to him, "A messenger from the King of China is at the door and wants permission to come in to you." Alexander replied, "Give him permission." When he came in, he stood before Alexander and kissed the ground (before him). He then said, "If the King thinks fit to let me be alone (with him), he may do so," upon which Alexander ordered those that were with him to retire, and they accordingly went away, so that none but his chamberlain was left behind. The messenger then said to him, "The business on which I have come, will not admit of being heard by anybody else but the King." Alexander thereupon ordered him to be examined, which was accordingly done, but no arms were found on him. Alexander then placed before himself an unsheathed sword and said, "Stand in your own place and say what you wish to say;" he then ordered his chamberlain to retire. When the place was empty, the messenger said to him, "Know that I am myself the King of China and no messenger of his, and that I have come to you personally to ask you as to what you desire of me. If it be anything which is possible to be done, even if it has to be done in the most difficult of ways, I shall do it, and you and I will be free from war." Alexander asked him, "What made you consider yourself secure with me?" He replied, "My knowledge of your being a wise man and

of the fact of there being no ancient feud between us, nor a seeking on each other's part of an opportunity for revenge, as also my knowledge to the effect that when you would kill me, the people of China would not deliver their kingdom to you, and their loss of me would not prevent them from appointing for themselves another king, and also that in that case the qualities of want of magnanimity and improvidence would be attributed to you." Alexander then looked down thoughtfully over his words, and then he raised his head and saw clearly that his words were true and knew that he was a wise man. Alexander then said to him, "I want the revenue of your kingdom for three years immediately and half the revenue every year." The King of China asked, "Is there anything beside this?" Alexander replied, "No," upon which the King of China said, "I accept your demand." Alexander asked, "How will your state be in that case?" He replied, "I shall be slain by the first warrior and then eaten by the first lion." Alexander then asked, "If I am satisfied with two years' revenue from you, how will then your state be?" He replied, "It will be the most suitable thing, but it will cause all my pleasures to vanish." Alexander then asked, "If I am satisfied with a sixth from you?" He replied, "The sixth will be abundant, and the rest will be for the army and the necessaries of the state." Alexander then said, "I have reduced the sum to come from you to that." The King then thanked Alexander and went away. When the morning came and the sun rose, the Chinese army advanced in such numbers as to cover the (whole) ground, and surrounded Alexander's army, so that the latter were afraid of destruction; they therefore jumped one after another to their horses, mounted them, and prepared themselves. While they were in this state, the King of China presented himself mounted on a large elephant and with a crown on his head. When he saw Alexander, he dismounted, walked to him, and kissed the ground before him. Alexander asked him, "Have you practised treachery?" He replied, "No, by God." Alexander then asked him, "Wherefore then is this army?" He replied, "I wanted to let you know that I did not submit to your demand on account of the smallness (of force) or weakness, and that you might see this army, and that which is (at present) not before you is greater than this;

but I saw the greater world still facing before you and firmly established for you from Him who is stronger than myself and yourself and who possesses a larger force, and I knew that he who fights with God would be vanquished and conquered. I therefore desired to obey Him by obeying you and to submit myself to you." Alexander thereupon said to him, "From one like you, nothing ought to be taken. I have not seen anybody deserving of elevation and description as a wise man but yourself. I now remit for you all that I had demanded from you." The King of China then said, "If you do that, you will not, verily, suffer any loss." The King of China produced presents, curios, and beautiful things worth several times more than the sum he had agreed to pay him. Alexander then went away from him.'"

I (the author) say that this narrative reminds me of what is related by the author of *Ibtilâ' al-akhyâr* regarding what occurred between Alexander and the queen of the most distant part of China. He states that, when Alexander invaded the earth and conquered countries, the Queen of China heard of him. She then caused to be present before her such persons as knew to draw pictures, out of those that had seen the picture of Alexander, and ordered them to draw a picture of him on all the manufactured things, out of fear of him. They accordingly drew pictures of him on carpets, vessels, and striped garments. She then ordered the things they had manufactured to be placed before her, and kept on looking at them, until she knew the picture thoroughly well. When Alexander advanced against her and invaded her country, he said to al-Khidr one day, "Something has occurred to my mind, which I will tell you." He asked him, "What is it?" Alexander said, "I desire to enter this town unknown and see how things go on in it." Al-Khidr said, "Do what has come to your mind." When Alexander entered the town, the Queen saw him from her fort and recognised him by the pictures (of him) she had with her. She then ordered him to be brought before her, and when he was brought before her, she ordered him to be confined in an underground cellar, in which night could not be distinguished from day. It was accordingly done. He remained in it for three days, during which time he neither ate nor drank, so that his strength was very nearly failing him, whilst

his army became impatient on account of his absence, and al-Khiḍr tried to pacify and console them. When the fourth day came, the Queen of China spread a table about a hundred cubits in length, and placed on it vessels of gold, and silver, and crystal-glass, and filled the vessels of gold with pearls and emeralds, and the vessels of silver with pearls, rubies, and sapphires, and the vessels of crystal-glass with gold and silver ; but there was nothing in them which could be eaten; only it was wealth the price of which none but God could know. She then ordered to be placed at the bottom of the table a dish containing cakes of wheaten bread and a cup of water, which was accordingly done. She next ordered Alexander to be brought out, and made him sit at the head of the table. He looked at it, and it caused him to be out of breath from astonishment ; those gems attracted his sight, but he saw nothing on it for eating. He then looked about and found at the distant end of the table a vessel containing food ; he therefore got up from his place and walking to it sat near it, pronounced the name of God, and ate. When he had finished eating it, he drank out of the water as much as he required, then thanked God, and got up and sat in his first place. She then came out to him and said to him, " O Sulṭān, after three days, all the gold and silver and gems did not ward away from you the power (*sulṭān*) of hunger ; and a thing the price of which is only a single dirham has been found to be sufficient for you against all this. Why then do you cast an eye on the wealth of other people, when you have all this extent of land (as your possession)?" Alexander said to her, " Your country and your wealth will remain for you, and no harm will come to you after this day." She replied, " If you do that, you will not suffer any loss." She then gave him as a present all that she had produced before him, which was enough to puzzle a person looking at it and to cause the mind to forget (other things). She also gave him many heads of cattle. He then went to his army, accepted her present, and went away from her. Another authority states that among the presents were three hundred elephants, that he asked her to profess a belief in God, and that she and the people of her kingdom became believers.

