



CSL

Part Third.

ABDULLAH-BIN-ZUBAIR said, ' his highness ordered, that a plaintiff and defendant should both sit before the judge.'

CHAP. I. - PART I.

ABU HURAIRAH : a. e. s. " He who believes in God and his messenger, and performs the prayers, and fasts the month of Ramadan, has a claim on God to enter into paradise, whether he fights in the road of God or stays at home." The companions said, " shall we not inform the people of this?" His highness said, " verily there are in paradise four hundred steps and God has prepared them for the companions in the road, and the distance between every two steps is equal to that between the earth and the lowest region. When you ask God for paradise ask for Firdaus, because that is the best of the paradise and the highest; and above it is God's imperial throne; and the rivers of the other paradises have their sources in Firdaus." A saying of the Prophet : a. e. s. " The similitude of him who fights in the way of God, is to that of the keeper of the key of the kingdom of God, and keeper of the key of the kingdom of the hereafter." VOL. II.

CHAP. V.
PART III.

Book the Seventeenth.

CHAP. I.---PART I.

ON JIHÁD, OR FIGHTING WITH INFIDELS.

ABÙHURAIRAH. ' A. G. S. " He who believes in God and his messenger, and performs the prayers, and fasts the month of *Ramdàn*, has a claim on God to enter into paradise, whether he fights in the road of God or stays at home." The companions said, " shall we not inform the people of this?" His highness said, " verily there are in paradise one hundred steps, and God has prepared them for the combatants in his road; and the distance between every two steps is equal to that between the earth and the lowest region. When you ask God for paradise, ask for *Firdaws*, because that is the best of the paradise and the highest; and above it is God's imperial throne: and the rivers of the other paradises have their sources in *Firdaws*." ABÙHURAIRAH. ' A. G. S. " The similitude of him who fights in the way of God; is to that of the keeper of fast, worshipper of God, and keeper on

Various degrees of glory in paradise.

foot of his revelations; the keeper of fast is not tired from fasting and prayer; nor the fighter in the road of God till he returns from the combat." AB'UHURAIRAH. 'A. G. S. "God is sponsor for him who is come out to fight in the road of God, for his satisfaction and that of his Prophet, to return him to his house with rewards and plunder, if he be not killed; but, if he be, to take him into paradise." AB'UHURAIRAH. 'A. G. S. "The reason why I do not go with every army against the infidels is this, that if I were to go with every army, the greater part of *Muslemàns* would be separated from me, and be in the rear, for want of horses and necessities; and I have not wherewith to mount them, and take them along with me: *Muslemàns* would not be pleased to remain behind from the battle, and be separated from me, and would be broken hearted. I swear by God, I should love to be killed in the road of God, then brought to life again, then killed again, and again brought to life; and again killed, so that I might obtain new rewards every time." SAHAL-BIN-SAD. 'A. G. S. "Guarding the frontiers of *Islàm* one day is better than the world and every thing in it." ANAS. 'A. G. S. "Verily, walking about morning and evening, in the road of God, is better than the world and the things in it." SALM'AN FA'RSI said, 'I heard the Prophet say, "guarding the frontiers of *Islàm* one day and night is better than fasting a month, and staying awake its nights, in the worship of God; if he dies, the rewards for the actions which he would have done, continue to be written; and victuals and wine are brought for him from paradise, and he is secure from the strife of the devil." AB'U ABS.* 'A. G. S. "Every servant whose legs shall be covered with dust in the road of God, hell fire will never touch." AB'UHURAIRAH. 'A. G. S. "The slayers of an infidel, and the infidel slain, will never be together in hell fire." AB'UHURAIRAH.

He that falls
in the holy
war is sure
of paradise.

Combat a-
gainst infi-
dels of far
greater me-
rit than acts
of devotion.

* One of the *Sah'abah* of the class of *Ans'ars*. His name was ABD-UL-RAH'MAN-BIN-JABR, and before his conversion to *Islàm*, it was ABD-UL-AZZA. He was with the Prophet at *Bedr* and all the subsequent battles. He died at *Medinah* A. H. 34, aged 70.

BOOK XVII.

He who arms a combatant for the holy war, and he who takes care of the family at home, have equal merit with the combatant himself.

'A. G. S. "The best of a man's life is keeping the reins of his horse's bridle turned towards the road of God, and driving his horse on swiftly; and when he hears an alarming noise, mounting his horse quickly, seeking for the fight, and death in the field of battle; I mean, he fears not death, and runs not from it, but seeks it. And the best of a man's life is, having some goats on a hill, or in a valley, and saying his prayers, and giving alms, if the goats amount to *Nis'ab*, and worshipping his cherisher till he dies, this man is always in happiness." ZA'ID-BIN-KHALID: 'A. G. S. "He who assists another with arms to fight in the way of God, is as the champion, and is a partner in its rewards; and he who is left behind, to take care of the family of a combatant, is as the combatant." BURAI-DAH. 'A. G. S. "The reputation of the wives of champions for the religion, is to those left behind as their own mothers; that is, those left to take care of them must not be treacherous, or look at them with a bad eye, but hold them as much unlawful as their own mothers; and a man who has staid behind to guard the family of a combatant and has acted perfidiously, will be made to stand near the champion on the day of resurrection; when the champion will take from his good actions as much as he pleases; then what do you imagine? Will he leave any of them for him, or take the whole away?" AB'U MAS'UD ANSARI said, "a man brought a female camel with a rope through her nose, and said, "this camel I gave in the road of God." His highness said, "for you are the rewards of seven hundred camels at the day of resurrection, in recompense for this one; and all of them with ropes in their noses." AB'U SA'ID KHU'DHRI said, "verily his highness sent an army towards the tribe of *Beni-Lahian*,* and said, "let the half of the men of every house prepare, and rewards will be alike for those who go and stay behind." JABIR-BIN-

* A branch of the tribe *Hudhail*. This expedition was in A. H. 6. See ABULFEDA, p. 80.



SAMURAH. ' A. G. S. " This religion and *Islâm* are always on foot, and *Musl'mâns* will fight for religion until the resurrection." AB'UHURAIRAH.

' A. G. S. " No one shall be wounded in the road of God, but will come at the day of resurrection with his wound dropping blood; its colour will be that of blood, but its smell that of musk." ANAS. ' A. G. S. " There

is no one that enters paradise, that wishes to return to the world, and get what he had there, except a martyr, who is desirous of returning to the world, and to be killed ten times, on account of the rewards which he sees."

MASR'UK said, ' I asked IBN MAS'UD the meaning of this revelation, " Thou shalt in no wise reckon those who are killed in the cause of God dead; but they are living near their cherisher, and receiving daily bread."*

IBN MAS'UD said, ' verily I asked the Prophet the meaning of this revelation, and he said the souls of martyrs are in the bellies of green birds, and they have chandeliers suspended from God's imperial throne, in place of nests; and they feed in every part of paradise they like, after which they take asylum in the chandeliers: when their cherisher turns his face towards them and says, " do you wish for any thing?" They say, " what can we wish for, and what desire, now that we feed in every part of paradise we like?" And God asks them the same question thrice; and when they understand their cherisher's object is for them to ask something, they say, " O cherisher! we wish you to return our souls into our bodies, and send us into the world, that we may be slain again in thy road." Then when God knows that they were in want of nothing, on account of their great rewards obtained, he leaves them.

AB'U-KUTA'DAH said, ' his highness stood up, in the middle of us, and repeated the *Khutbah*, and mentioned, that fighting in the road of God, and believing in God, were the best of actions. Then a man stood up

* *Korân*. Chap. 3. v. 170. SALE, Vol. I. p. 85. The passage alludes to those slain in the battle of *Ohud*.

A martyr in paradise wishes to return to the world & be again slain in the cause of religion.

BOOK XVII.

Martyrdom atones for every fault, except debt.

He who sincerely desires martyrdom will receive the reward of it, although he may die in his bed.

and said, "O messenger of God! inform me, if I am killed in the road of God, will it cover my sins?" He said, "yes, it covers them, if you be killed in the road of God with fortitude, and hoping for rewards, and not running away." After that, the Prophet said, "what did you say?" Then the man repeated the same; and the Prophet said, "yes, fighting in the road of God is a coverer, except for debt; because, verily GABRIEL told me so." ^ÀABDULLAH-BIN-^ÔMER. 'A. G. S. "Being killed in the road of God, covers every thing but debt." ^ÀABUHURAIRAH. 'A. G. S. "God is pleased with two men, one who kills the other, and both enter paradise, because the *Muslemàn* fights in the road of God and is killed, then goes to paradise; after that the infidel repents, and believes, and suffers martyrdom; when he enters into paradise." ^ÀSAHAL-BIN-^ÛHUNAF. 'A. G. S. "He who asks God for martyrdom with sincerity, God brings to the dignity of martyrs, although he may die upon his bed: on account of his sincere intention, he obtains the rewards of martyrdom." ANAS said, "verily RUBAI-BINT-AL-BAR'A-OMM-^ÛHA'RITHAH-BIN-SURA'KAH came to the Prophet and said, "O Prophet of God! tell me what became of ^ÛHA'RITHAH:" (for verily ^ÛHA'RITHAH had been slain on the day of the battle of *Bedr*; he was pierced by an arrow from an unknown hand); "then if ^ÛHA'RITHAH, who was killed, be in paradise, I will be resigned; but if not, I will weep for him, as much as I can." The messenger of God said, "O mother of ^ÛHA'RITHAH! verily there are great steps in paradise, and your son has reached *Firdaws*, the highest." ANAS said, "his highness and the companions had marched to the battle of *Bedr*, and reached it before the *lytheists*; and his highness said, "arise, and hasten to a paradise whose breadth is like that of the earth and regions; I mean fighting with infidels is a mean of entering paradise, then do so." ^ÛUMAIR BIN ^ÛHUM'AM* said, "Bakhin! Bakhin!"† Then the Prophet said, "what made you make

* One of the *Sah'abah*, slain at *Bedr*.

† That is, very well! very well! an exclamation of joy and approbation.

use of those words?" He said, "it is for no other purpose, I swear by God, O messenger of God! but with a hope of my being of the people of paradise, and to obtain its rewards." ANAS says, "then UMAIR brought out some dates from his quiver, and began eating them; after that he said, "if I remain alive to finish my dates, verily such life is long." Then he threw away what remained of the dates, and fought with the polytheists until he was killed." AB'UHURAIRAH. 'A. G. S. "What do you reckon a martyr to be?" The companions said, "O messenger of God! he who is killed in the road of God is a martyr." His highness said, "verily admitting this, there are few in my sects; I mean a martyr is not confined to that, but he who dies in the road of God is also a martyr without being slain; and he who dies in a plague, in his own house, and does not run away, is a martyr; and he who dies by a disease of the belly is also a martyr." ABDULLAH-BIN-ÖMER. 'A. G. S. "There is no body of champions, or army of combatants in the road of God, who get plunder and escape, but are very quick in taking two thirds of their rewards in the world (which are plunder and escape) the remaining third they will get at the resurrection: and there is no champion, who fights and does not get plunder, and is either killed or wounded, but will get all the three parts of his rewards in futurity." AB'UHURAIRAH. 'A. G. S. "He who has died, and not fought for the faith, nor said in his heart would to God I was a champion and killed in the road of God, has died a kind of hypocrite." AB'U-MU'SA-ASHARÏ said, "a man came to his highness, and said, "a man fights for plunder, to get money, and become rich; and another for fame, that people may see he has done a work in the religion of God; and another man fights to shew his bravery and heroism; then which is the fighter in the road of God?" His highness said, "he who fights to exalt the word of God and his religion, is a champion in the road of God." ANAS said, 'his highness returned from the battle of Tabûc, and when he was close to Medinah,

BOOK XVII.

Catalogue
of meritori-
ous actions.

Six privi-
leges enjoy-
ed by mar-
tyrs.

God should pardon you, and bring you into paradise? Fight and war with infidels, in the road of God; he who fights in the road of God, a period of time equal to the interval of milking a camel, will be worthy of paradise. OTHMAN. A. G. S. "Being one day on the frontiers of Islam, and keeping horses ready there, is better than the worshipping of God one thousand days in any other place. AB UHURAIRAH. A. G. S. "It has been shewn me that the three persons who will enter paradise next after the Prophets, are, one a martyr; the second, he who shall have withheld himself from that which is unlawful; the third, a slave who has worshipped God well, and wished well to his master, and served him properly." ABDULLAH-BIN-HUBSHIYA* said, "verily the Prophet was asked "what is the best of all deeds?" He said, "standing up a great deal in prayer." Then he was asked, "what is the best alms?" He said, "that which is given to the poor." He was asked, "what is the best flight?" He said, "it is flying from the thing which God has made unlawful." He was asked, "what is the best zeal?" He said, "the best zeal is fighting with infidels with one's fortune, in making all necessities for one's self, and for combatants: and fighting in person, being wounded and killed." Then the Prophet was asked, "what is the best way of being killed?" He said, "a man's being killed himself and his horse also." MEZAN-BIN-MADICARIB. A. G. S. "There are six qualifications for a martyr near God; one is, that he is forgiven all his sins, on the falling of the first drop of blood, and is shewn his sitting place in paradise; the second is, that he is secure from the punishments of the grave; and the third from the punishment of hell fire; the fourth, a crown of glory is put upon his head, one jewel of which is better than the world and every thing in it; and he is married to seventy-two black-eyed virgins of paradise; and if he asks forgiveness of the sins of seventy of his

* One of the 'Sah'abah of Hijaz: he lived at Mecca.

relations, that will be granted." AB'UHURAIRAH. "A. G. S. "Whoever shall be in God's presence, without a mark of fighting for the faith, will meet him with a flaw in his religion." AB'UHURAIRAH. "A. G. S. "A martyr does not feel the pain of being slain, but as one of you feels a pinch." AB'U-UMAMAH. "A. G. S. "There is nothing more lovely near God than two drops and two marks; one drop is a tear shed for fear of God; the second, a drop of blood spilt in the road of God; one mark is the scar of a wound in the road of God; the second is the mark remaining after the performance of any religious duty.* ABDULLAH-BIN-ÔMER. "A. G. S. "Ride not upon the sea, unless as a pilgrim, a performer of *Umrah*, or a fighter in the road of God; because there is fire under the sea, and under it a river." OMM-HAR'AMAH. "A. G. S. "If any one shall ride upon the sea, in a pilgrimage; or for the attainment of knowledge, or to fight in the road of God, and vomits from the rolling of the boat, for him are the rewards of a martyr; and if he is drowned, then for him are the rewards of two martyrs." AB'U-MALIQ-ASHARI. "A. G. S. "He who comes out of his dwelling, in the road of God, and dies, or is killed, or his horse or camel throws him upon the ground, and breaks his neck, or is bit by any thing, or dies any death which God pleases, then verily he is a martyr, and for him is paradise." ABDULLAH-BIN-ÂMER. "A. G. S. "The return of a combatant, from the field, is a point of rewards, as the one in the field." ABDULLAH-BIN-ÂMER. "A. G. S. "For a combatant is his reward; and he who gives his money, and assists a champion to fight, for him are two rewards; one reward for bestowing his money, in the road of God; the second, for his being the means of fighting." AB'U-AY'UB said, "I heard the Prophet say, "it is near that cities will be conquered by you, and it is near that armies will be assembled, and

A martyr hardly feels the pain of death.

only nam A
xog xovvior
gubghu tot
-to you at
a of hold
oit to wande
redually
ed each man
-in, mite. Li
oit mnt
to mwo
mobvnam

One who dies on a sacred expedition, though not by the sword of the enemy, is a martyr.