(A wonderful thing.) The author of *an-Nashrān* relates that a Khārijī (rebel) once went forth against an Indian king, who there-

upon sent his force to him, and he had to ask for quarter, which he granted him. The Khârijî (rebel) then went to see the king, and when he came near the town of the king, the king ordered his army to go forth to meet him, which they did, taking with them their arms. The people also went forth to see him enter the town, and when they went to a long distance in the desert, they stopped there expecting the arrival of the man. He then came there walking with a number of his men and a silken mantle on him and a waist-wrapper in the middle of his body flowing after the fashion of fighting men. They received him with great honour and walked with him, until he came to (some) large elephants which were brought there for show ; there was among them a large elephant, which was specially reserved for the king and which he used to ride at times. When he went near it, the keeper of it said to him, "Keep out of the way of the King's elephant," but he did not give him any reply ; so the elephant-keeper repeated his words, but again he did not give a reply. The elephant-keeper then said to him, "O you, be cautious about yourself and keep out of the way of the King's elephant." The Khârijî (rebel) thereupon said to him, "Tell the King's elephant to keep out of my way." The elephant-keeper became enraged and incited the elephant against him with certain words he said to it; the elephant then became enraged and running to the Khârijî (rebel) and folding its trunk round him raised him to a great height, whilst the people kept looking at him ; it then threw him on the ground, when lo ! he fell erect standing on his legs and holding on to the trunk of the elephant. The rage of the elephant thereupon increased, and it lifted him a second time to a greater height than the first time, and then ran and threw him on the ground, but lo ! he was straight on his legs, erect and holding on to the trunk of the elephant and not taking his hand away from it. The elephant then lifted him up a third time and did the same thing to him again, but he came to the ground erect and holding on to the trunk ; the elephant then fell down dead, for his holding the trunk for such a long time prevented it from breathing. He thus killed it, and the King being informed of it, ordered him to be slain, but some of his ministers said to him, "O King, a man like this ought to be left alive and

ought not to be slain, for he is the pride of the state, and it will be hereafter said that the King had a slave who killed an elephant with his strength and stratagems and without any weapon, and that the King pardoned him and allowed him to remain alive."

Aṭ-Ṭurṭūshī and others relate that an elephant was brought (for the first time) into Damascus in the time of Mu'āwiyah b. Abī-Sufyān. The Syrians went out to look at it, as they had never seen an elephant before it, and Mu'āwiyah ascended to the top of his palace to enjoy the sight; his attention was then drawn away from it, and he saw a man with one of his slave-girls in one of the rooms of the palace. Coming down hastily to the room, he knocked at the door, upon which he was asked, "Who are you?" He replied, "The Commander of the faithful; open the door, as there is no escape now from opening the door willingly or unwillingly." The Commander of the faithful, Mu'āwiyah, then entered and stood at the head of the man, who bent his head down and was in the greatest fear. Mu'āwiyah then asked him, "O you, what led you to do what you have done, namely, your entering my palace and sitting with one of my women? Were you not afraid of my vengeance; were you not afraid of my power? O wretch, inform me as to what led you to do that." He replied, "O Commander of the faithful, your spirit of forbearance led me to do that." Mu'āwiyah then said to him, "Do you think, if I pardon you, that you will conceal that about me and not inform anybody about it?" The man replied, "Yes," upon which Mu'āwiyah pardoned him, and gave him the slave-girl and all the things there were in the room, which were of an immense value, as a present. Aṭ-Ṭurṭūshī adds, "Look at this instance of great shrewdness and this instance of great forbearance, as to how he asked a criminal to screen his reputation!"

(Information.) When it was the first of al-Muḥarram of the year 882 of the era of Dhū'l-Ḳarnain, at which time the Prophet was in the womb of his mother, Abrahah al-Ashram (one with the lower lip slit), the king of Abyssinia, came with the object of pulling down the Ka'bah. He had built a church at Ṣan'ā, and he wanted to turn the tide of the pilgrimage thither. In the meantime a man out of the

tribe of Kinānah went forth and sat¹ in the church a whole night, which enraged him, and he swore that he would pull the Ka'bah down. He advanced therefore with a large army, having with him his elephant Maḥmūd, which was very strong and big, and twelve other elephants, or according to some eight other elephants. When he reached al-Mugannīs at the distance of two-thirds of a league from Makkah, his guide Abū-Rigāl died there; the Arabs threw stones at his grave, and the people still throw stones at it. Abū-'Alī b. as-Sakan relates in his *Sunan as-Ṣuḥāḥ* that the Prophet, when he was at Makkah and desired to satisfy a call of nature, used to go out to al-Mugannīs.

Abrahah then sent his cavalry to Makkah, and they took two hundred camels belonging to 'Abd-al-Muṭṭalib, upon which the people of the sacred territory thought of fighting with him, but seeing that they had no power to cope with him, left him alone. Abrahah then sent a message to the people of Makkah to the effect, "I have not come for a war with you, but I have come (only) to pull this House down; if you do not oppose me with fighting, I have no need of your blood." 'Abd-al-Muṭṭalib said to his messenger, "We do not wish to fight with him, nor do we want anything from him. This is the House of God and of His Friend Abraham, and He will defend it from him who desires to demolish it." 'Abd-al-Muṭṭalib then went to Abrahah. 'Abd-al-Muṭṭalib was full in body and beautiful; nobody ever saw him without loving him, and his (supplicatory) prayers (to God) used to be answered. Abrahah was informed, "This is the lord of Quraysh, who feeds men in the plains, and wild animals and birds on mountain-tops." When therefore he saw him, he honoured him and made him sit by himself on his sofa. He then said to the interpreter, "Say to him, 'Inform (me) of your want.'" He replied, "My want is that the King may return to me the two hundred camels belonging to me, which he has got." When he said that, Abrahah said to the interpreter, "Say to him, 'I was much pleased with you when I saw you, but now that you have spoken, I have no desire for you; but do you speak to me (only) of two hundred camels and leave alone the

¹ Ibn-Hishām says, "that is to say, احدث (voided his ordure or committed some other act of defilement)."

House which is your and your ancestors' religion? I have come to demolish it, and you have not spoken to me anything about it." 'Abd-al-Muṭṭalib replied, "I am the owner (only) of the camels, and the House has an owner of its own, who will protect it from you." Abrahah thereupon said, "It cannot be protected from me." 'Abd-al-Muṭṭalib replied, "That is between you and Him." Abrahah then returned the camels to 'Abd-al-Muṭṭalib, who thereupon went back to Ḳuraish, and informed them of it, and ordered them to go out of Makkah to the mountains and defiles. 'Abd-al-Muṭṭalib then got up and seizing the ring on the door of the Ka'bah prayed to God as follows:—

"O God, a man defends his own abode;
Do thou now defend Thy lawful possession, and the inhabitants of the
sacred territory,
And cause Thy people to vanquish the people
Of the Cross and its worshippers to-day;
Their Cross will surely not conquer,
Nor their stratagems ever overcome Thy stratagems!"

He then left off his hold on the ring of the door and went away with such Ḳuraish as were with him, to the mountains, to watch for themselves what Abrahah would do in Makkah, when he would enter it. At that time there interposed the decree of the One, the only One, the Powerful, the Strong. In the morning Abrahah was ready to enter Makkah and demolish the House, and so sent his elephant in advance of the army. When the elephant went in the direction of Makkah, Nufail b. Ḥabīb approached it. This name is thus given in the *Sīrah* of Ibn-Hishām, but as-Suhailī gives it as Nufail b. 'Abd-Allāh b. Jaz' b. 'Amir b. Mâlik. Taking hold of the ear of the elephant, he said, "Lie down on thy breast, Maḥmūd, or turn back, a follower of the right path, for thou art in the sacred territory of God." He then let go its ear, upon which it lay down on its breast; the men then struck it with the iron trident, until they made it bleed, so that it might get up, but it refused to do that. So, they turned it round in the direction of al-Yaman, upon which it got up and commenced to trot; they then turned it in the direction of Syria, and it did the same thing; and then they turned it in the direction of Makkah, upon which it lay down on its breast. Thereupon God "sent on them birds in flocks to throw down on them stones of baked clay,"¹ upon

¹ Al-Ḳur'ân CV-3—4.

which they fell down by degrees in every road, and perished in every possible way. Abrahah was also hit (by the stones), and the tips of his fingers fell off one after another ; so, they took him on to Ṣan'â in a state like that of a young one of a bird, and he did not die, until his heart split asunder from his chest. His wazir then went away quickly with one of the birds hovering over him, until he came to the Najāshī and related to him the affair. When he finished the relation of it, a stone fell over him, and he fell down prostrate and dead before the Najāshī. The Prophet alluded to this narrative in his saying in an authentic tradition, namely, "God prevented the elephant from entering Makkah, whilst He gave power to His Apostle and the Believers over it."

It is related in the *Ṣaḥīḥ* of al-Bukhārī, and in the *Sunan* of Abū-Dāwud and an-Nasā'ī out of a tradition of al-Miswar b. Makhramah and Marwān b. al-Ḥakam, each of whom believes the tradition related by the other to be true, and who said, that the Apostle of God went forth at the time of al-Ḥudaibiyah, until when he reached the mountain-pass (*thanīyah*) whence to descend upon them, his she-camel lay down on her breast and the men said, "Descend, descend," upon which she became refractory and they said, "The she-camel has become refractory (خَلَّتْ)." The Prophet thereupon said, "The she-camel has not become refractory, and it is not in her nature to be so, but the Preventer of the elephant has prevented her (from proceeding)." *Al-khilā'* (refractoriness) is in camels the same thing that *al-ḥirān* is in horses. The meaning of comparing it to the prevention of the elephant is that, had the Companions of the Prophet entered Makkah, there would have been a fight between them and Quraysh in the sacred territory and blood would have been shed, which would have given rise to mischief, and perhaps God, having had previous knowledge, had decreed that those unbelievers would in the future become Muslims, and that a tribe of believers would come forth from their loins, whilst had Makkah been attacked, that (future) progeny of theirs would have been cut off and those results would not have occurred.

Some say that the above-named Abrahah was the grandfather of the Najāshī who flourished in the time of the Prophet, and that the

birth of the Prophet took place in the year of the Elephant, fifty days after the destruction of the Army of the Elephant. 'Ā'ishah said, "I have seen the leader and the keeper of the elephant both blind, seated in Makkah, asking people for food." It is related that 'Abd-al-Malik b. Marwān asked Ḳabāth b. Ashyam al-Kinānī, "O Ḳabāth, are you bigger or the Apostle of God?" He replied, "The Apostle of God is bigger than myself (in position), but I am older than he in years. He was born in the year of the Elephant, whilst my mother stood with me on the dung of the elephant; it was green, which I had then sense enough to know."

As-Suhailī says that Ibn-Hishām's saying, "The elephant thereupon lay down on its breast," requires consideration, for the elephant does not lie down on its breast. It is possible that the elephant did the act of an animal that is in the habit of lying down on its breast and remaining in its place without stirring from it, the sense of lying down on the breast being thus derived from it. It is also possible that its lying down on the breast was its falling down on the ground when the order of God came suddenly upon it. He adds, "I have heard some say that there is one particular kind among elephants, which is in the habit of lying down on its breast, in the same manner that a he-camel does, if it be true; otherwise the explanation of it is as we have given." He says with regard to the words used by 'Abd-al-Muṭṭalib (in his prayer) "لاهم (O God,) etc.," that the Arabs are in the habit of dropping ال out of اللهم (O God,) and what remains behind is enough to convey the sense. As to الحلال (*al-ḥilāl*), it means the *furniture* of a house, and here *the inhabitants of the sacred territory* are meant by it. The meaning of محالک (*maḥālak*) is "Thy stratagems and strength."