* That is, moisture remaining from *Wadu*, or dusty feet in a pilgrimage. ABD-UL-HAK.
† The sister of OMM SALIM. She accompanied her husband on an expedition into the territory of *Rûm*; and travelled by sea.

BOOK XVII.

A man who receives pay for fighting is not entitled to a share of the plunder;

nor does he, if slain, attain the crown of martyrdom.

One who fights for God's pleasure and future rewards, and obeys the king, in the way he orders, and gives his property in the road of God, and is kind to him in partnership with him in the fight; and does not surpass the bounds of the law, in killing, plundering and laying waste; then verily his sleeping and waking are means of rewards.

will be sent to fight from every tribe; then if a man shall dislike being sent, by his *Imâm*, to battle, and run away from his tribe, to avoid the fight, and shall say, I will go if any body will make an agreement with me or give me pay; know, he is a hireling, and will not find rewards if he is killed or dies." ^AYALI-BIN-UMAIYAH said, "the Prophet gave notice for fighting; and I was an old man, and had no servant; then I looked for a labourer that might answer to wait upon me; and I found a man, and settled three *Dinârs* for him: and when we got plunder, I wished to give him his share of it; and I came to the Prophet, and mentioned the case to him; and he said, "I do not find, by the law, that he is entitled to any thing, in the world or futurity, more than the *Dinârs* you settled with him for." ^AAB'UHURAIRAH said, "a man said, "O messenger of God! a man wants to fight with infidels, and is desirous of worldly goods." The Prophet said, "there are no future rewards for him." ^AMU'ADH-BIN-JABAL said, "There are two kinds of fighting; then he who fights for God's pleasure and future rewards, and obeys the king, in the way he orders, and gives his property in the road of God, and is kind to him in partnership with him in the fight; and does not surpass the bounds of the law, in killing, plundering and laying waste; then verily his sleeping and waking are means of rewards. But he who fights through ostentation, and fame, and disobeys the *Imâm*, and breeds disturbances in the land, then verily he gets no rewards for fighting." ^AABDULLAH-BIN-ÂMER said, "I said, "O messenger of God! inform me about fighting for the faith, in what manner to do it, to be a means of rewards?" His highness said, "O ABDULLAH! if you fight with fortitude, and an eye to rewards, God will suspend you as descriptive of fortitude, and you will get rewards; but if you fight ostentatiously, God will raise you up in that state." ^AUKBAH-BIN-MALIC. * A. G. S. "If I order,

* One of the *Sahâbah*: he resided at *Basrah*.



and send any one on business, and he does not do it, send another in his place."

CHAP. I.
PART II.

Part Third.

ABÛ-UMĀMAH-BAHALĪ said, ' we came out with his highness, with a part of the army, and a man passed by a cavern, in which was water and verdure, and he said in his heart, " I shall stay here, and retire from the world." Then he asked the Prophet's permission to live in the cavern; but he said, " verily I have not been sent on the jewish religion, nor the christian, to quit the delights of society; but I have been sent on the religion inclining to the truth, viz. *Islām*, and that which is easy, in which is no difficulty or austerities. I swear by God, in whose hand is my life, that marching about, morning and evening, to fight for the religion, is better than the world and whatever is in it: and verily the standing of one of you in the line of battle, is better than *Sunnat* prayers performed in your house for sixty years." ŪBA'DAH-BIN-ŠĀMIT. ' A. G. S. " He who fights in the road of God, with an intention of obtaining the heel rope of a camel, then for him is what he had in view." AB'U-SĀ'ID-KHUD'HRĪ. ' A. G. S. " He who is satisfied, and sincerely knows that God is his cherisher, and that his religion is *Islām*, and that MUHAMMED is the messenger of God, will be worthy of paradise." AB'U-SĀ'ID says, ' this saying made me very happy, and I said, " O Prophet! repeat those words again." And he did so; after which he said, " there is another qualification, for which God exalts his servant one hundred steps in paradise, and the distance between every two of those steps is as the distance between the earth and the regions." I asked his highness, " O messenger of God! what qualification is that?" And he repeated thrice, " fighting in the road of God."

The Prophet condemned monastic seclusion.



BOOK XVII.

AB'U MU'SA ASHARÌ. ' A. G. S. " Verily the doors of paradise are under the shade of swords." Then a man stood up, with old clothes and disordered hair, and said, " O AB'U MU'SA! did you hear the Prophet say this?" He said, " yes." Then the man returned to his friends, and said, " I take my leave, and make my *Salâm* to you." Then he broke the scabbard of his sword, and threw it away; after that he advanced towards the enemy, with his naked sword, and fought till he was killed."

The souls of martyrs dwell in the crops of green birds, which eat of the fruits of paradise.

IBN ÂBB'AS. ' A. G. S. to his companions, " when your brothers were slain in the battle of *Ohud*, God put their souls into the crops of green birds, which come down to the river of paradise, and eat of the fruits there; and they roost in chandeliers of gold, suspended to God's imperial throne; then when the slain find delicious food and wine, and the most delightful sleeping places, they say, " who is it will carry to our brothers this information, that we are living in paradise, so that they may not dislike it, and act not cowardly in fighting with infidels?" Then God says, " I will send the information from you to your brothers." And God sent down this revelation, " Thou shalt in no wise reckon those who are killed in the road of God, dead; but they are living near their cherisher, and receiving daily bread."*

Three kinds of *Muslemâns*.

AB'U SA'ÏD KHUD'HRI. ' A. G. S. " There are three kinds of *Muslemâns* in the world; one, who have believed in God and his Prophet, and never doubted afterwards, and have fought with their fortunes and persons in the road of God; the second, those, from whom the properties and persons of others are safe; the third, those who, when avarice falls into their hearts, abandon it for God's pleasure." ABDUL-RAH-M'AN-BIN-AB'U-ÂMÍRAH.† ' A. G. S. " There is no *Muslemân*, whom God causeth to die, that wishes to return to the world, except a martyr, to be killed again in the road of God; and my being killed in the road of God,

* *Korân*. Ch. 3. v. 170.

† One of the *Sahâbah*; though some authors are doubtful of his having ever accompanied the Prophet.

would be more charming to me than to be king of the world and its people." HĀSN'AA-BINT-MUĀ'WĪAH* said, ' my uncle said, I said, " O messenger of God! who is in paradise?" His highness said, " a Prophet is in paradise; and a martyr is in paradise; and an infant is in paradise; and a child buried alive is in paradise." ĀLĪ-IBN-AB'UT'ĀLIB. ' A. G. S. " Whoever expends property in the road of God, and is at home himself; then for him are seven hundred thousand rewards for every *Dirhem*." After that, his highness repeated this revelation, " God giveth twofold unto whom he pleaseth."† FAD'ĀLAH-BIN-ŪBAID said, ' I heard ŌMER-IBN-AL-KHAT'T'ĀB say, that ' the Prophet said, " martyrs are four persons; one a *Muslemàn* whose faith is good, and who meets the enemy with fortitude, and hope of reward, till he is killed; then this is a man to whom people look up at the day of resurrection." (FAD'ĀLAH says that ŌMER, in explaining this, raised his head up, in such a manner that his cap fell off) " and the second is a *Muslemàn*, who meets his enemy horror struck, with his hair standing up, like the thorns of a tree, and an arrow pierces him from an unknown hand, and kills him; then this is a martyr of the second degree; the third is a man who has mixed good with bad actions, meets the enemy with fortitude and bravery, till slain; then this man is in the third degree; the fourth, is a *Muslemàn*, but has surpassed all bounds in sinning, meets the enemy with fortitude and courage, till killed, then he is in the fourth degree." ŪTBAH. ' A. G. S. " The slain are of three kinds; one. a *Muslemàn*, who has fought, with his fortune and person, in the road of God, and fought his enemy till slain; then this is a tried martyr, and he is in God's tent, under his imperial throne; and except in prophesy, this martyr and the Prophets are of equal eminence: the second is a *Muslemàn*, who has mixed good with bad actions, has

CHAP. I.
PART III.

Prophets,
martyrs and
infants are
all in para-
dise.

Four de-
grees of
martyrs.

* One of the *Tābiyāt* of the fourth descent, of respectable authority. She relates traditions from her uncle ĀSLAM-BIN-SALĪM, who was one of the *Sahābah*.

† *Korān*. Ch. 2. v. 262. *SALE* Vol. I. p. 50.

BOOK XVII.

Being slain
in the holy
war does not
atone for
hypocrisy.

fought in the road of God, with his fortune and person, and when he met the enemy, fought him till killed;" his highness said, " this is a martyrdom which cleansed him of his sins; verily the sword and being killed by it, erase all faults; then he is brought into paradise, by any door he likes: the third is an hypocrite, who has fought with his fortune and person till he be killed; then he is in hell fire: verily the sword does not blot out hypocrisy." IBN-^ÂAA^YID^H* said, " the Prophet came out to the bier of a man, to say prayers over it; and when it was put down, ^ÂOMER said, " do not say prayers over him, O messenger of God! because he was a wicked man." Then his highness looked towards the people, and said, " did any one of you ever see him employed in a work of *Islâm*?" A man said, " yes I did, O messenger of God! he kept watch one night in the road of God." Then the Prophet said prayers over him; and threw dust upon him, and said to the corpse, " your friends imagine you are in hell; but I bear witness that you are of the people of paradise:" and he said to ^ÂOMER, " you will not be asked about men's actions, but you will be asked about the religion of *Islâm*."

* There are two of the companions to whom this patronymic appellation applies; one named KAIS, and the other MUNAD^HD^HAR. It is uncertain which is here meant.

CHAP. II.---PART I.

IN EXPLANATION OF PREPARING

ARMS &c. &c. &c. FOR BATTLE.

ŪKBAH-BIN-ĀĀMIR said, ' I heard the Prophet say, upon the pulpit, " prepare for fighting the infidels, whatever you are able of strength and force; I mean, learn to use the bow and arrow." ŪKBAH-BIN-ĀĀMIR said, ' I heard the Prophet say, " it is near that you will conquer Rūm, and God will save you from the wickedness of the people; then attend to your archery; I mean, the people of Rūm generally fight with the bow and arrow; therefore accustom yourselves to them." ŪKBAH-BIN-ĀĀMIR said, ' I heard the Prophet say, " he who has learnt archery, after that left it off, is not of me nor of my ways." SALMAH-BIN-ACWĀ said, ' his highness came out, upon a body of people of the *Beni Aslam* tribe, when they were practising the bow and arrow, and trying which could shoot farthest, and his highness said, " use the bow, O *Arabians*! verily your fathers were archers, and I am on this side." Then the other side left off shooting; and his highness said, " what is the matter, that you do not shoot your arrows?" They said, " how can we do so, now that you are on the other side?" His highness said, " shoot your arrows, I am with all

The Prophet enjoins his followers to cultivate skill in archery.



BOOK XVII.

Skill of
AB'U-TAL-
H'AH in ar-
chery.

Unlucky
marks in a
horse.

of you." ANAS said, ' AB'U-TALHAH ANS'ARÌ and the Prophet defended themselves with one shield in battle, and AB'U-TALHAH was very expert at the bow; and his highness used to observe where his arrows struck, because AB'U-TALHAH's arrows never missed.' ANAS. ' A. G. S. " Prosperity is in the foreheads of horses."* JARIR-BIN-ÂBDULLAH said, ' I saw the Prophet twisting the hair of a horse's forehead round his finger, and he said, " good is tied with the hair of a horse's forehead, until the day of resurrection."† AB'UHURAIRAH. ' A. G. S. " He who keeps a horse in the road of God, on account of belief in God, and knowing the truth of God's promise of rewards, then verily the horse's belly-full, his water, his dung and his urine, will be in the scales of this man on the day of resurrection: I mean, he will obtain the rewards of all those." AB'UHURAIRAH said, ' the Prophet judged *Shicâl*‡ bad in a horse.' ÂBDULLAH-BIN-ÔMER said, ' verily the Prophet ran races with trained horses, in the way of trying which could beat, from *Hafîâ* to *Thanîyat-ul-Widâd* :* (the distance between these places is six *mîls*); and he ran other horses untrained from *Thanîyat-ul-Widâd* to the *Masjid* of *Beni Zuraik*, the distance between the two being one *mil*.' ANAS said, ' the Prophet's female camel, named *A'dbâa*, no camel could beat in running; and an *Âarâbî* came upon a camel which beat the Prophet's, and the *Muslemâns* were displeased at it; and his highness said, " the thing which God means to exalt, he first humbles."

* That is, keeping horses to fight for the faith, is a means of good. ABD-UL-HAK.

† That is, the holy war is carried on with horses, and it is the cause of blessing in the world, and futurity. The good of the world is in getting plunder; and the good of futurity, rewards. ABD-UL-HAK.

‡ *Shicâl* is when a horse has the right hind foot, and the left fore foot, or the right fore and left hind foot white.

* These two places are both in the neighborhood of *Medinah*.

Part Second.

UKBAH-BIN-ĀĀMIR said, "I heard the Prophet say, "verily God brings three persons into paradise, on account of one arrow; the first, the maker of it, being for war; the second, the shooter of it in the road of God; the third, the giver of the arrow into the hands of the archer." Then his highness said, "shoot arrows and be mounted: and your shooting arrows I like better than your being mounted: every kind of play is unlawful, except shooting arrows and training the horse, and a man's playing with his own wife; then verily all these are lawful: and he who leaves off the use of the bow and arrow, after having learnt it, on account of his aversion to it, verily has left off a benefit."

AB'U-NAJH* said, "I heard the Prophet say, "he who has shot an arrow at an infidel in the road of God, and pierced him, then for him is great dignity in paradise; and he who has shot an arrow in the road of God, which has pierced an infidel or not, then for him is the reward as for emancipating a slave; and for him who is become old in war, there will be a light at the day of resurrection." AB'UHURAIRAH. "A. G. S. "It is not lawful to take money in the way of running; but in these three things, one with arrows, the second, with camels, the third horses, if the agreement be on one side only; (that is, a man says, if my arrow, or horse, or camel beats yours, you shall give me so and so, if not I have nothing to give you.") AB'UHURAIRAH. "A. G. S. "He who enters his horse with two others, being brought out to run for a wager, on both sides, and his horse wins, it is lawful for him to take what the other

The maker of an arrow, he who uses it in the holy war, and he who gives it for that purpose, are all in paradise.