As regards the church which Abrahah built at Ṣan'ā', it was called al-Ḳullais (القلايس) ¹ of the same measure as *al-ḳubbait*, being thus named on account of the loftiness of its structure and its height. From the same root is derived *al-ḳalīnis* (*high caps*), because they are worn on the highest part of the head. نَقْلَسِي = نَقْلَسِي الرَّجُلُ = *the man attired himself with a high or pointed cap* such as is

¹ It is thus spelt in Johnson's Arabic Dictionary, but Wüstenfeld in his edition of Ibn-Hishām's *Sirāt Rasūl-Allāh* gives it as al-Ḳalīs.

called *al-ḵalansuwah*. *تقلس طعاماً* = *the food rose from his stomach and came to his mouth*. Abrahah had forced the people of al-Yaman into his service for building it, and subjected them to several kinds of compulsion in working at it without any wages. He used to have the black and white marble stones and the stones inlaid with gold and silver removed to it from the palace of Bilkis, the friend of Solomon the son of David, which was situated at a distance of several leagues from the place of this church. He had crosses of gold and silver, and pulpits of ivory and ebony fixed in the church, and Aden used to be seen from it. His order with regard to the workmen engaged on it was that, should the sun rise before any of them commenced work, his hand would be cut off. One of the workmen happened one day to sleep till the sun rose, so his mother who was an old woman came with him to Abrahah and implored him on behalf of her son. He, however, refused to grant her request and insisted on cutting his hand, upon which she said, "Strike with your pickaxe to-day, for to-day belongs to you, but to-morrow will belong to another person." He said, "Woe betide you! What did you say?" So she said, "Yes, in the same way that this dominion has come to you from another, it will go away out of your hands!" Her exhortation made an impression on him; so, he pardoned her son and let the men off from working at it by compulsion.

When the Abyssinians perished and were scattered in the most horrible way, the place surrounding this church became destitute, and the number of wild animals and serpents round about it increased. Whenever any one attempted to take anything out of it, he was attacked by genii, so that from that time it together with its contents in the shape of provisions, timbers inlaid with gold, and utensils, and appurtenances of silver, which were worth loads of hundred-pound weights of wealth, remained in that state till the time of Abū'l-'Abbās as-Saffāh, who having been told of it and of the manner in which the genii in it frightened (men), was not afraid and sent to it Abū'l-'Abbās b. ar-Rabī', his governor over al-Yaman, with some cautious, resolute, and bold men with him. He demolished it, extirpated it, and obtained a large quantity of wealth out of it; he sold out of it such things as could be sold, namely, its marble stones, utensils, and appurtenances. After that, its marks became invisible, all

account of it ceased, and even its traces were obliterated. What used to befall men from *al-jinn*, they attributed to Ku'aib and its wife, two idols over which the church was built. When Ku'aib and its wife were broken, the person who broke them was afflicted with leprosy, and the vulgar people and the inferior order of men of al-Yaman fell into a state of distress on that account. Abū'l-Walid al-Azraḳī states that Ku'aib was made of wood and was sixty cubits in length. I (the author) have alluded to the narrative about Abrahah in the form of a poem in the first part of *Kiṭāb as-Siyar*. [The author here gives the poem, which is omitted in the translation, on account of its length and its being a repetition of the narrative of the expedition already given.]

(Further information.) If a person goes to a person from whom he dreads an evil action, let him recite the words “كَيْفَ عَمَّ عَمَّ”¹, the number of the letters of the two expressions being ten, and fold for every letter one of his fingers commencing with the thumb of his right hand. When the folding of all the fingers is finished, he is to recite in his mind (to himself) the chapter of the Elephant (CV), and when he comes to the word “تَرْصِيهِمْ” (to throw down on them)” (CV-4), he is to repeat that word ten times, opening out each time one of his folded fingers. If he does that, he will be secure from the other man's evil. It is a wonderful and tried thing.

(Information regarding one of the tried things.) One of the good and pious men has informed me that if a person recites the chapter of the Elephant a thousand times at the rate of a hundred times a day, for ten days successively, and thinks of the person he desires (to be punished), in his mind, and then on the tenth day sits over flowing water and says, “O God, Thou art the Present One, the knower of the secrets of minds! O God, the tyrant has prevailed, and there is no helper. Thou perceivest and knowest (all the affairs), O God. Verily, such a one has done me wrong and injured me, and there is no witness for it but Thou. O God, Thou art his owner, destroy him! O God, clothe him in the vestment of contempt and put on him the shirt of destruction! O God, break him!” repeating these words ten times, and then saying, “But God caught them up in their sins, and they had none to

¹ Al-Ḳur'ān XIX-1 and XLII-1.

guard them against God." God will surely destroy him and stop him from injuring him. This is an excellent and tried secret.

It is related that 'Amr b. Ma'di-Karib at the battle of al-Kâdisiyah attacked Rustam, whom Yazdagird the king of the Persians had sent forward at that battle to fight with the Muslims. 'Amr approached, and facing Rustam, who was mounted on a large elephant, cut off its legs with one stroke, upon which Rustam fell, and the elephant fell over him together with the saddle-bag which was on its back and which contained forty thousand dinars. Rustam was slain, and the Persians were defeated. No stroke like this was ever heard of in the Time of Ignorance, or has been heard of in the time of al-Islâm. It is related that the Greeks (ar-Rûm) carried away the above-mentioned legs, and hung them in a church belonging to them, and that whenever they were reproached with any defeat, they used to say, "We met a people, the result of whose stroke was this." The brave men out of the Greeks used to alight (from their horses) to look at them and to be astonished at that.