Rewards in paradise for wounding infidels, or for shooting at them.

* This is the patronymic appellation of AMER-BIN-UTBAH.

BOOK XVII.

two had laid. But if he does not win, he has nothing to give; but if a third person knows for certain that his horse will win, it is then gambling, and not lawful for him to take any thing; but if it is dubious whether his horse will win or not, then it is not gambling." AB'U-KUT'ADAH-ANS'A'RÌ.

Marks of good horses.

'A. G. S. "The best horses are black, with white foreheads, and having a white upper lip; next to that, a black horse with white forehead, and three white legs; next to this is a bay horse of these marks." AB'U-

WAHAB.* 'A. G. S. "A bay, with white forehead, white fore and hind legs, is best; and a sorrel with white forehead and legs is also good."

IBN-ABB'AS. 'A. G. S. "Prosperity is with sorrel horses." UTBAH-BIN-

The Prophet forbade cutting the tails and manes of horses.

AB'U-SALMAH said, 'I heard the Prophet say, "do not cut the hair of your horse's foreheads, nor of their necks, nor their tails; because verily horses keep the flies off with their tails, and their manes cover their necks, and blessings are interwoven with the hair of their foreheads." AB'U-

WAHAB. 'A. G. S. "Tie up your horses, and make them fat, for fighting, and wipe off the dust from their foreheads and rumps; and tie bells to their necks."

IBN-ABB'AS said, 'the Prophet was the servant of God, and he did what he was ordered by God, and he did not particularise me except in three things; one, that I should *Wad'u* completely; the second, that I should not eat alms money; the third, that I should not cover a mare with an ass, to produce a mule.'

The Prophet disapproved the breeding of mules.

ÂLÌ-IBN-ABU T'ALIB said, 'a mule was sent as a present to the Prophet, and he rode it: and ÂLÌ said, "if we cover mares with asses, we shall get like this." Then his highness said, "none do so but those unacquainted with the orders of law." ÂB-DULLAH-BIN-SÂD. 'His highness entered *Meecca*, on the day of taking it, with his sword ornamented with gold and silver.' SA'YIB-BIN-YEZID† said, 'his highness had two coats of mail on the day of the battle of

* One of the *Sah'abah*, surnamed *Jushamì*, from *JUSHAM* the son of *MUA'WIAH*.

† One of the minor *Sah'abah*, born A. H. 2. He accompanied his father at the farewell pilgrimage, at the age of seven.



Oh'ud, and wore one over the other.' IBN-ABB'AS said, 'the Prophet had two standards, one large, the other small; the large one was black, and the small one white.' JA'BIR said, 'verily the Prophet came into Mecca, with a white ensign.'

Part Third.

ANAS said, 'there was nothing his highness was so fond of, after women, as horses.' ALI-IBN-ABUTA'LIB said, 'there was an Arabian bow in the hand of the Prophet, and he saw a man with a Persian one, and said, "throw away the Persian bow, and adopt the Arabian, and appropriate arrows and spears; because God verily will assist with them in religion: and will make you conquerors of cities."

The Prophet's fondness for horses.

CHAP. III.---PART I.

ON THE RITES OF TRAVELLING.

The Prophet preferred commencing an expedition on Thursday.

The Prophet recommended travelling slowly in an abundant year, but quickly in a year of scarcity.

CAB-BIN-MÁLIC said, ' verily the Prophet came out, on Thursday, to the battle of *Tabûc*, and he was fond of making a journey on this day when to fight.' **ÂBDULLAH-BIN-ÔMER.** ' A. G. S. " If people knew the badness of travelling alone, as I know it, no man would travel at night, even with a horse along with him." **AB'UHURAIRAH.** ' A. G. S. " The angels are not with that party with which is a dog, nor with that party with which is a bell." **AB'UHURAIRAH.** ' A. G. S. " A bell is the devil's musical instrument." **AB'UHURAIRAH.** ' A. G. S. " When you travel in an abundant year, then give your camels their right of the ground, and do not ride them fast: but if you travel in a year of dearth, go quick, so that you may reach your journey's end, before they get weak; and when you alight in the latter part of the night, abstain from alighting in the middle of a road, because biting or tearing animals frequent roads." **AB'U SÂ'ID KHUD'HRÌ** said, ' whilst we were travelling with the Prophet, unexpectedly a man came riding to his highness, beating the right and left sides of his animal, which was tired; then the Prophet said, " whoever has spare carriage must assist those who have not; and he who has

Those on a march, who have a superfluity of cattle, or of other necessities, must lend to those who are in want.

The Prophet recommended to his followers, when returning from a journey, not to enter their houses at night.

plenty of necessities, must give to those who have not; and he who has such and such things, in excess of his own wants, must give to those that have not;" so that we knew we were in want of nothing.' AB'UHURAIRAH. ' A. G. S. ' Travelling is a kind of punishment, it withholding from sleep, food and drink; then when any one of you has accomplished his wants, he must return quickly to his family." ABDULLAH-BIN-JAFER* said, ' when his highness arrived from a journey, the young children of the people of the house were brought before him, and verily his highness arrived from a journey, and I was carried to him first; and he rose up mounted, and put me behind him; after that one of FA'TIMAH'S sons was brought, either HASAN or HUSAIN, and he took him up behind also: then we came to *Medinah*, three of us upon one beast." ANAS said, ' verily myself and AB'U TALHAH turned ourselves, to accompany the Prophet to *Medinah*; and he had SAFIYAH behind him.' ANAS said, ' when his highness returned from a journey, he would not enter his house, at night, but in the fore or latter part of the day.' JA'BIR. ' A. G. S. " When you make long journeys and return, enter not your houses at night." JA'BIR. ' A. G. S. " When you return from a journey, and enter your town at night, go not to your houses, so that your wives may have time to comb their dishevelled hair." JA'BIR said, ' when his highness arrived at *Medinah*, he would slay a camel or a bullock.' CAB-BIN-MALIC said, ' his highness would not arrive from a journey except at breakfast time; and when he did arrive, he would go to the *Masjid*, and perform two *Racâts* of prayer; after that would remain sitting, to receive people.' JA'BIR said, ' I was travelling with his highness, and when he arrived at *Medinah*, he said to me, " come to the *Masjid*, and perform two *Racâts* of prayer."

* One of the *Sah'abah*, of the tribe *Koraish* and family of HA'SHEM. He was born in *Ethiopia*, whither his parents had fled from persecution, and died at *Medinah*, A. H. 80, under the reign of ABDUL MALIC. Being of a most liberal disposition, he obtained the surname of *Bahr-ul-jad*, the ocean of generosity. His father, JAFER-BIN-ABI-TALIB was also a very generous man.

Part Second.

The Prophet used to send out his detachments in the early part of the day.

The Prophet reproved his troops for dispersing, when they came to their encampment.

SAKHR-BIN-WADĀĀH GHAMIDI*. ‘A. G. S. “O LORD! prosper my sects, in rising in the morning and in travel, and battle.” And his highness would, when he sent out an army, order them to march in the first part of the day.’ Now SAKHR was a merchant, and he always sent off his merchandize in the early part of the day, and became rich and very wealthy. ANAS. ‘A. G. S. “Be it on you to travel in the dark of the latter part of the night; for verily, earth is easily passed over in the night.” AMER-BIN-SHUAIB relates, from his forefathers, that ‘the Prophet said, “a traveller single is as the devil, and two travellers riding together as two devils; I mean, they are not safe from the devil’s wickedness; but three are.” AB’U SA’ID KHUD’HRĪ. ‘A. G. S. “When three are travelling together, one of them must be made commander.” IBN ABB’AS. ‘A. G. S. “The best friends and companions in travelling are four, the best detachments are of four hundred, and the best armies four thousand, that is, not less; and twelve thousand men are not conquered on account of being few in numbers, but from other causes.” JĀBIR said, ‘his highness in travelling used to march in the rear, to assist the weak, and would take them up behind him, and would pray for the men of the army.’ AB’U THĀLABAH said, ‘when the men of the Prophet’s army alighted at a place, they used to disperse, in the hills and vallies; and the messenger of God said, “verily your dispersing into these hills and vallies is nothing but the devil, who makes you separate from each other, that your enemies may get the upper hand of you.” After this, they

* One of the *Sakābah*, an inhabitant of *Tāyef*. He is reckoned among those of *Hijāz*.



never halted at a place, without keeping near each other, in such a manner that a cloth would have covered the whole of them.' ^AÂBDULLAH-BIN-MASU'UD said, 'we were at the battle of *Bedr*, three persons on one camel; and there were the Prophet, AB'U LUBA'BAH and ^AÂLÌ-IBN-AB'U-TA'LÌB to one camel; and when it was the Prophet's turn to get off, they said, "we will go on foot for you." His highness said, "you are not stronger than me, nor am I more independent of rewards than you."

AB'UHURAIRAH. 'A. G. S. "Make not the backs of your quadrupeds like pulpits; that is, do not ride them unnecessarily; because God has not placed them at your disposal, but to carry you to your towns; and he has created the earth for you; then do on it what you please." ANAS said, 'when we alighted at a place, we did not perform *Sunnat* prayers, till we unsaddled our camels.' BURAIDAH-ASLAMÌ said, 'whilst his highness was travelling on foot, a man came, mounted upon an ass, and said, "O messenger of God! ride;" and he moved back himself on the ass's rump. His highness said, "I will not ride first, you are most worthy of riding first; but if you will permit me I will ride behind." The man said, "I have made the first place for you." Then his highness mounted, and the man behind him.' AB'UHURAIRAH. 'A. G. S. "Camels and houses are for devils; then verily I have seen the devil's camels, one of you comes out with fine fat female camels, and does not ride them, and passes by a brother *Muslemàn* fatigued, and does not mount him; those camels are for the devil; and the houses of the devil I have not seen." AB'U-SA'ÏD says, 'I do not imagine these devil's houses to be any thing, but the *Haudaj*, and rich trappings, used by the great on their elephants and camels.' SAHAL-BIN-MU'ADH relates from his father, who said, 'I fought along with the Prophet; and people confined others, by taking up too much room themselves, at a halting place; and his highness

Cattle not to
be rode un-
necessarily.

BOOK XVII. sent a crier to say, " verily he who crowds, for him are no rewards from the fight."

Part Third.

ABÙ-KUTÁDAH said, ' when his highness came to his ground, in the latter part of the night, he used to sleep upon his right side ; but if he alighted to go to sleep, before day break, he would place his elbow upon the ground, and sleep upon the palm of his hand.' IBN-^AABB'AS said, ' the Prophet sent ^AABDULLAH-BIN-RAWA'H'AH with an army ; and it so happened that the day he ordered him out was Friday. And those with ^AABDULLAH went along with him in the morning ; and he said, " I shall stay, and say prayers with the Prophet, and follow you, and join you." Then, when he had performed prayers with the Prophet, his highness saw that he had not gone out with his friends, and said, " what deterred you from going with your friends?" He said, " I wished to say the Friday prayers with you, and then join them." Then his highness said, " if you expend every thing in the world, you will not get the rewards of your friends, who marched in the morning." AB'UHURAIRAH. ' A. G. S. " The angels are not along with those who have leopards' skins with them."* SAHAL-BIN-SAD. ' A. G. S. " He who waits upon others in a journey is the best of the party ; because there is no act better than waiting upon others."

Ready obedience is of more merit than devotion.

* Commentators say this prohibition is on account of the pride and ostentation indicated by having housings of these skins. ABD-UL-HAK.

CHAP. IV.---PART I.

ON WRITING LETTERS TO INFIDELS AND INVITING THEM TO ISLÂM.

IBN-ÂBBÂS said, ' his highness wrote a letter to KAIS'AR* inviting him to *Islâm*: and he sent his letters by DAHÍYAH CALBÌ,† and ordered him to carry it to the governor of *Bas'rah*, that he might convey it to KAIS'AR; and this was written in the letter, "In the name of God, the compassionate and merciful: this is a letter from MUH'AMMED, who is a distinguished servant of God, and his messenger, to HARKUL chief of *Rúm*; peace be on whoever has gone the straight road: after this I say, verily I call you to *Islâm*; embrace *Islâm*, so that you may be safe from the disgrace of the world, and the punishment of futurity; embrace *Islâm*, and God will reward you twice: and if you turn yourself from accepting *Islâm*, then on you are the sins of your subjects and followers: and O people of the book! come towards a religion, which is equal to us and to you, and that religion is this; to worship none but God, and not to asso-

The Prophet's letter to the Greek emperor;

* The emperor HERACLIUS.

† See ABULFEDA p. 94.

BOOK XVII.

and to the
king of
Persia,

against
whom he
denounces a
curse.

ciate any thing with him, and not for some of us to take others as gods; therefore, if the people of the book refuse, say O *Muslemàns*! beware, O people of the book, bear witness that we are *Muslemàns* and our religion is *Islàm*." IBN-^AABB'AS said, ' verily the messenger of God sent a letter to CESR'A,* by ^AABDULLAH-BIN-^HUZA'FAH,† and ordered him to deliver it to the chief of *Bah'arain*, that he might convey it to CESR'A. Then, when CESR'A read it, he tore it in pieces.' IBN-^AABB'AS says that IBN-UL-MUSAIB said, ' his highness imprecated against CESR'A and his followers, saying " may God tear them to pieces and destroy them."

ANAS said, ' his highness wrote letters to CESR'A, to KAIS'AR and to NAJA'SHÌ, and to every oppressive king, inviting them to God and his religion: But this NAJA'SHÌ‡, to whom his highness wrote a letter, is not the same on account of whose death the Prophet said prayers in *Medínah*, on the day on which he mysteriously told his death." SULAIM'AN-BIN-BURAIÐAH§ said, ' when his highness appointed a commander of an army or detachment, he would admonish him of his duty, and to abstain from God's punishments; and would admonish him with respect to his duty to those under his command, to be kind and good to them; after that would say, " fight for the religion, in the name of God, kill the unbelievers in God, and do not plunder, nor break your promise; nor cut off ears and noses, nor kill children; and when you meet your enemies, the polytheists, invite them to three things; and whichever they accept of, approve of in them, and refrain from troubling them; invite them to *Islàm*, and if they accept it, and approve of it, then do not spill their blood, or take their property: after this, invite them from their own

* KHUSE'U, surnamed PARWEZ, king of *Persia*; see ABULFEDA p. 92.

† One of the first of the companions, descended from SAHAM-BIN-AMER, a branch of the tribe *Koraish*. He was one of those who fled to *Ethiopia*, and was afterwards present at the battle of *Bedr*.

‡ Or king of *Ethiopia*.

§ One of the *Tābī'in* of respectable authority, of the tribe *Aslam*, from the city of *Maráz*; brother to ABDUL-RAH'M'AN-BIN-BURAIÐAH; born under the reign of OMER.



places, to the places of the refugees; and tell them, if they will do so, for them are the rewards of refugees, and for them is the same as the refugees, such as marching out to fight in the road of God, when the *Imàm* orders it. Then, if they refuse to quit their houses for those of the refugees, tell them, they shall be like *Muslemàns* living in deserts, who always stay at home, and the orders of God are in force with them, as with all other *Muslemàns*; and they will have no chance of plunder, or partake in the *Bait-ul-mal*, unless they fight along with *Muslemàns* and refugees. Then if they refuse to become *Muslemàns*, call upon them to pay a poll-tax; and if they refuse to give it, then ask assistance from God, and fight them. And when you besiege a fort, if the people of the fort demand quarter, in the name of God and his messenger, then do not grant it; but pledge to them your own faith, and that of your companions; for if you break your own faith and that of your companions, it is easier than to break that of God and his messenger." *ABDULLAH-BIN-AB'U-AWFA* said, ' verily, in some battles, when the messenger of God met the enemy, he would not fight them till the sun declined; then would stand up, and repeat the *Khut'bah* to his army, and would say, " O men, beware! wish not for a battle with the infidels, and ask God for safety; but when you meet them, have fortitude; and know that paradise is under the shadow of swords." After that, he would say, " O LORD! the sender down of the book, and mover of the clouds, and breaker of the armies, defeat these men, who have come to fight us; and aid us over them." *ANAS* said, ' when his highness fought with a tribe, and we were attending him, he would not fight till break of day; and would reconnoitre the state of the enemy; and if he heard their call to prayer, he would not attack or plunder them; but if he did not, he would plunder them. We marched out towards *Khaiber*, and arrived there at night; and when the morning came, and his highness did not hear the call to prayer, he mounted, and I got up behind *AB'U TALH'AH ANS'ARÌ*, and verily we rode so near, that our feet

Quarter to
enemies not
to be given
in the name
of God and
the Prophet.

The Pro-
phet's form
of prayer in
the time of
battle.

BOOK XVII.

The Prophet surprises *Khaiber*.

touched those of the Prophet of God. Then the people of *Khaiber* came out of the fort, towards their date trees, and fields, without knowing that we were come upon them; and when they saw the Prophet, they said, "by GOD, MUHAMMED and his army are come;" and they went towards the fort: and when the Prophet saw them, he said, "*Alláho-acber! Alláho-acber! Khaiber is ruined; verily when we come down upon the land of a tribe, their morning is bad.*" NÚM'AN-BIN-MUKARRIN* said, 'I was present with the Prophet, in a war for the faith, and he would not fight in the forenoon, but wait for wind and the time of prayer.'

Part Second.

KUTÁDAH-BIN-NÚMÀN said, 'I accompanied the Prophet to war; and when the day broke, he withheld himself from fighting until the sun rose; then would fight; and when it was noon, he withheld himself from the fight until the sun's declination; and then would fight till the afternoon; after that, would refrain fighting till after performing afternoon prayer; after which would fight; and this was the way when he fought the whole day; and at these times, the gales of victory would blow, and after prayers he would pray for the *Muslemàns* of his army.' Is'AM† said, 'his highness sent me with a detachment, and said to us, by way of advice, "when you see a *Masjid* amongst the houses of the enemy, or hear the crier call the prayer, do not kill any body."

* One of the *Sah'abah*. He dwelt at *Bas'rah* and afterwards removed to *Cúfah*. He was appointed by OMER governor of *Naháwend*, where he was slain A. H. 21.

† One of the *Sah'abah*, from whom very few traditions have been received. Some say only this one.

Part Third.

ABÙ-WÁÏL* said, KHA'LID-BIN-WALÌD wrote a letter to the *Persians*, to the following purport, "in the name of God the compassionate and merciful; this is a letter from KHA'LID-BIN-WALÌD to RUSTAM and MAHR'AN, who are chiefs of *Persia*: peace to him who hath followed the straight road, after *Islàm*. Know, that we call you to the religion of *Islàm*; and if you refuse, and are refractory, then give a poll-tax with your own hands, do not send it by the hands of others, because ye are contemptible: then if ye refuse giving the poll-tax, you will regret it, and be ruined; because we have tribes with us that love to kill in the road of God, and to be killed; like as the people of *Persia* love wine."

KHA'LID's
letter to the
Persians.

* One of the first *Tablîn*, named SHAKIK. He had seen the times of idolatry and of *Islàm*. He received traditions from several of the *Sah'abah*, but was most particularly attached to IBN-MAS'UD. He died on a pilgrimage to *Mecça*, in the time of OMER-BIN-ABD-UL-AZIZ.

CHAP. V.---PART I.

IN EXPLANATION OF KILLING IN BATTLE FOR THE FAITH.

JĀBIR said, 'a man said to the Prophet, on the day of the battle of *Oh'ud*, "tell me, if I am killed, where I shall stay?" He said, "in paradise." Then the man threw down the dates he had in his hand, and fought till he was slain.' CĀB-BIN-MĀ'LIĆ said, 'when his highness intended to fight, he kept it to himself: that is, he gave out that he would go one way, and went another, till the battle of *Tab'uc* took place; and the Prophet left *Medīnah* for that battle, on a day which was intensely hot; and made long marches, through deserts, without water or grass, and opposed a numerous enemy: and before commencing his march, he disclosed to his army what they were to do, that they might prepare their arms.' JĀBIR. 'A. G. S. "Stratagem and deception in war is more advantageous than attacking and fighting a great deal; such as retreating from the field of battle, that the enemy might think you had run away; putting them off their guard, and then attacking them." ANAS said, 'the Prophet would go to war, accompanied by OMM-SALMAH and some of the assistant's wives; and when his highness fought, the women would give

Stratagem
in war com-
mended by
the Prophet.

The women & children of infidels not to be slain; but should they be killed in a night attack, there is no guilt attached to the act.

water to the thirsty combatants, and would cure the wounded.* OMM-ATÍYAH said, 'I was with his highness in seven battles, remained in the rear, and took care of their baggage, and dressed their victuals, and applied plaisters to the wounded, and attended the sick.' ÁBDULLAH-BIN-ÓMER said, 'the Prophet of God forbade killing the infidels' women and children.' SÁB-BIN-JATHTHÁMAH said, 'the Prophet was asked, about attacking and killing the polytheists at night, and their women being killed at that time likewise. His highness said, "there is no fear, on account of their women and children being killed at such time." IBN-ÓMER said, 'his highness cut down the date trees of the tribe of *Beni Na'dr* and burnt them; and this revelation came down, "what you have cut of the date trees, and left standing upon their roots, is by the order and permission of God."† ÁBDULLAH-BIN-ÁWNS relates, that NA'FÍ, the freedman of IBN-ÓMER, wrote to me, that 'verily his highness plundered *Beni Must'alik* when they were off their guard, in *Muraisid*|| sitting amongst their cattle; and he killed those that were fit to be killed, and imprisoned their children.' AB'U USAID¶ said, 'verily the Prophet of God said to us, in the battle of *Bedr*, (when we had drawn up our ranks against the *Koraish*, and they had drawn up theirs against us) "when they come near you, and your arrows will reach them, shoot your arrows." (And in one tradition it is thus, "when the *Koraish* are near you, throw your arrows at them, but not all of them, for if you throw all of them, and have none remaining, they will overcome you.")

* It is understood from this tradition that bringing out the weak to give water and make plaisters for the wounded is lawful.

† A tribe of *Jews*.

‡ *Korân*. Chap. 59. v. 5. SALE. Vol. 2. p. 428.

§ One of the *Tabi'in*, esteemed of great learning and veracity.

|| A place between *Mecca* and *Medinah*, where there was a watering place belonging to the tribe *Beni Mustalik*.

¶ One of the *Sah'abah*, of the class of *Ans'ars*. His name was MALÍC-BIN-RABIA.

The women of children of Indians not to be slain; but a parole given out to distinguish the *Muslemans* from their enemies at night.

Part Second.

ABDUL-RAHMÂN-BIN-ÂWF said, 'his highness put his ranks in order one night, and posted every person in his proper place.' MUHAL-LAB* said, 'verily the messenger of God said, "if the infidels attack you at night, let there be a sign, that *Muslemans* may be known from them: and let it be this, O God let not the infidels be assisted." SALMAH said, 'we fought under AB'U-BACR in the time of the Prophet; and we attacked the infidels at night; and our signal, in that night, was these words, "O LORD! make them die." KAIS-BIN-UBAD said, 'the companions of his highness used to think it bad, when fighting, to call out in a loud and vaunting way, except in mentioning God.' SAMURAH-BIN-JUNDUB. 'A. G. S. "Slay the old amongst the polytheists, who are able to bear arms, and let their children live." URWAH said, 'USAMAH related to me, this, his highness ordered him to plunder *Ubnâ†* in the morning early, and burn it.† AB'U-USAYD. 'A. G. S. on the day of the battle of *Bedr*, "when the infidels come near you, shoot your arrows at them, and do not draw your swords, till they are very close to you." RUB'AH-BIN-RABIÂ§ said, 'we were with his highness in one war; and he saw men collected about something, and sent a man to see what they were assembled about; and the man returned, and said, "they are as-

* One of the *Tâbîn* of *Bas'rah*, of the first class; son of AB'U-SAPRAH, and father of SA'ID. He was born in the year of the conquest of *Mecca*, and saw the *Khalifah* OMER, but does not deliver any traditions from him. Those related by him are from IBN-OMER and SAMURAH. He died at *Mery* in the province of *Khorâsân*, A. H. 83, in the time of ABDUL-MALIK.

† The name of a place in *Syria*.

‡ From this tradition it is known to be lawful, to plunder and set fire to the towns of infidels. ABD-UL-HAK.

§ One of the *Sahâbah*, from whom this one tradition is preserved, by AB'U DA'UD, NASAI and IBN-MA'JAH.

sembled about a woman who has been killed." And his highness said, "this woman could not fight; why did they kill her?" And KHALID BIN-WALID commanded the advanced guard; and the Prophet sent a man to him to say, "do not kill any woman, and do not kill any labourer." ANAS said, "verily, when the Prophet sent an army out to fight, he would say, "march in the name of God, and by his aid, and on the religion of the messenger of God; do not kill an old man, who is not able to fight, nor young children, nor women, nor pilloin plundered property; but put your plunder together: and quarrel not amongst yourselves, but be good to one another; because God loves the doer of good." ALI-IBN-AB'UT'ALIB said, "when it was the day of the battle of *Bedr*, UTBAH advanced, followed by his son, whose name was WALID, and his brother SHAIBAH: and UTBAH called out, "who is it will come out and fight me?" And he was answered by young men of the assistants, that is, they advanced out to fight, and the cursed UTBAH said, "who are you, and of what tribe?" They said, "we are assistants." Then UTBAH said, "I have no business with you, I want my uncle's sons, who are of the *Koraish*." Then the Prophet said, "arise, O HAMZAH! and arise, O ALI! and arise O UBAlDAH!" Then HAMZAH opposed UTBAH, and killed him, and ALI attacked SHAIBAH and killed him, and UBAlDAH and WALID were cutting at each other, and both equally wounded. ALI says, "then I advanced up to WALID and slew him, and brought UBAlDAH from the field of battle." IBN-OMER said, "his highness sent me out with a detachment: and they ran away. Then I returned to *Medinah*, and they were concealing themselves in the town from shame, and fear of his highness. And we said, "we are ruined, and behaved ill, in running away from the enemies of the religion." After that, we came to the Prophet, and said, "shame on our countenance; we are runners away:" His highness said, in order to dispel our shame, "ye are not so; but ye are great warriors, and I am



your assister." Then we went near his highness, and kissed his blessed hand.

Part Third.

THAWBÀN-BIN-YEZID said, 'verily his highness fixed an engine to throw stones upon the people of *Táyef*.'



CHAP. VI.—PART I.

IN EXPLANATION OF ORDERS ABOUT
PRISONERS.

SALMAH said, ‘ a spy came to his highness, from the polytheists, and sat down near the Prophet’s friends, and talked; after that went away. And the Prophet said, “ call him and kill him.” SALMAH says, ‘ then I killed him, and the Prophet gave me his clothes and arms.’ AB’U-SA’ID KHUḌ’HRĪ said, ‘ when the tribe of *Beni Kuraidhah** came down by the order of SĀD-BIN-MU’AD’H,† the Prophet sent a man to SĀD, who came to his highness mounted upon an ass. And when he came near, the Prophet said to the tribe *Beni Kuraidhah*, “ stand up to your commander.” And he came, and sat down: and the Prophet said, “ verily they have come down by your orders.” SĀD said, “ verily I shall order those to be killed who are able to bear arms, and the others imprisoned.” Then the Prophet said, “ verily you have ordered about them agreeably to GABRIEL.”

The Prophet ordered a spy to be put to death.

* A tribe of *Jews*. See, in ABULFEDA p. 77. the history of the war against them.

† Prince of the tribe of *Aws*. He embraced *Islām* at *Medīnah*, soon after the first inauguration at *Akabah*. He received, at the battle of the ditch, A. H. 5. a wound, which proved mortal, but not till after he had pronounced, against the *Beni Koraidhah*, who had agreed to make him arbiter of their fate, the severe sentence related in the text.



BOOK XVII.

The Prophet pardons the chief of Yemamah,

who evinces his gratitude.

The Prophet put to death twenty-four of his prisoners, after the battle of Bedr.