Abû'l-'Abbâs al-Mubarrad relates that 'Umar b. al-Khattâb having one day asked, "Who was the most liberal man among the Arabs?" was told, "Hâtim." He then asked, "Who was the best horseman among them?" and was told, "'Amr b. Ma'di-Karib." He then asked, "Who was their best poet?" and was told, "Imru'u'l-Kais." He then asked, "Which sword of theirs was the sharpest?" and was told, "The Şamşâmah of 'Amr b. Ma'di-Karib." As-Suhailî informs that the Şamşâmah of 'Amr b. Ma'di-Karib was made out of that iron which was found near the Ka'bah, and which was buried there by their ancestor or others, and that Dhû'l-Fikâr, the sword of the Apostle of God, was also made out of that iron. As-Suhailî adds that the latter was named Dhû'l-Fikâr, because there were in the middle of it things like the vertebræ of the back; before the Prophet (had it), it belonged to al-'Âs b. Munabbih and was taken from him as plunder at the battle of Badr.

(Lawfulness or unlawfulness.) That it is unlawful to eat the elephant, is a well known thing, and the reason for it as given in *al-Wasîf* is that it is an animal possessing a canine tooth, and that

1 Al-Ḳur'ân XL-22.

it is a fighting (مكادح) animal, that is to say, an over-powering and fighting animal. But in a strange view related by ar-Râfi'î as coming from 'Abd-Allâh al-Bûshanjî, who was one of the imâms of our sect, it is said to be lawful. The Imâm Aḥmad states that the elephant is not one of the articles of diet of the Muslims. Al-Ḥasan says that it is a transformed animal. Abû-Ḥanîfah disapproves of it, whilst ash-Sha'bi allows its being eaten. The selling of it is valid, because it is ridden and fighting is done with and on it, and its rider is to be given out of the booty more than a rider of a mule. With us the elephant does not become clean by slaughtering, nor do its bones become clean by washing, whether they are taken out of it after its lawful slaughtering or after its death. But here we have a strange view, namely, that the bones of a dead animal are clean, which is the statement of Abû-Ḥanîfah and those that agree with him. The general religious doctrine, however, that they are unclean is an absolute one. According to Mâlik, a bone of an elephant becomes clean by its being polished, as has been already said under the letter م in the art. المسحفة. It is not allowable, however, to sell it, nor is its price a lawful thing ;— so Ṭâ'us, 'Aṭâ' b. Abî-Rubâḥ, 'Umar b. 'Abd-al-'Azîz, Mâlik, and Aḥmad say. Ibn-al-Mundhir states that 'Urwah b. az-Zubair, Ibn-Sîrîn, and Ibn-Juraij have allowed it. It is said in *ash-Shûmil* that tanning has no effect on the skin of an elephant, on account of its thickness. With regard to the validity of racing on an elephant, there are two views, but some say that there are (only) two statements, the correct one of which is that it is valid, on account of what is related by ash-Shâfi'î, Abû-Dâwud, at-Tirmidhî, an-Nasâ'î, Ibn-Mâjah, and Ibn-Ḥibbân, and confirmed on the authority of Abû-Hurairah, namely, that the Prophet said, "There shall be no stake or wage, except in the case of racing with animals having feet like those of camels or solid-hoofed animals, or in the case of shooting with arrows or casting spears." *As-sabak* is that which is laid down as a stake for the winner of a race, (to be given to him) on his winning it. As to *as-sabk* it is the root of مسبق الرجل, aor. سبقه (= *I preceded the man*). The true version of this tradition is "لا سبق etc.," and the Prophet intended by it that a stake or gift is not due, excepting in the case of racing with horses and camels, and in the case of shooting with arrows or casting spears, because all of these things are preparations for fighting

with the enemy; the object in giving it is to create a desire for prosecuting a holy war. Ash-Shâfi'i, however, does not mention the elephant (among them). Abû-Ishâk states that racing on its back is allowable, because the enemy is (sometimes) encountered with on its back, in the same way that he is encountered with on the backs of horses, and because it possesses camel-like feet. A rare animal may truly be included among the general animals, according to those who follow the fundamental principles of religion, but there are some religious doctors who say that racing on its back is not valid, which is what Ahmad and Abû-Hanîfah say, because charging (the enemy) and fleeing (from him) cannot be effected on its back, and therefore there is no object in racing on its back. If one, however, says that camels are the same as an elephant in this sense, the answer is that the Arabs fight on the backs of camels most vigorously, and that fighting on their backs is mostly their habit, whilst an elephant is not thus used. Those that give the former opinion say that an elephant can overtake and run before horses in India.

(Supplementary information.) In the year 590 A. H. Yanârus, the greatest of the kings of India, advanced with the object of invading the country of the Muslims, and was opposed by the Amîr Shihâb-ad-dîn al-Ġûri, the lord of Ġiznah. The two armies met on the river Mâjûn. Ibn-al-Athîr states that the Indian had with him seven hundred elephants and a force of a million of men. Both the armies fought bravely, and Shihâb-ad-dîn gained the victory; the slaughter of the Indians was so great that the land stank with the smell of their corpses. Shihâb-ad-dîn took ninety elephants, and slew their king, Yanârus, whose teeth were bound with gold, which was the only way that he was identified. Shihâb-ad-dîn entered his country and took from his treasuries a thousand and four hundred loads of wealth and then returned to Ġiznah. Ibn-al-Athîr states, "Among the elephants which Shihâb-ad-dîn took was a white one. I have been thus informed by one who saw it."

(Proverbs.) "A greater eater than an elephant." "Stronger than an elephant." "More wonderful than the form of an elephant."

[The author here gives an account of the incident of an elephant passing, while the Imâm Mâlik b. Anas was lecturing, upon which all the pupils excepting Yahyâ b. Yahyâ al-Laithî went out to look at

it, which is also given by Ibn-Kh.¹ The author also gives some particulars of Yaḥyà's life and death, from the same book.]

Similar to the above narrative (of Yaḥyà b. Yaḥyà) is what happened to Abū-'Āṣim an-Nabīl, whose proper name was ad-Ḍaḥḥāk Makhlad b. ad-Ḍaḥḥāk. He was at al-Baṣrah, and an elephant having arrived there, the people went to look at it. Ibn-Juraij asked him, "Why do not you go out to look at the elephant?" He replied, "Because I shall not find (there) a substitute for you." Ibn-Juraij thereupon said, "You are the excellent (ingenious) one (an-Nabīl)." Whenever he came in, Ibn-Juraij used to say, "Here comes the excellent one." Al-Bukhārī states, "I have heard Abū-'Āṣim say, 'Since I have come to know that back-biting is unlawful, I have never slandered anybody at his back.'"