AB'UHURAIRAH said, 'his highness sent an army towards *Najd*; and they took prisoner a man of the *Beni-Hanifah* tribe, whose name was THUMA'MAH-BIN-UTH'AL, chief of the people of *Yemamah*; and they tied him to a pillar of the *Masjid*. Then the Prophet came out, and said, "how are you, O THUMA'MAH! and what do you imagine of me?" He said, "I am of opinion, O MUHAMMED! that the best is, that if you kill me, you will kill him who deserved it; and if you forgive me, you will forgive one grateful; and if you wish for money, ask it, and you shall have whatever you wish." Then the Prophet left him as he was, till the morrow; when the Prophet came and said, "how are you, and what is your opinion of me?" THUMA'MAH said, "what I told you." Then the Prophet left him till next day; when he said the same to him, and he gave the same answer. Then the messenger of God said, "let THUMA'MAH go." And he went near a tree, close to the *Masjid*, and bathed, and went into the *Masjid*, and said, "I bear witness that there is no God but God, and I bear witness that MUHAMMED is his messenger. O MUHAMMED! I swear by God, there was not a face upon the face of the earth I disliked more than yours; and now I love it more than all others. I swear by God, there was no religion I hated more than yours; and now I love it better than all others; I swear by God there was no town I disliked more than yours, and now I love it better than all others. Verily, your army took me when I was about performing *Umrah*; then what do you say, shall I do it or not?" He said, "do." Then when THUMA'MAH arrived at *Mecca*, a person said to him, "you left one religion for another." He said, "no, but I have believed in the messenger of God. I swear by God, not a grain of wheat can come to you from *Yemamah* till the Prophet orders it." KUTA'DAH said, 'ANAS-BIN-MALIC mentioned to me that the Prophet ordered, on the day of the battle of *Bedr*, twenty four of the *Koraish* to be killed; and they were killed, and thrown into wells; and the Prophet used, when

he conquered a tribe, to halt three nights on the field of battle ; then when the third day came, he gave orders for march, and the camels were saddled : after which they would march off, and his companions followed him, till they came to the wells, when the Prophet called out the names of the slain, and thus addressed them : “ are you pleased that you obeyed God and his messenger ? Verily we have got what our cherisher promised us. Then have you got that which your cherisher promised you ? ” Then [^]ÔMER said, “ O messenger of God ! why do you talk to bodies that have no souls ? ” He said, “ I swear by God ! you are not better hearers of what I said than they. ” MERW'AN and MISWAR-BIN-MAKHRAMAH said, ‘ verily the Prophet repeated the *Khut'bah*, when a deputation of the *Hawâzen* tribe came to him, and said, “ we embrace *Islâm*. ” And they asked the Prophet to return them their property, and the captives which had been taken in the battle of *Hunain*. The Prophet said, “ chuse one of them, either your property or your captives. ” They said, “ we chuse our captives. ” Then the Prophet stood up, and praised God ; after that said to his warriors, “ verily your brothers are come repenters of infidelity ; and verily I told them, I would return their captives ; then any one of you wishing to return a captive without any atonement, do so ; and any one of you wishing to return them in lieu of money, let him take it from me, from the *Bait-ul-Mâl*. ” Then the men said, “ O messenger of God ! we are glad of this. ” The Prophet said, “ verily I do not know who of you are pleased and who not. ” Then they told the Prophet they were all pleased. [^]ÎMR'AN-BIN-HÛS'AIN said, ‘ the *Thakîf* and *Beni Ukail* tribes had sworn a confederacy in all matters ; and the *Thakîf* had taken prisoner two men belonging to the Prophet ; and his highness' companions had made prisoner a man of the *Beni Ukail* ; and the Prophet's companions tied him tight, and threw him upon a stony plain ; and the Prophet passed by him, and the man called out, “ O MUHAMMED ! by what fault am I made prisoner ? ” His highness, said, “ on account of your

The Prophet restored to the tribe of *Hawâzen* the prisoners taken at *Hunain*.

BOOK XVII.

sworn confederacy with the *Thakif*." Then his highness left him where he was. Then he called out to the Prophet again; and he took compassion upon him, and returned and said, " what do you say ?" The man said, " I am a *Muslemàn*." His highness said, " if you had said this before being confined, you would have been freed from the disgrace of the world, and in futurity from hell fire." Then the Prophet liberated him, that the *Thakif* might give liberty to the two men belonging to his highness.

Part Second.

ZAINAB redeems her husband, who was taken prisoner at *Bedr*.

Ā'YESHAH said, ' when the people of *Mecca* sent money to redeem their prisoners, which had been taken in the battle of *Bedr*, ZAINAB, the daughter of the Prophet, sent, to ransom AB'U-'L-ĀĀ'S,* money, and a necklace which had belonged to her mother KHUDAIJAH. And when the Prophet saw it, his heart was much softened, and he said to his companions, " liberate AB'U-'L-ĀĀ'S for ZAINAB's sake, and return to her what she has sent." The companions said, " yes, we will liberate him." And his highness, at the time of freeing AB'U-'L-ĀĀ'S, took a promise from him not to prevent ZAINAB's coming to *Medīnah*. And the Prophet sent ZAID-BIN-HĀ'RITHAH and another of the assistants, to conduct ZAINAB; and said to them, " go not into *Mecca*, but stop at *Bat'n-nājih*, till ZAINAB comes there, then accompany her from thence." So they brought her to *Medīnah*.' Ā'YESHAH said, ' when his highness made prisoners at *Bedr*, he killed UKBAH-BIN-AB'U MUAIT' (who was an infidel) and NAD'R-BIN-HĀ'RITH and let AB'U-ĀZZAH go, without taking his property.' IBN-MAS'UD said, ' when his highness was about

* The nephew of KHUDAIJAH and husband of ZAINAB; taken prisoner at *Bedr* by the *Muslemāns*.

killing ^ĀUKBAH-BIN-AB'U ^ĀMU'AIT', ^ĀUKBAH said, "who will cherish my children?" His highness said, "hell fire." ALI-IBN-AB'UT'ĀLIB said, 'GABRIEL came down to his highness, and said, "give your companions an option, in their prisoners taken at *Bedr*, either to kill them, or let them go and take money from them, with this stipulation, that your companions will be slain, in the following year, as the number freed." The companions said, "we chuse to set them free and be slain." ATÍYAH-UL-KURADHÌ* said, 'I was among the prisoners of the *Beni Kuraidhah*, and we were brought to his highness, and ^ĀSAD-BIN-MUA'D'H directed that those should be killed who were able to fight, and that the young should be made slaves. Then they searched for the marks of puberty in each of the captives; those in whom they were found were put to death, and those in whom they had not yet appeared were preserved alive. And when they stripped me, I was found not yet pubescent; therefore they put me among the slaves, and did not slay me." ^ĀALI-IBN-AB'UT'ĀLIB said, 'slaves of the *Koraish* ran away from *Mecca*, and became *Muslemàns*, and came to the Prophet, on the day of the battle of *Hudaibiah*, before the peace which took place between his highness and the polytheists. Then the masters of the slaves wrote to his highness, saying, "O MUH'AMMED! by God! they did not go out on account of wishing for your religion, but to get away from their slavery." Then some of the *Koraish*, who were along with his highness, said, "they have written the truth, O messenger of God! return their slaves to them." Then the Prophet got angry and said, "I do not know what will withhold you from disobeying God, O tribe of *Koraish*! till he sends somebody to cut off your heads." And his highness refused returning the slaves, and said, "these slaves are freed by God."

CHAP. VI.
PART II.

An option was given to the *Muslemàns* at *Bedr*, to slay their prisoners or ransom them with the proviso that an equal number of their own body should fall in the next year.

* One of the *Sah'abah*, who delivers traditions from the Prophet.



Part Third.

IBN-ÔMER said, ' his highness sent KHA'LID-BIN-WALÏD towards the tribe of *Benî Jad hîmah*, and he invited them to *Islâm*, and they were not able to say, " we embrace *Islâm*," from perturbation ; but they said, " we have turned from one religion to another." Then KHA'LID began to kill, and make prisoners of them ; and he sent a prisoner to every one of us, till one day KHA'LID ordered us to put our prisoners to death ; and I said, " by God ! I will not kill my captives, nor shall any one of my followers do it, till we come to the Prophet and mention the case ;" when his highness raised up both his hands, and said, " O LORD ! I tell you my displeasure at what KHA'LID has done."*

The Prophet disapproves of KHA'LID's orders to put to death the captives of the tribe *Jad himah*.

* See ABULFEDA, p. 111.

CHAP. VII.---PART I.

ON GIVING PROTECTION.

OMM-HĀNĪ-BINT-ABŪTĀLIB said, ' I went to his highness, in the year of the conquest of *Mecca*, and found him bathing; and FA'TIMAH his daughter was holding up a cloth to cover him; and I made my *Salām*. His highness said, " who is this woman?" I said, " I am OMM-HĀNĪ, daughter of AB'UTĀLIB." His highness said, " you are welcome, OMM-HĀNĪ." Then, when his highness finished his bathing, he stood and performed eight *Racāts* of prayer, with one cloth tied round his waist: then finished his prayers; and I said, " O messenger of God! I have given safety to such a one, the son of HUBAIRAH,† and Ālī my brother does not approve of it, and wishes to kill him." Then his highness said, " I give protection to him, to whom you have given it, O OMM-HĀNĪ." And OMM-HĀNĪ says, this was at the time of *Duk'ā* prayer.' (And according to TIRMID'HĪ it is thus: ' she said, " I have given protection to two men, relations of my husband." And the messenger of God said, " I give protection to those to whom you have given it, O OMM-HĀNĪ!"')

The Prophet confirms the protection granted by OMM HĀNĪ to two relations of her infidel husband.

† The husband of OMM-HĀNĪ; from whom she was separated after her conversion to *Islām*.

Part Second.

ABÛHURAIRAH. 'A. G. S. "When a *Muslemân* woman gives protection to one of an infidel tribe, it becomes proper for *Muslemâns* to observe it." ÂMER-IBN-AL-ĤAMIK* said, 'I heard the Prophet say, "he who gives safety to another from himself, and kills him; to him shall be given a standard of breach of promise at the day of resurrection, that he may be known to be a breaker of his promise." SULAÏM-BIN-ÂÂ'MIR† said, 'there was an agreement between MÛA'WIAH and the people of Rûm of peace for a certain time; and MÛA'WIAH used to go near the towns of Rûm, in order to plunder them, at the expiration of the period agreed to. Then a man on horseback came and said, *Allâho Acber!* *Allâho-Acber!* faith is indispensable, do not break off agreement; I mean your going about the towns of Rûm, in time of peace, is a breach of agreement." Then they looked and saw the man was ÂMER-BIN-ÂBASATAH. Then MÛA'WIAH asked him, "how can my going to the towns be a breach of stipulation?" He said, "I heard the Prophet say, whoever shall have a promise with another tribe, is not to alter it in any manner, till the period of agreement shall elapse, or break the promise by giving notice." Then MÛA'WIAH turned away.' ABU-RAFÎ said, 'the *Koraish* sent me to his highness, and when I saw the Prophet, the love of *Islâm* was thrown into my heart; and I said, "O messenger of God! verily I never will return to the *Koraish*." His highness said, "verily I

Obligation to observe agreements strictly, even with infidels.

* One of the *Sahâbah*, of the tribe *Juzâd*. He dwelt at *Cûfah*, and afterwards went to *Egypt*. He professed allegiance to the Prophet in the farewell pilgrimage. He was slain at *Mûsal* A. H. 51.

† One of the *Tâbi'in* of *Syria*, of the second rank; from whom many traditions have been received. His authority is very respectable.



do not break an agreement, nor detain ambassadors; return; then if there should be in your heart the love for *Islām*, which is at present, come back." AB'U-RA'FĪ says, 'then I went away, and afterwards returned, and embraced *Islām*.' NU'AIM-BIN-MASU'UD.* 'A. G. S. to two men who came to him, on the part of the false Prophet, MUSAILAMAH, "beware! by God, if it was not the law, that ambassadors shall not be killed, verily I would strike off your heads." AMER-BIN-SHUAIB relates, from his forefathers, that his highness said, in his *Khutbah*, "be faithful to your oaths, made in the times of ignorance, not being detrimental to religion, or contrary to the orders of *Islām*; because in *Islām* there is great fidelity to oaths and agreements."

The persons of ambassadors are sacred.

Part Third.

IBN-MASU'UD said, IBN NAWWA'HAH and IBN-UTH'AL came, (both ambassadors of MUSAILAMAH) to the Prophet; and he said to them, "do you bear witness that I am the Prophet of God?" They said, "we bear witness that MUSAILAMAH is the Prophet of God." Then his highness said, I believe in God and all his Prophets; this cursed infidel is an impostor: if I were a killer of ambassadors, verily I would kill you." (IBN-MASU'UD says, 'then it is *Sunnat*, that ambassadors shall not be killed, although they speak improperly and harshly.')

* One of the *Sahābah*, of the tribe *Ashjā*; an inhabitant of *Medinah*. He came over to the Prophet at the time of the battle of the ditch. He died under the reign of OTMAN, or, according to others, he was slain at the battle of the Camel.

CHAP. VIII.---PART I.

IN EXPLANATION OF DIVIDING PLUNDER, AND DENUNCIATION FOR STEALING FROM IT BEFORE DIVIDED.

The plunder taken in battle is lawful spoil for the *Muslemâns*.

ABÛHURAIRAH. ‘A. G. S. ‘ It was not lawful for any one to take plunder before my time.”* And the cause of plunder being lawful to us, is that God saw our debility and helplessness, and constituted it pure for us.” **AB'U KUTADAH** said, ‘we came out with his highness, in the year of the battle of *Hunain*; and when we saw the infidels, and confronted each other, to fight, the *Muslemâns* were panic struck; and I saw a man of the polytheists, who verily had overcome a *Muslemân*, and I gave him a cut with my sword between his shoulders, and cut his coat of mail; and he returned upon me and seized me, and I felt the symptom of death; however he died, and freed me: after that I reached **ÔMER**, and said, “what is the condition of those that run away and stay behind?” He said, “it is the order of God.” After the defeat, the *Muslemâns* returned, and the

* It was customary with former sects, that when they got plunder, they put it together, and if fire came from above and burnt it, it was a sign of approval of the victory; if not, they knew it was not approved, and the plunder was left untouched. **ABD-UL-HAK.**

Prophet sat down and said, "whoever kills an infidel, and has witness to it, for him is the horse, arms, and baggage of the slain." AB'U KUTA'DAH said, 'I said, "who is it will give evidence that I slew the polytheist?" Then I sat down, and the Prophet repeated the same again; and I said, "who is it will give evidence that I slew the polytheist?" And the Prophet repeated the same. Then I stood up: and the Prophet said, "what's come to you, O AB'U KUTA'DAH! what do you stand up for?" Then I informed his highness that I had killed such a polytheist; and a man said, "AB'U KUTA'DAH spoke true; he did so, and I had got the baggage of the slain." Then the man said to the Prophet, "make AB'U KUTA'DAH satisfied, by giving me the baggage." Then AB'U BACR said, "it is not so, by God! beware, you must not attempt to take the property of one of the lions of God, because he has fought on the part of God, and his messenger." Then the Prophet said, "AB'U BACR spoke true; give the baggage to AB'U KUTA'DAH." AB'U KUTA'DAH says, 'then the man gave me the baggage, and I purchased with it a garden from the *Beni Salmah*; and verily it was the first property I was master of in *Islâm*.'

He who slays an infidel in battle is entitled to his horse, armour and baggage.

IBN-ÔMER said, 'verily the messenger of God gave a share of plunder to a man and his horse also; for the man, one part, and for the horse, two.' YEZID-BIN-HURMUZ* said, 'NAJDAH HARU'RÎ† wrote a letter to IBN-ÂBB'AS, in which was written, "is there any fixed part of plunder for a man's wife and slave, being present with him, in a battle?" IBN-ÂBB'AS said to me, "write to NAJDAH that there is no fixed share of plunder for wives and slaves; but a little of it may be given to them. Verily women used to fight, and to administer to the wounded, and got something from the plunder; but there was no fixed share for them." SALMAH said, 'the Prophet sent his carriage camels and riding ones, to pasture, with his

A horseman received three shares of plunder, one for himself and two for his horse.

* One of the *Tâbi'in* of *Hamadan*.

† Named from *Harûra*, a village in the neighbourhood of *Cûfah*.

BOOK XVII.