"Heavier than an elephant." A poet says—

"O you, you are heavy,
And heavy and heavy;
In appearance you are a man,
But in the scales an elephant."

(Properties.) He who has had given to him to drink the wax out of an elephant's ear, will sleep for seven days. If its bile be painted on patches of lepra and left on them for three days, they will disappear. If its bone be tied on the bodies of children, it will protect them from epilepsy. If ivory, which is its bone, be tied on a tree, it will not give fruit that year. If vine-creepers, plants, and trees are fumigated with its bone, no worms will approach that place. If a house containing bugs be fumigated with it, the bugs will die. If the shavings of ivory, about the weight of two dirhams, be given mixed with water and honey daily to drink to any one, his retentive faculty will become excellent; and if a sterile woman drinks them for seven days, she will conceive by the order of God. If a piece of its skin be tied on the person of one suffering from ague (with shivering), it will leave him; and if a person suffering from cramps sleeps over it, they will leave him. If its dung be burnt and rubbed with honey and then painted over eyelids from which the hair has fallen off, the hair will spring up again. If a woman drinks its urine without knowing,

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. IV, p. 29.

she will not conceive ; and if its dung be hung on her person, she will not conceive also, while it is on her person. The smoke of its skin cures piles.

(Interpretation of it in a dream.) An elephant in a dream indicates a foreign king, one that is dreaded, stupid and sluggish of heart, bearing burdens (of responsibilities), and knowing the tactics of war and fighting. He who rides an elephant (in a dream), or obtains possession of it, or has control over it, will go to a sultān and will be exalted to a position of high eminence by him, and will live for a long time honoured and respected. Some say that an elephant in a dream indicates a big or stout foreigner. He who rides (in a dream) an elephant which is then under his control, will overcome a covetous stout foreigner. He who rides an elephant in a dream in the daytime, will divorce his wife, because in former times in the country of elephants, whoever divorced his wife was mounted on an elephant and paraded, so that men came to know of it. If one of the kings rides (in a dream) on an elephant while he is engaged in a war, he will die on account of the words of God, "Hast thou not seen what thy Lord did with the fellows of the elephant? Did He not make their stratagem lead them astray, and send down on them birds in flocks, to throw down on them stones of baked clay, and make them like blades of herbage eaten down?"¹ He who rides a saddled elephant, will marry a daughter of a stout foreigner ; and if he be a merchant, his merchandise will increase. He who is made a prey of by an elephant, will meet with a calamity at the hands of a sultān ; and if he be ill, he will die. He who tends elephants, will enter into intimate relations with the Persian or foreign kings, who will become submissive to him. He who milks a female elephant, will deceive a foreigner and obtain wealth from him. The Jews say that an elephant in a dream indicates a noble or generous, gentle, courteous, and patient king. If a person be struck by an elephant with its trunk, he will obtain good ; and he who rides it, will obtain the position of a wazīr or a governorship. He who takes some of its dung, will become independent. It also indicates a party of pious men. Some say that he who sees an elephant in a dream, will see a difficult affair and will then be saved from it. The Christians say

¹ Al-Ḥur'ān CV (the whole chapter).

that he who sees an elephant in a dream, but does not ride it, will suffer a loss in his body or in his wealth. If one sees (in a dream) a slain elephant in a town or country, the king of that country will die or a celebrated man will be slain. He who slays an elephant (in a dream), will overcome a foreigner. He who is thrown down by an elephant under it, which then does not move away from him, will die. If an elephant be seen (in a dream) in any country but that of the Nubians, it indicates a sedition, on account of the ugliness and hideousness of its colour. If it be dreamt of in a country in which it is found, it indicates one of the honoured men. If a woman dreams of an elephant, it is not a good thing for her in whatever state she dreams of it. Elephants are also interpreted to indicate the nature of years (whether they are fruitful or barren) like cows. The departure of an elephant from a country in which there is the plague, indicates good for the people of it and the disappearance of the plague from among them. If an elephant is ridden in a country in which there is a lake, it indicates travelling in a ship.

(A chapter on the excellence and beauty of knowledge or intelligence and the shamefulness or disgrace of ignorance.) One of the wise men has said that knowledge or intelligence is that wherewith the heart is restrained from evil actions and led to do good actions. Intelligence is a restraint against vile actions or vices, and a safety from causes of destruction, and a foresight into consequences before the befalling of misfortunes, and remaining still at the time of the coming into effect of decrees on things, both in the shape of words and actions, on account of the words of the Prophet, "Bind her and then trust in God." The wise and learned men and juriconsults are agreed that all the affairs, both great and small, require intelligence, and that intelligence requires experience. They say that intelligence is a sultān and has its troops; the head of its troops is experience, then comes discernment, then consideration, then understanding, then memory, and then the gladness of the soul, for with it the body becomes firm, the soul being a lamp the light of which is intelligence. It is related in a tradition that God has not given to his servants anything better (as their share) than intelligence.

It is related that Gabriel went to Adam and said to him, "I have brought you three things; choose one of them." So, Adam

asked him, "What are they?" and he replied, "Sense of shame, intelligence, and religion." Adam said, "I select intelligence." Gabriel thereupon went out to the sense of shame and religion, and said to them, "You may return, as he has selected intelligence in preference to you two;" but they replied, "We are ordered to remain with intelligence wherever it may be." One of them (the wise and learned men) says that whoever tries to go on the road of prudence without the guidance of intelligence, will surely miss the right way. Intelligence is a lamp wherewith ignorance is exposed and excellence distinguished from error. Were intelligence to be given a form, the sun compared with it would be quite dark, and were ignorance to be given a form, the night compared with it would be full of light. There is nothing better than intelligence adorned by learning, knowledge adorned by humility, forbearance or humility adorned by kindness, and kindness adorned by the fear of God.