SALMAH
saves the
Prophet's
baggage
from rob-
bers;

His reward.

slave RUBAH', and I was along with him; and in the morning I beheld ABDUL-RAH'MAN FARA'Ri, who was an infidel, plundering his highness' camels: then I stood upon a high place, and looked towards *Medinah*, and called aloud three times, O *Subāh'a!* O *Subāh'a!* O *Subāh'a!** After that I followed the people up, and shot arrows at them, and said, "I am SALMAH son of ACWA', and this is a day of destruction to the infidels." And I cut their horse's legs, and made them go on foot, till they threw down thirty carpets and thirty spears, to lighten themselves, and ran away quick; and every thing they threw down I put a mark on with a stone, that his highness and his companions might know them in case of following us; till at length I saw his highness' cavalry, and AB'U-KUTA'DAH came up with ABDUL-RAH'MAN, who had plundered his highness' camels, and killed him. The Prophet said, "the best of my cavalry this day is AB'U-KUTA'DAH, and the best of my foot SALMAH." After that, the Prophet gave me two shares of the things, and took me up behind him, upon his female camel; and we returned to *Medinah*. IBN-OMER said, "verily the messenger of God used to give more to some than to others." IBN-OMER said, "his highness gave me something besides my own share of the fifth; and I got an old camel." IBN-OMER said, "a horse of mine ran away, and the infidels took him; then the *Muslemāns* conquered them, and my horse was returned to me, and this happened in the time of the Prophet. And a slave of mine ran away, and went to *Rūm*, and the *Muslemāns* conquered *Rūm*, and KHA'LID-BIN-WALID returned the slave to me." JUBAIR-BIN-MUTAM said, "I and OTHM'AN went to the Prophet, and we said, "have you given any thing to the children of ABDUL-MUT'AL-LAB, from the fifth of the plunder of *Khaiber*, and not to us, and we are equal in kin to you with them, because we were all of the family of ABU-MEN'AF?" His highness said, "it is not so, but the sons of HA'SHEM and

* Signal of robbery committed early in the morning.



the sons of MUT'ALLAB are one." JUBAIR said, ' then the Prophet gave nothing to us from the fifth.' KHAWLAH said, ' I heard his highness say, " verily there are some people who expend plundered property before shared; then for them is the fire at the day of resurrection." AB'U-HURAIRAH. ' A. G. S. " Every infidel village conquered by *Muslemàns* when I am not present, the plunder is for conquerors; and every village which has disobeyed God and his messenger, and is taken by us, then the money and plunder, after the fifth, is for the army."

Punishment
in a future
state of
those who
have stolen
part of the
plunder.

AB'UHURAIRAH said, ' one day his highness repeated the *Khutbah* to us, and mentioned the denunciation for purloining plunder; after that said, " it must not be, that I should find one of you at the day of resurrection with a camel upon his neck, and with a voice like a camel, saying, O messenger of God! free me from this punishment: and I shall say I am not master to remove this punishment: verily I brought you orders of the law, and warned you, but you acted not as I told you: it must not be that I should find one of you with a horse upon his neck at the day of resurrection, saying, O messenger of God! intercede for me, and carry my complaint: and I shall say, I am not master of any thing for you, verily I brought you the rules, but you did not attend to them: it must not be that I should find one of you at the day of resurrection with a sheep upon his neck saying, O messenger of God! intercede for me: and I shall say I am not master of any thing for you, verily I brought you orders and you did not act by them: and it must not be that I should find one of you on the day of resurrection with a slave upon his neck saying, O messenger of God! intercede for me, and I should say, I am not master of any thing for you, verily I brought you the rules, but you acted not by them: and it must not be that I should find one of you on the day of resurrection with a cloth upon his neck, saying, intercede for me O messenger of God! and I should say, I am not master of any thing for you; verily I brought you the orders of the law, and

BOOK XVII.

you did not act by them: and it must not be that I should find one of you on the day of resurrection with gold and silver upon his neck, saying, O messenger of God! intercede for me, and I should say, I am not master of any thing for you, verily I brought you the orders of the law but you did not act by them."

The Prophet's slave MIDAM went to hell for stealing a carpet from the plunder of Khaiber.

AB'UHURAIRAH said, ' a man sent a present of a slave to his highness, whose name was MIDAM;* and whilst MIDAM was unsaddling the Prophet's horse, an arrow struck him from an unknown hand and killed him. Then the people said, " be witnesses, and welcome MIDAM into paradise." Then the Prophet said, " it is not so; I swear by God, that verily the carpet MIDAM took at Khaiber, before the division, will strike a flame of hell fire upon him." Then when the people heard what his highness said, they were frightened; and whoever had purloined any thing, although the merest trifle, he produced it. Then a man brought one or two thongs to the Prophet: who said, " these thongs are a cause of hell fire." ABDULLAH-BIN-AMER said, ' there was a man who took care of his highness' baggage and clothes: and he died, and the Prophet said, " he is in the fire." Then people went to look for his things, and verily found a carpet which he had stolen from plundered property.' IBN-OMER said, ' we used to get honey and grapes in war, and eat them, but did not carry them before his highness to be shared.†

ABDULLAH-BIN-MUGHAFAL said, ' I found a bag full of suet on the day of taking Khaiber, and took it upon my neck, and carried it away: and said to myself, " I will not give a bit of it to any body this day." Then I

* A negro slave, who was presented to the Prophet by RIFAAH-BIN-ZAID-BIN-DAHAB-JUDHAMI.

† It is agreed on this, that if the champions satiate themselves with eatables before a division takes place, it is of no consequence, so long as they be in the place of battle. ABD-UL-HAK.

looked round, and saw his highness laughing at my having taken the bag of suet upon my neck, and he was looking at me."

CH. VIII.
Part 1.

Part Second.

ABU-UMĀMAH. 'A. G. S. " Verily God has given me excellence over all the Prophets; he has made plunder lawful for me." ANAS. 'A. G. S. on the day of the battle of *Hunain*, " whoever kills an infidel, for him are his baggage, clothes, horse, and arms." Then AB'U-TALHAH-ANS'ARĪ killed twenty infidels in that action, and took all their things.' ĀWF-BIN-MĀ'LIC-ASHARĪ and KHALID-BIN-WALĪD said, ' verily the messenger of God ordered that every thing belonging to the slain is for the slayer; and he would not take from it the fifth, as from plunder.' ĀBDUL-LAH-BIN-MAS'UD said, ' his highness gave me the sword of AB'U-JAHAL, in excess of my share of plunder.' ŌMAIR said, ' I was present at the battle of *Khaiber*, with my masters; and they spoke to the Prophet saying, " is there any part of plunder for him or not?" And they told him that I was a slave. Then his highness ordered that I should arm myself, and fall in with the champions; and I put on my sword, and behold, it dragged upon the ground, on account of my lowness of stature: and his highness ordered for me a little of the plunder: then I repeated to the Prophet a charm which I made use of to cure madmen, and he ordered me to throw out some of the words, and keep the others.' MUJAMMĪ-BIN-JARĪYAH* said, ' the *Khaiber* plunder was divided amongst the companions present at *Hudaibiyah*, and his highness divided it into eighteen shares:

He who slays an infidel is entitled to his horse, arms & baggage, without any deduction.

* One of the *Sahābah*, of the *Ansārs* of *Medinah*. His father was a hypocrite; but MUJAMMĪ himself a sincere and stedfast believer. He was one of the readers of the *Korān* and had a share in the labour of collecting it into one volume.

BOOK XVII.

The Prophet gave a larger share of plunder to that part of the army which engaged the enemy first; and to those who continued fighting after the rest had withdrawn.

and the army was one thousand five hundred men; of them three hundred cavalry. And his highness gave to one hundred horse two shares, and one share to a hundred foot.' HĀBĪB-BIN-MASLAMAH said, 'I was present with his highness in many actions; and when a part of the army advanced, and attacked the enemy, before the arrival of the whole, his highness would give them a fourth of the plunder they might get; and make them partakers in the remaining three fourths with the rest of the army. And when the army returned from battle, and a part fell into action with the enemy, he would give them a third of the plunder, and make them partakers in the remainder with the whole army.' HĀBĪB said, 'verily the messenger of God would, after taking a fifth, give a fourth to those first in action; and a third to those who had fought with the enemy after the return of the army from the battle.' ABU-JU'AIRIYAH AL-JARMĪ* said, 'I found in *Rūm* a red pot in which were *Dīnārs*, in the time of MU'AWIYAH's government; and one of the Prophet's companions was governor there; and I brought the pot to him, and he divided the *Dīnārs* amongst the messengers, and gave me like the rest: after that said, "verily I heard the Prophet say, there is no giving more to one than another of money from which a fifth is not taken; and in this there is no fifth, otherwise I most certainly would give you more; because a fifth is from property taken in battle, and here there was no fighting." AB'U-MUSA-ASHARĪ said, 'I arrived near the Prophet, who had taken *Khaiber*; and he gave me a share of its plunder, but to none that were absent.' YEZĪD-BIN-KHA'LID said, 'verily a man of the Prophet's companions died on the day of taking *Khaiber*; and it was mentioned to the Prophet, who said, "say prayers over your friend, I shall not do it." Then the faces of the people changed colour, from the Prophet's refu-

* Surnamed from JARM-IBN-ZI'AD. One of the *Tabfīn* of *Bāsrāh*, of respectable authority.

sing to perform prayers over him; and his highness said, "verily this man purloined God's property." Then I examined his things, and found something which is worn by the jewesses, the value of which was less than two *Dirhems*. [^]ABDULLAH-BIN-[^]OMER said, "when his highness got plunder, he would order BILL'AL to proclaim to the people to bring their plunder; and they did so; then his highness would take a fifth, and then divide it. And one day a man brought a hair rope, after other people brought their plunder which had been divided; and he said, "this is plunder I got." His highness said, "did you hear BILL'AL call out three times?" He said, "yes, I did." His highness said, "then what prevented your bringing it?" Then the man made some excuse for his delay; and his highness said, "stay, till you bring it, on the day of resurrection, into God's court; I never will accept of it from you." [^]AMER-BIN-SHUAIB relates, from his forefathers, that 'verily the messenger of God, AB'U-BACR, and [^]OMER, burnt the baggage and property of those who stole from plunder, and whipped them.' SAMURAH-BIN-JUNDUB said, 'the Prophet used to say, "whoever conceals a purloiner of plunder, and does not bring him into the presence of the prince, then he is like the purloiner, and a partner with him in sin." AB'U-SA'ID-KHUDHRI said, 'the messenger of God prohibited the purchasing of plunder before divided.' AB'U-UMAMAH said, 'the Prophet had forbidden a man's selling his share of plunder before divided.' KHAWLAH-BINT-KAIS. 'I heard the Prophet say, "plunder is sweet, and green pleasant to the eye, and delicious to the heart; then whoever obtains it, as his right, will prosper in it; and there are many expenders of the property of God, and his messenger, who will have nothing at the day of resurrection but fire." IBN-[^]ABB'AS said, 'the Prophet took a sword, on the day of the battle of *Bedr*, named D'HU'L-FAK'AR, and gave it to [^]ALI, and that was a sword which the Prophet dreamt of on the day of the battle of *Ohud*; that he bent it and

Things do-
longing to
the plunder
before it is
divided
must not be
used so as to
diminish or
their value

Those who
stole from
the plunder
were pu-
nished by
whipping &
the loss of
their bag-
gage.



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BOOK XVII.

Things belonging to the plunder before it is divided must not be used so as to diminish their value.

broke, and after that it was better than before. Then his highness explained it that he should be first defeated, and afterwards victorious.' Ru-WAIFĪ. 'A. G. S. "Whoever believes in God and the day of resurrection, must not ride the quadrupeds of *Muslemān* plunder before divided, to return them into the stock of plunder after making them poor."* And whoever believes in God and the last day, must not wear clothes of plundered property, to return them into the plunder stock when they get old." MUHAMMED-BIN-ABĪ'L-MUJALID† said, 'I said to ABDULLAH-BIN-ABĪ-AWFĪ, "did you see the Prophet take a fifth of eatables plunder?" He said, "we got eatables on the day of *Khaiber*, and a man came and took what was sufficient for him, then went away."‡

IBN-ŌMER said, 'an army brought plunder in the time of the Prophet, of eatables and honey; and a fifth was not taken from them.' KA'SIM§ said, 'verily some of the Prophet's companions said, "we used to eat camel's flesh in war; that is, when we desired camel's flesh, we killed them and ate it, and did not divide it amongst the army: so that when we returned, our camel bags were full." UBA'DAH-BIN-SA'MIT. 'A. G. S. "Purloin not even a needle of plunder, and abstain; because, purloining plunder is a defect on the purloiner at the day of resurrection." AMER-IBN-SHUAIB relates from his forefathers, that his highness was near a camel, and took hair of its hump, after which he said, "beware, O people! verily, I have no share of this plunder, even to the value of this hair, excepting a fifth; and that also shall be given to you: then bring to me even a large or small needle of plunder." Then a man got

* From this tradition it is known that if a man rides one of them without making it lean, then there is no fear. ABD-UL-HAK.

† One of the *Tabi'in* of *Cūfah*.

‡ The meaning is, that a fifth must not be taken of eatables, nor more than to supply a man's wants. ABD-UL-HAK.

§ One of the *Tabi'in* of *Syria*, the slave of ABD-UL-RAH'MAN-BIN-KHALID. He relates traditions from AB'U-UMA'AH. He died A. H. 122.

up, who had a piece of hair rope in his hand, and said, "I took this to mend a carpet which goes under the saddle of my camel." Then his highness said, "the things which are for me, and the sons of MUT'ALLAB, are also for you; and the satisfaction of others rests with themselves." The man said, "since there is so much sin in a bit of rope like this, I have no occasion for it," and he threw it down.

Part Third.

ABDUL-RAHMAN-BIN-AWF said, 'verily I stood in the line of battle, on the day of the action of *Bedr*, and looked to my right and left; and behold I saw myself next to two sons of the assistants, youths: then I was desirous of being between two men ripe in years, and stronger than those youths, and one of them touched me and said, "O uncle! do you know AB'U-JAHAL, who he is, and where he is?" I said, "yes, I know him; and what need have you with him, O sons of my brother?" The youth said, "I have been informed that AB'U-JAHAL abuses the Prophet: by God, in whose hand is my life, if I see AB'U-JAHAL, we will not separate till one of us shall fall." Then I was astonished at the youth; and the other spoke to me in the like manner, and said, "on seeing AB'U-JAHAL in motion, I will not delay being at him." Then I said, "do you not see that person walking about amongst others? That is he you have been asking about." Then both the youths hastened up to him and killed him; after which they returned to the Prophet and told him their feat: and the Prophet said, "which of you killed him?" They both said, "I killed him." Then the Prophet said, "have you rubbed the blood off your swords?" They said, "we have not cleaned them." Then the Prophet looked at their swords, and said, "both of you killed

AB'U-JAHAL killed.

BOOK XVII.

him." And the two that killed AB'U-JAHAL were MUA'D'H-BIN-ÂMER, and MUA'D'H-BIN-ÂFR'AA, and his highness ordered the clothes and arms of AB'U-JAHAL for MUA'D'H-BIN-ÂMER.' ANAS. ' A. G. S. on the day of *Bedr*, " who is it will look at what AB'U-JAHAL did, and what his condition is now?" Then IBN-MASU'UD went and saw ABU-JAHAL, verily slain by the two son's of ÂFR'AA, with the life just leaving him.' ANAS says, ' then IBN-MASU'UD took hold of AB'U-JAHAL by the beard, and said, " are you AB'U-JAHAL, who abused the Prophet, and are now fallen into this ruin?" He said, " it would have been better had I been killed by any but farmers." SAD-IBN-AB'U-WAKK'AS said, ' his highness gave money to a party when I was sitting by, and left one man out, who appeared to me to be the best amongst them. Then I got up, and said to his highness, " what prevented your giving him any thing? By God, I imagine him to be a true believer." The Prophet said, " I know that he is a *Muslemân*." This the Prophet repeated thrice: after which he said, " verily I give one man when another is more beloved by me, fearful lest he should be thrown upon his face, into the fire; I mean affection is not necessary in giving money; but sometimes it is given on account of weakness in faith." IBN-ÔMER said, ' his highness repeated the *Khutbah* on the day of the battle of *Bedr*, and said, " verily ÔTHM'AN is gone on the business of God and his messenger; and verily I will confess myself for him." Then the Prophet struck his right hand upon his left, and said, " this hand is for ÔTHM'AN." And he spoke this at the time of dividing the plunder, and kept a share for ÔTHM'AN, but gave no shares to any but those present in the action.' RA'FI-BIN-KHADÎJ said, ' the messenger of God used, in the division of plunder, to make ten goats equal to one camel.'

The Prophet explains the principles on which he divided the plunder.

AB'UHURAIRAH. ' A. G. S. " A prophet wished to fight infidels, and said to his sects, no married man must go with me, who has not consummated



CSL

his marriage; nor he who has built the walls of his house and not got the roof upon it: nor a man who has bought a camel or goat with young, expecting her to bring forth daily." Then the Prophet marched out to fight, and was near a village which he wished to attack, when the time for afternoon prayer arrived; and he said to the sun, "verily you have been ordered, and I am also ordered, O LORD! prevent the sun from setting." Then the sun was prevented from setting, till God conquered the village for him. Then the Prophet brought the plunder into a plain, that a fire might come from the regions and burn it, but it did not happen. Then the Prophet said, to his sects, "verily a theft has occurred in the plunder. So a man from each tribe must come and confess to me." Then a man's hand of one of the tribes stuck to the Prophet's, and he said, "the theft is in your tribe." Then they brought a head of gold, like the head of a cow; and the Prophet put it amongst the plunder; when a tribe came and burnt the whole.' IBN-^ÂBB^ÂAS said, ^ÂOMER-IBN-AL-KHAT^ÂT^Â'AB said to me, 'on the day of *Khaiber* some of the Prophet's companions came to him and said, "such a one is a martyr, such a one is a martyr," till they came to the name of a person; when the Prophet said, "it is not so, verily I saw him in hell fire, on account of a garment he had stolen from plunder." After that his highness said, "O IBN-AL-KHAT^ÂT^Â'AB! go and proclaim amongst men, that none but *Muslemàns* of integrity and virtue will enter into paradise; and you must repeat this thrice." ^ÂOMER said, 'then I went out and did as I was ordered.'

The setting of the sun delayed, till the Prophet conquered a village which he went to attack.

CHAP. IX.---PART I.

ON JAZÍRAH OR POLL-TAX.

BAJÁLAH* said, 'I was writer to JAR'AA-BIN-MUA'WIAH, and I received a letter from ÔMER-IBN-AL-KHATT'AB, a year before his death, in which was written, "Forbid a *Majûsi* from marrying his mother, daughter and sister." And ÔMER did not take the poll-tax from a *Majûsi*, until ÂBDULRAHMAN-BIN-ÂWF said, "verily the messenger of God took the poll tax from the *Majûsi* of Hajar."†

Part Second.

MUÁDH said, 'verily when the Prophet sent to Yemen, and made me governor and judge there, he ordered me to take one *Dínâr* from every adult; or to take a *Mááferi* equal in value to one *Dínâr*.‡

One *Dínâr* was the poll tax on an adult.

* One of the *Tábi'in*, of Mecca.

† The name of a city in Yemen; also of a village near *Medinah*. But the whole province of *Bahrain* also goes by this name, and this appears to be meant in the passage before us.

‡ *Mááferi* a kind of cloth made in Yemen.

IBN-ĀBBA'S. 'A. G. S. "two religions in one land are not good; and there is no poll-tax for *Muslemans*." ANAS said, 'the Prophet sent me and KHA'LID-BIN-WALID to UCAIDIR king of *Dumah*,† and KHA'LID took him prisoner and brought him to the Prophet, because the Prophet had forbidden them killing UCAIDIR if they took him. Then the Prophet did not put him to death, but made peace on his paying a poll-tax.' UK-BAH-BIN-ĀA'MIR said, 'I said, "O messenger of God! verily we pass by a tribe which will not sell nor invite us to their houses, nor will they discharge our right, nor do we take any thing from them by force." Then the Prophet said, "if they refuse giving, take from them by force."

CHAP. IX.
PART II.

UCAIDIR, a christian prince, released on consenting to pay a poll-tax.

Part Third.

ASLAM, the slave of ŌMER,§ said, verily ŌMER-IBN-ALKHAT'T'AB fixed four *Dinārs* as the poll-tax for a possessor of gold, and forty *Dirhems* for the possessor of silver, and three days entertainment.'

† A city of Syria, near to Tabuc. This king was a Christian.

§ One of the *Tabā'in* of *Medinah*, of respectable authority. He was an *Ethiopian*, and ŌMER purchased him at *Mecca* A. H. 11. when he was deputed by ABU-BACR to preside at the pilgrimage.



CHAP. X.---PART I.

ON PEACE.

MISWAR-BIN-MAKHRAMAH said, "his highness came out of *Medinah* in the sixth year of the *Hajrat*. with an intention of performing *Umrah*, with one thousand of his companions; and when he reached a place, called *Dhu'l-Hulaifah*, he put a string round the neck of a camel for sacrifice, and threw a dart into the right side of his hump; and his highness tied on the *Ihrām* at *Dhu'l-Hulaifah* for *Umrah*, and set off, till he arrived at *Thaniyah*, from whence they descend upon the people of *Mecca*; his highness' camel, named *Kaswa*, sat down there, and the people said, "Hal! Hal!"* but *Kaswa* would not get up; then the Prophet said, "Kaswa has not sat down, nor is it her temper or custom to be refractory; but God has prevented her going into *Mecca*, so that fighting might not occur in *Harm*." After which his highness said, "I swear by God, in whose powerful hand is my life, the people of *Mecca* shall not harm me for peace, but I will grant it." Then the Prophet forbade *Kaswa* sitting, and made her get up; and she jumped up: and his high-

* A sound used to make animals of burthen rise up.

ness inclined a little from *Mecca*, till he arrived at a well with little water, from which people were helping themselves sparingly. And his highness' companions complained to him of thirst; and he drew an arrow from his quiver, and ordered it to be turned about in the well.' *Miswar* says, "I swear by God that the water boiled up in the well, and increased so much as to suffice the whole army; and did not diminish till they returned from it.* Then at this time came *BUDAIL-BIN-WARK'AA*,† with some of the *Khuzàd* tribe, and these were well wishers to the Prophet, in ignorance and *Islām*. After that came *URWAH-BIN-MAS'UD THAKFĪ*, and unexpectedly *SUHAIL-BIN-ĀMER*‡ and his highness said, "peace is established;" and he ordered his writer to write out a treaty of peace: "this is the condition on which *MUHAMMED*, the messenger of God, makes peace." Then *SUHAIL* said, "verily had I acknowledged you to be the messenger of God, I would not have hindered your coming to God's house, and would not have fought with you." And *SUHAIL* said to the writer, "do not write the messenger of God; but write *MUHAMMED-BIN-ĀBDULLAH*."§ Then the Prophet said, "I swear by God, I am the Prophet of God, although you think me a liar." Then *SUHAIL* said, "write the treaty of peace by this stipulation, that a man shall not go from us to you, although he may be of your religion; but that you shall send him back to us; and any person that shall leave you and us, we will not send back." Then his highness approved; and the treaty of peace was finished, his highness said to his companions, "rise up and slay your sacrifices; after that shave the hair of your heads."

CHAP. X.
PART I.

The Prophet miraculously produced abundance of water in a well which was nearly dried up.

Terms of the treaty concluded with the *Koraish*.

* See *ABULFEDA*, p. 85.

† He and his son *ABDULLAH* embraced *Islām* at the conquest of *Mecca*.

‡ One of the most noble of the *Koraish*, and their *Khatib* on the day of the action of *Bedr*. He was taken prisoner on that occasion. He embraced *Islām* after the conquest of *Mecca*, and after the death of the Prophet he was very active in preventing the apostacy of the people. He died in a plague which raged A. H. 28; or according to others he was slain at the battle of *Yermūc*.

§ See *ABULFEDA*, p. 87.

BOOK XVII.

Muslemàn women not to be given up to their unbelieving relations; but their settlements to be given up.

AB'U-BAS'IR given up by the Prophet, agreeably to the stipulation.

He kills one of the persons who guarded him, & returns to the Prophet.

Then some women, forsaking infidelity, embraced *Islàm*, and came to the Prophet from *Mecca*, and God sent this revelation, "O ye who have believed! when women come from infidelity, having embraced *Islàm*, and fled from the house of unbelief to that of *Islàm*, send them not back to infidelity:" then God forbade the *Muslemàn*s sending the women back to the infidels; but God ordered the *Muslemàn*s to return the women's settlements, in case the infidels came to ask for the women having had settlements, but, if not, they were not to give them any thing. Then AB'U-BAS'IR, a man of the *Koraish*, came, having run from them and embraced *Islàm*; and he came to the Prophet at *Medínah*. Then the *Koraish* sent two men in search of him; and the Prophet resigned AB'U-BAS'IR to the two men, agreeably to stipulation. Then the two men took him away, till they reached *Dhu'l-Hulaifah*, when they alighted and ate dates; then AB'U-BAS'IR said to one of the men, "by God, verily I see this sword of yours is good, shew it me." Then the man permitted him to look at it; when AB'U-BAS'IR killed him, and the other man ran away; and AB'U-BAS'IR returned to *Medínah*, running into the Prophet's *Masjid*; when the Prophet said, "verily this person is frightened." Then AB'U-BAS'IR said, "by God! one of the men I was along with is killed: and I shall be killed if you give me up." The Prophet said, "alas upon his mother! this AB'U-BAS'IR is a kindler of the fire of war, if he had but an assistant." And when AB'U-BAS'IR heard these words from his highness, he thought he should be given up to the infidels; and left *Medínah*, till he arrived on the sea shore. When AB'U-JANDAL-BIN-SUHAIL* heard the news about

* SUHAIL-BIN-AMER, who negotiated the treaty between MUHAMMED and the *Koraish*, had a son named AB'U-JANDAL, who having embraced *Islàm* at *Mecca*, was kept in confinement in irons by his father. It having been made an article in the treaty that whoever of the *Koraish* should become a *Muslemàn* and come to the Prophet, should be restored to his tribe when demanded; and AB'U-JANDAL having come out from *Mecca* with his irons on, and joined himself to the *Muslemàn*s; SUHAIL said, "O MUHAMMED! this is the first person whom we claim in virtue of the treaty, then restore him." The Prophet said, "the treaty is not yet written out; let him remain with me." SUHAIL refused, and threatened to break off the treaty. The Prophet then gave AB'U-JANDAL up to his father. AB'U-JANDAL



AB'U-BAS'IR, he ran from *Mecca*, and joined him: and every person that embraced *Islâm* joined AB'U-BAS'IR, till a great many collected.' MISWAR says, 'I swear by God, this party of AB'U-BAS'IR's never heard a company from *Mecca* towards *Syria*, but they attacked them, killed them and took their property. Then the *Koraish* sent a person to his highness, and adjured him by God to send a person to AB'U-BAS'IR and his friends, to call them into *Medinah*, and not molest their caravans, and saying, "if the Prophet withholds AB'U-BAS'IR from molesting our caravans, then we will do away the stipulations." Then his highness sent a person to AB'U-BAS'IR, and forbade him, and called him to the presence.'

BAR'AA-BIN-AA'ZIB said, 'his highness made peace with the polytheists of *Mecca*, at *Hudai-biyah*, by three stipulations; one, that whoever should embrace *Islâm*, and come to the Prophet, he would give him up to them; and whoever should go to them, from the *Muslemâns*, they should not send to the Prophet: the second was this, that his highness should enter *Mecca* the following year, and halt there three days; the third was that the Prophet and his people should enter *Mecca* with their arms sheathed; such as swords and bows. Then AB'U JANDAL-BIN-SUHAIL came to his highness, with chains on his legs, and his highness sent him back to the polytheists.' AA'YESHAH said, 'verily the Prophet used to try women at the time of their professing obedience, by this revelation, "put nothing in partnership with God, and do not steal, nor commit adultery, nor murder your own children, nor be scandalous;"* then any woman that swore to these agreements, his highness would say to her, "I have received your profession of obedience," and the woman would say, "I have professed obedience to you, O Prophet!" AA'YESHAH says, 'I swear by

Three articles stipulated in the treaty of *Hudai-biyah*.

The oath of allegiance taken by the Prophet from women.

exclaimed, "O *Muslemâns*! you give me up to the idolaters; although I am a *Muslemân*, and have come to you for refuge, and you see how they torment me." The Prophet replied, "treachery is not my practice; have patience, God will procure your deliverance."

* See the terms of this oath in ABULFEDA, p. 41.

God, his highness never touched the hand of any woman at the time of administering the oath of allegiance.

Part Second.

MISWAR said, "the polytheists of Mecca made peace with his highness for ten years, and that people should be secure from being killed and plundered during these years; and they made peace by this agreement that no hatred or enmity should subsist, and no drawing of swords or wearing of armour." SAFW'AN-BIN-SULAIM* relates, from some of the sons of the Prophet's companions, and they from their own fathers, that "verily the messenger of God said, "beware! whoever shall oppress a *Mu'ahid*, or break his promise with him, or put him to do more than he is able, or take any thing from him without his pleasure; then I am his enemy at the day of resurrection." UMAIMAH-BINT-RUKAIKAH said, "I swore allegiance to his highness with some other women, and he said to us, "I have required from you women things which you have in your power." I said, "God and his messenger are most kind to us;" and I said, "O messenger of God! administer the oath to us separately, and put your hand upon ours as you do to men." His highness said, "my administering the oath to a hundred women at once is the same as one at a time; and there is no occasion to put hand upon hand, the tongue is sufficient."

Part third. Is merely a repetition of part second.

* One of the *Tābi'in* of *Medinah*, of great eminence, of remarkable piety and austerity of life.

Faith to be kept with those to whom security has been granted.

CHAP. XI.---PART I.

ON THE EXPULSION OF THE JEWS FROM THE ISLAND (JEZÍRAH) OF ARABIA.