It is related that Gabriel (once) came to the Prophet and said, "O Muḥammad, I have brought to you all the noble qualities in this world and the next one," and the Prophet asked him, "What are they?" upon which Gabriel said, "'Take to pardon, and order what is kind, and shun the ignorant.'¹ O Muḥammad, these things consist in your pardoning him who does a wrong to you, giving to him who prevents you (from taking a thing), going to him who ceases visiting you, your behaving well towards him who treats you badly, your asking pardon (from God) for him who slanders you, your giving good advice to him who advises you insincerely, and your forbearance for him who enrages you. These constitute the noble qualities in this world and the next one." A poet has said in this sense:—

"Take to pardon, and order what is kind,
As you have been ordered, 'and shun the ignorant ;'
Be soft in your speech to all men,
For of those possessing character the one that is gentle is preferred."

Some of the praiseworthy ways of intelligence are contentment, which is an imperishable treasure, and charity (alms-giving), which is an everlasting honour, the completion of a man's honour being his becoming independent of men. One of its ways is also the sense of shame. It is said:—

¹ Al-Ḥur'ān VII-198.

“When the water of the face (shame) becomes diminished, its sense of shame also becomes diminished;

And there is no good in a face when its water has become diminished.”

One of its ways is also a goodness of qualities. It is related regarding the Prophet as having said, “The most complete of the Believers in the matter of Faith is the best of them in qualities.” It is related that Yaḥyà b. Zakariyâ having one day met Jesus, the son of Mary, the latter smiled in his face, upon which Yaḥyà asked him, “Why do I see you playing (trifling away time), as if you were secure?” So Jesus asked him, “Why do I see you frowning, as if you were in despair?” They both then said, “We shall not depart (from here), until a revelation is made to us,” upon which God inspired them, “He out of you two who is better in qualities is the one more loved by me.”

(Supplement.) Al-Ḡazzālī, Ibn-Balbān, and others relate that Abū-Jaʿfar al-Manṣūr having gone to the pilgrimage took his quarters in the Hall of Convocation (دارالندوة) and used to go out very early and do the circuit of the House. He went out one night very early in the morning, and while he was going round the House, he heard a speaker say, “O God, I complain to you of the manifestation of disobedience and corruption on earth, and of what comes between rights and their possessors in the shape of greed.” Al-Manṣūr then trotted in his walk, and his ears were filled (with that prayer). He then returned to the Hall of Convocation and said to the captain of the guards, “There is in the (Sacred) House a man going round; bring him to me.” The captain of the guards thereupon went out, and finding a man near the Yamānī corner said to him, “Answer the summons of the Commander of the faithful.” When he came in to al-Manṣūr, the latter asked him, “What was it that I heard you just now complaining of to God,—‘of the manifestation of disobedience and corruption on earth, and what comes between rights and their possessors in the shape of greed.’? By God, you have, verily, stuffed my ears with it, and it has made me quite ill.” He replied, “O Commander of the faithful, the person who has been seized by greed, so as to come between rights and their possessors, on account of which the country of God is filled with sinfulness, disobedience, and corruption, is yourself.” Al-Manṣūr said to him, “What is this?” or he said, “Woe betide you! How can greed seize

me, when I have gold and silver lying at my door and the kingdom of the earth in my possession?" The man replied, "Celebrated be the praises of God! O Commander of the faithful, is there any greed that has seized anybody and has not seized you? God has entrusted you with the affairs and property of the faithful, but you have neglected their affairs and concerned yourself in collecting their property. You have placed, between yourself and your subjects, a screen of gypsum and bricks and armed doorkeepers, and ordered that nobody is to visit you but such a one and such a one—men whom you have selected for yourself as your special friends, and whom you have given power over your subjects; but you have not ordered to be brought to you the oppressed, nor the hungry, nor the naked, when there is nobody who has no right to this property. When those whom you have selected as your special friends, and to whom you have given power over your subjects, saw you collecting the property and not dividing it, they said (to themselves), 'This one has acted perfidiously towards God and His Apostle; why should not we also act similarly towards him?' They then agreed (among themselves) to prevent the affairs of the people coming to your knowledge, excepting such as they wished. They have thus become your partners in your dominion, whilst you have remained heedless about them. If an oppressed person comes to your gate, he finds that you have stationed at your gate a man to inquire into the grievances of men, but if the oppressor is one of your intimate friends, the inquirer into grievances diverts the oppressed party and puts him off with promises to inquire into his grievances thereafter, time after time; if he persists, and you happen to appear there, when he may scream out before you, he is given a severe beating as an example for others, and you see that and do not disapprove it; whilst the khalfahs before you of the Beni-Umayyah (lynasty), when they heard of any grievance, it was immediately redressed. O Commander of the faithful, I used to travel to China, and on one occasion the king who ruled there lost his hearing; he cried, upon which his ministers asked him, 'O King, what makes you cry? May God not cause your eye to weep!' He replied, 'I do not cry for the misfortune that has befallen me, but I cry on account of any oppressed person crying out at my gate and my not being able to hear his voice.' He then said, 'If my hearing power has gone, my seeing power has not (yet) gone; there-

fore proclaim among the people that none but an oppressed person is to wear red clothes.' He then used to mount his elephant in the morning and afternoon of every day and go about in the town, so that he might find out if there was any person dressed in red clothes and know that he was an oppressed person, and then do justice to him. O Commander of the faithful, this man was a believer in the plurality of gods, but his compassion for the believers in the plurality of gods overpowered his avarice; how then does not your compassion for the Believers overpower your avarice, when you are a Believer in God and a cousin of the Apostle of God? Verily, wealth is collected for one of three things; if you say, 'I collect it for my son,' God has already shown you an example among those who have gone before you, out of such as collected wealth for their sons; that surely did not render the son independent, nay perchance he died a beggar degraded and despised, for perhaps the infant may come out of the womb of its mother when it has no property, and there is no property on the face of the earth but there is an avaricious hand near it to collect it; God, however, continually shows kindness to that infant, until the desire of men for it increases, whilst that avaricious hand collects it, in the manner you have done. You are not the one to give, but it is God that is the giver. If you say, 'I collect it for any misfortune that may befall me,' God—celebrated be His praises!—has already shown you the example of kings and peoples, who have gone before you, that what they had prepared as a provision in the shape of wealth, men, and horses did not avail them when God desired to do with them what He wished. If you say, 'I collect it for a purpose,' greater than the state (purpose) in which you are at present, by God, there is no position above your position but one which cannot be attained, excepting by the performance of pious deeds." Al-Manṣūr thereupon cried vehemently and said, "What am I then to do? The learned have fled from me, men do not come near me, and the pious do not visit me." He replied, "O Commander of the faithful, open your gate, lighten the restraint of the screen over you, help the oppressed, and take out of wealth what is legal and good and distribute it rightfully and justly, and I guarantee that those who have fled from you will return to you." Al-Manṣūr said, "We shall do that." The callers to prayer having then come and chanted the call to prayer, al-Manṣūr got up and said his prayer. When he finished

doing that, he searched for the man, but did not find him ; so, he said to the captain of the guards. "Bring me the man this moment."

The captain of the guards then went out searching for him, and finding him near the Yamāni corner said to him, "Answer the summons of the Commander of the faithful." He replied, "There is no way for my doing that." The captain said, "Then my head will be struck off," but he replied, "No, there is **no** way to the striking off of your head." He then took out of his provision-wallet a written scrap (of paper) and said, "Take this, there is on it a prayer for dispelling grief ; he who says it in the morning and dies that day, will die a martyr ; and he who says it in the evening and dies that night, will die a martyr." He mentioned great excellence and recompense as attached to it. The captain of the guards took it and came to al-Manṣūr, who, when he saw him, said to him, "Woe betide you! or is it that you know magic?" He replied, "By God, O Commander of the faithful!" He then informed him of what had passed between him and the man, upon which al-Manṣūr ordered the prayer to be copied out and to pay the captain of the guards a thousand dinārs. The following is the prayer :—

"O God, in the same manner that Thou art kind in Thy greatness and power over and above the kindly-disposed, and art high by Thy greatness over the great ones, and Thou knowest what is underneath the earth as Thou knowest what is above Thy throne, and the evil promptings of the mind are like a public thing with Thee, and the public words are in Thy knowledge a secret, everything is submissive to Thy greatness and every one possessing power is humble before Thy power, all the affairs of this world and the next one are in Thy hands, give me a relief and a way out from all kinds of grief and anxiety which may overtake me in the morning or evening ! O God, Thy pardon for my sins, Thy connivance at my errors, and Thy concealing my evil actions have tempted me to ask of Thee what I do not deserve to have from Thee on account of my shortcomings. I pray to Thee securely and ask Thee cheerfully, for Thou art the doer of good to me and I am the doer of evil to myself in what concerns the relations between Thee and me. Thou showest love to me by Thy favours, whilst I show hatred for Thee by (my) acts of disobedience. I have not found a benevolent

being more kindly-disposed than Thou art towards a worthless man like me, but my trust in Thee has emboldened me to address Thee. O God, grant me Thy grace and favours! Thou art merciful and compassionate!"

It is related that the above mentioned man was al-Khidr.

القَيْنَة (al-Fainah).—A certain bird resembling the eagle, which when it is afraid of cold, migrates to al-Yaman;—so Ibn-Sīdah says. *Al-faināt = times.* لَقِينَهُ الْقَيْنَةَ بَعْدَ الْقَيْنَةِ = *I met him time after time*, in which the ال (before قَيْنَة) may be omitted. Since this bird migrates at one time to al-Yaman and at another time disappears from it, it is given the name of time.

أَبُو فِرَاسٍ (abū-Firās) [also أَبُو فَرَّاسٍ (abū-Farrās)].—A sobriquet of the lion. فَرَسًا، يَفْرَسُهَا، فَرَسَ الْأَسَدَ فَرَسَتَهُ = *the lion broke or crushed the neck of its prey.* This is the original meaning of *al-fars*, and secondarily it is applied to several things, being thus applied to any killed animal.

Abū-Firās b. Ḥamdān, the brother of Saif-ad-dawlah b. Ḥamdān, was named after it. He was a brilliant king and a glorious poet, so much so that it is said that poetry commenced with a king and ended with a king, that is to say, it commenced with Imru'u'l-Kais, whose proper name was Ḥunduj, and ended with Abū-Firās. Another instance like this is the saying, "Discourses (الرسائل) commenced with 'Abd-al-Ḥamid and ended with Ibn-al-'Amid.

END OF VOL. II, PT. I.

ADDITIONS AND CORRECTIONS.

- P. 15, Foot-note², last line for *veral* read *several*.
P. 37, l. 10, for سُلَيْيَا (*as-Sulīyah*) read سُلَيْيَا (*as-Sulīyah*)
P. 75, l. 5, Delete the first *in*.
P. 137, l. 12, for (*ash-Shahrmān* ?) read (*ash-Shaharmān* ?)
P. 260, l. 11, for *ealled* read *called*.
P. 269, l. 10, for *will described* read *will be described*.
P. 277, l. 9, from the bottom, for *thy* read *they*.
P. 368, l. 17, for *used, take* read *used to take*.
P. 393, l. 15, for *ormed* read *formed*.
P. 434, l. 16, for *b.* read *bin*.
P. 434, l. 26, for *their* read *there*.
P. 460, l. 4, from the bottom, for *transgressed* read *transgressed*.
P. 522, l. 6, from the bottom, for *baggd* read *baggd*.
P. 532, l. 8, from the bottom, for *God,* read *God*.
P. 583, l. 10, from the bottom, for *wage* read *wager*.

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منشورات
معهد تاريخ العلوم العربية والإسلامية

يصدرها
فؤاد سزكين



العلوم الطبيعية عند العرب والمسلمين
١٢

ترجمة إنكليزية لكتاب
حياة الحيوان للدميري

أعدّها
أ. س. ج. جاياكر

المجلد الثاني
القسم ٢

١٤٢١هـ - ٢٠٠١م

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في إطار جامعة فرانكفورت - جمهورية ألمانيا الاتحادية

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المجلد ١٢



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