ABÙHURAIRAH said, ' whilst I was in the *Masjid*, his highness came out of his house, and said, " rise up and go towards the *Jews*." Then we marched out with his highness, till we reached the *Jewish* college. Then his highness said, " O tribe of *Jews*! embrace *Islàm*, that you may remain in security from the punishments of the world and futurity; and know that God and his Prophet are masters of the earth; and I wish, by the order of God, to turn you out of this land, your dwelling place; then he who cannot carry away his property with ease, let him sell it." IBN ÔMER said, ' ÔMER-BIN-AL-KHAT'T'AB stood up, and repeated the *Khutbah*; and said, " his highness made *Jewish* collectors of the dates and corn at *Khaiber*, and said, I shall leave you alone as long as God pleases; but I saw it advisable to turn them out of their dwellings." And when ÔMER had firmly fixed on turning them out, one of their chiefs came to him and said, " O prince of the faithful! ÔMER, will you turn us out, when verily the Prophet fixed us here confortably, and made us collectors?" Then ÔMER said to him, " do you suppose that I have forgotten

The Jews of *Khaiber* were allowed to occupy their lands at the pleasure of the Prophet.

BOOK XVII.

Three precepts delivered by the Prophet at the time of his death.

what the Prophet said to you, which was this, what will you do, when you shall be brought out of *Khaiber*, and your camel will run after you night after night?" Then the *Jew* said, "this was a joke of the Prophet's." Then ÔMER said; "you lie, O enemy of God!" Then ÔMER turned the *Jews* out of *Khaiber*, and gave them the price of their property." IBN ÂBB'AS said, 'verily the Prophet advised three things, at the time of his death; one of them, to turn the polytheists out of *Arabia*; the second, to give to ambassadors as he gave to them; his highness was silent on the third;' or IBN ÂBB'AS said, 'I have forgotten it.' JABIR said, 'ÔMER-IBN-AL-KHATT'AB informed me that he heard the Prophet say, "I will bring the *Jews* and *Christians* out of *Arabia*, so that I will leave none there but *Muslemàns*, if I live, please God."

This Chapter is without a second part.

Part Third.

IBN ÔMER said, 'ÔMER-IBN-AL-KHATT'AB turned out the *Jews* and *Christians* from *Hijàz*; and when the Prophet conquered *Khaiber*, he wished to turn out the *Jews* from thence; but the *Jews* begged him not turn them out; saying, "we will work and give you half the revenue." Then the messenger of God said, "I shall let you alone as long as I please." Then they were left there, till ÔMER turned them out in the time of his reign towards *Taimàa* and *Arih'aa*.*

* Concerning the situation of these places commentators are divided in opinion, some placing them in *Syria* and others in *Arabia*.



CHAP. XII.---PART I.

IN EXPLANATION OF MONEY TAKEN FROM
INFIDELS WITHOUT FIGHTING.

MÁLIC-BIN-AWS* said, ÔMER-IBN-AL-KHAT'T'AB said, ' verily God has distinguished his Prophet by his money, and has not given it to any one but him; and this money was not partaken of by any one, but entirely for his highness; and he used to give one year's subsistence from it to his family; and what remained he expended in the good of *Muslemans*; and would give to all the poor and needy that asked him, but only to three of the assistants who were needy people.'

Part Second.

AWF-BIN-MÁLIC said, ' verily the messenger of God used (when poll-tax and tributary money came to him) to divide it on the day; and gave two shares to a man with a wife, and one to a man without a wife;

The Prophet's mode of dividing money received in tribute.

* It is uncertain whether he was one of the *Sah'abah* or of the *Tabiin*.

BOOK XVII.

Appropriation of the revenues acquired by conquest of the *Beni Nâdir*, of *Fadac* and of *Khaiber*.

and the Prophet called me, and gave me two shares, because I had a wife: then *ÂMM'AR-BIN-YÂSER* was called, who had no wife, and was given one share.' *IBN ÔMER* said, 'I saw the Prophet, the first thing that came near him he would give to the freed slaves.' *MALIC-BIN-AWS* said, *ÔMER* said, 'there were things for the Prophet, without any partnership; one the properties of *Beni Nâdir*;* the second, the properties of *Khaiber*; the third, the revenue of *Fadac*.† But the properties of *Beni Nâdir* were expended in entertaining ambassadors and others, and in horses and arms; and as to the revenue of *Fadac*, it was expended on travellers; and as to the *Khaiber* property, it was made into three dividends, two for *Muslemâns* and one for the Prophet's own family and dependents; and any thing which remained in excess for their subsistence he would give to the poor refugees.'

Part Third.

MUGHAIRAH-BIN-SHĪBAH said, 'verily *ÔMER-IBN-ÂBDULAZİZ*, when he became *Khalîfah*, assembled the children of *MERWÂN*, and said, 'verily his highness used to give the revenue of *Fadac* to his family, the poor and needy; and benefited with it the young children of *Beni Hâshem*, and married with it the widows of *Beni Hâshem*; and verily *FÂTIMAH* the daughter of the messenger of God, asked the Prophet to give the *Fadac* revenue to her, and he refused it; and it remained so during the life of the Prophet: until he died; then when *AB'U-BACR* became

* This was left entirely at the Prophet's disposal, because the place was taken by capitulation not by storm, or that it was taken without the assistance of horse. The Prophet distributed it among the *Muhajirs*, and gave no part to the *Ansars*, except to three who were in necessitous circumstances. See *Kor. Chap. 59. SALE. Vol. II. p. 428. Not. t. u. w. ABULFEDA, p. 71.*

† A village dependent on *Khaiber*. The Prophet granted them peace, on condition of their yielding up half their land. See *ABULFEDA p. 91.*



Khalifah, he did with the *Fadac* revenue as his highness had done during his life time; and when ^AOMER became *Khalifah*, he did with it as his highness and AB'U-BACR had done, till he died: after that MERW'AN altered it, until I became king; when I saw the thing which the Prophet would not give to FA'TIMAH was not worthy in me to take and expend; verily I take you to witness that I return *Fadac* as it was in the time of the Prophet AB'U-BACR and ^AOMER."

CH. XII.
PART III.

MERW'AN took to himself the revenue of *Fadac*, which had been settled on the poor: it was restored by OMER-BIN-ABD-UL-AZIZ.

CHAP. I.---PART I.

ON HUNTING AND SLAYING ANIMALS.

AL-BIR-NATIN said: "The Prophet said to me, 'when you send your dog in pursuit of game, repeat the name of God, and slaying an animal; then if your dog holds the game for you, and you find it alive, then slay it; but if you find your dog has killed it, and not eaten of it, then eat it; but if the dog has eaten it, do not you eat it, then the dog has kept it for himself.' Then if you find another dog along with yours, and the game killed, do not eat of it: for verily you cannot know which of the dogs killed it; and if the other dog killed it, it might so be that when he was let loose after the game, the name of God might not have been repeated. And when you shoot an arrow at game, repeat the name

of the dog.

* One of the Sahabah of the tribe of the Tameem, son of the celebrated H'ARIS, whose liberality was so conspicuous. He inherited that virtue from his father, so as to be denominated 'Jawid' (the liberal). The liberal son of the liberal: and was also a great swordsman. He came to the Prophet A. H. 1. He dwelt at Quba. He was with A'ALI in the battle of the camel, where he lost one eye. He was also present at the battle of Uhud and Badr. He died in Quba A. H. 67, in the time of H'ARIS-IBN-UMAYYAD; and his age is said to have been 120 years. See B'HAQAROT VOL. II. 4.



Book the Eighteenth.

CHAP. I.---PART I.

ON HUNTING AND SLAYING ANIMALS.

It is lawful to eat game killed by a dog, provided the name of God was pronounced at the time of slipping the dog.

ADÌ-IBN-HÀTIM,* said, ' the Prophet said to me, " when you send your dog in pursuit of game, repeat the name of God, as at slaying an animal ; then if your dog holds the game for you, and you find it alive, then slay it; but if you find your dog has killed it, and not eaten of it, then eat it: but if the dog has eaten it, do not you eat it, then the dog has kept it for himself.' Then if you find another dog along with yours, and the game killed, do not eat of it; for verily you cannot know which of the dogs killed it; and if the other dog killed it, it might so be that when he was let loose after the game, the name of God might not have been repeated. And when you shoot an arrow at game, repeat the name

* One of the *Sah'abah* of the tribe *T'ai*, son of the celebrated *H'ATIM*, whose liberality was so conspicuous. He inherited that virtue from his father, so as to be denominated *jaw-wād-ibn-ul-jawwād*, the liberal, son of the liberal; and was also a great sportsman. He came to the Prophet A. H. 7. He dwelt at *Cūfah*. He was with *Alī* in the battle of the camel, where he lost one eye. He was also present at the battles of *Saffain* and *Naharwān*. He died at *Cūfah* A. H. 67, in the time of *MUKHTAR-BIN-UBAID*; and his age is then said to have been 120 years. See D'HERBELOT VOC. *HATEM*.



of God, the same as in slaying an animal; then if you lose sight of the game, and on finding it perceive nothing but the impression of your own arrow, then eat it if you wish; but if you find the game drowned, do not eat of it, although the mark of your arrow should be in it." ADI-IBN-HA'TIM said, 'I said, "O messenger of God! I let loose my trained dogs after game." His highness said, "eat of the game which your dogs keep for you, and have not eaten of." I said, "although the dogs shall have killed it?" His highness said, "although it shall be killed." I said, "verily I shoot arrows without feathers." His highness said, "eat game which you wound; but that which is killed, without being wounded, must not be eaten."

Game killed with an arrow is lawful food, if the name of God was repeated at the time of discharging the arrow.

AB'U-THALABAH said, 'I said "O messenger of God! verily we live in a land belonging to the people of the book; is it lawful for us to eat out of their dishes? And we are in a land of game; and use our bows, and hunt with dogs trained and untrained; then which is lawful for us?" His highness said, "the order of the dishes is this, if you can get other dishes than those of the people of the book, then eat out of them; but if not, then wash them and eat out of them: and about what you shoot with bow and arrow, and repeat God's name upon, then eat it; and any thing you hunt with an untrained dog, and you get hold of alive, then slay it and eat it: and what you hunt with a dog trained, and at the time of letting him loose you shall have mentioned God's name, then eat it."

It is lawful to eat out of dishes used by christians & jews, after washing them, if others are not procurable.

AB'U-THALABAH. A. G. S. "If a person finds his game three days after having shot an arrow at it, he may eat it, should it not stink." AA'YESHAN said, 'the Prophet's companions said, "O messenger of God! verily here are tribes newly become *Muslemans*, and they have not yet learnt the rules of *Islâm* completely, they bring the flesh of game for us, and we cannot find out whether they repeat the name of God upon it or not." His highness said, "do ye repeat the name of God and eat it; and do

BOOK XVIII.

Precepts delivered by the Prophet to Ali, who kept them in the scabbard of his sword.

Animals may be killed with any instrument which draws blood.

not suppose that *Muslemans* shall not have mentioned God's name." *ABU-TUFAIL** said, ' *ALI*-IBN-*ABUTALIB* was asked, "has the Prophet particularly told you any thing in the orders of religion, which he has not told to others?" He said, "no, except the thing which is in the scabbard of my sword." Then *ALI* brought out a paper, in which this was written, "may God curse him who slays without repeating the name of God, in like manner as the polytheists did in the name of their idols: may God curse him who erases a land mark; and may God curse him who curseth his own father; and may God curse him who harbours an innovator." *RAFIBIN-KHADIJ* said, ' I said " O messenger of God! verily I shall go out shooting to-morrow; perhaps I may not have a knife with me; shall I then kill my game with a reed which I may get as sharp as a knife?" His highness said " eat it from being killed by any thing which makes the blood run; and the name of God being repeated upon it; excepting by teeth and nails." I said, " if I plunder camels and goats, and one of the camels runs away, and a man strike it with an arrow and it is not able to go, may I eat of it or not?" The messenger of God said, " verily camels are runners away, like the wild animals of the forest; therefore if one of them shall run away, kill it in any manner you can." *CABBIN-MALIC* said, ' I had goats, which used to graze upon *Sahab*,† and my slave girl, who attended them, saw signs of death in one of them; and she broke a stone, and killed the goat with it; then I asked the Prophet of God, if it was lawful or not to eat it; and his highness ordered me to eat it." *SHEDDADBIN-AWS*, ' A. C. S. " Verily God ordained it as proper to do good in all things, even to killing men and slaying animals:

* His name was *AA MIR-BIN-WATHILAH-AL-LATHI-AL-CANANI*. He was eight years old when the Prophet died; and he died A. H. 102, at *Mecca*, having out lived all the rest of the *Sahabah*.

† Name of a mountain on the west side of *Medinah*, near the four *Masjids*. It was in this quarter that the Prophet, in expectation of an attack, dug a ditch, from which the celebrated combat that followed derived its name.

therefore when you kill, do it well; and when you slay an animal, do it properly; that is sharpen your knife well before slaying." IBN-ÔMER said, "his highness has cursed him who shall make a butt of an animal, and shoot it to death with arrows." JA'BIR. "The Prophet prohibited striking in the face, whether of man or animals, and forbade marking in the face." JA'BIR said, "verily an ass passed near the Prophet, which was marked in the face, and his highness said, "may God curse him who has marked it." ANAS said, "I took ÂBDULLAH-BIN-AB'U-TÂLH'AH to the Prophet, that he might chew a date and rub it in the roof of his mouth; and I found his highness with a marking iron in his hand, with which he was marking alms camels, to discriminate them from others.* HISH'AM-BIN-ZAID† relates from ANAS, who said, "I went to the Prophet when he was in a sheep fold; and saw him marking the limbs of quadrupeds."

Animals are not to be marked in the face.

Part Second.

ÂDÎ-BIN-HÂTIM said, "I said, "O messenger of God! inform me, if one of us takes game, and has no knife, whether he may slay it with a white stone or a piece of split wood?" His highness said, "make the blood run with any thing you like, and repeat the name of God." AB'U'L-USHA'AA‡ relates from his father, who said, "O messenger of God! are there no other parts to slay animals but in the throat and breast?" His highness said, "if you strike darts in their thighs, it is sufficient; and this is when an animal falls into a well, and it is not possible to

* From this tradition it is known that to mark except in the face is lawful. ABD-UL-HAK.

† One of the *Tabl'in* of good authority, grandson of ANAS-BIN-MALIC.

‡ His name is USA'MAH-BIN-MALIC, one of the *Tabl'in* of Basrah. The opinions of authors concerning his authority in matters of tradition are various.

BOOK XVIII.

When the throat of an animal can not be cut, or his breast wounded, he may be killed by piercing his thighs.

The food of a christian may be eaten by a Muslemân.

The flesh of beasts or birds of prey must not be eaten.

slay it by the throat or breast." ^ÂÂDÎ-IBN-HA^ÂTIM said, ' I said, " O messenger of God! I shoot arrows at game, and to-morrow find the impression of the arrow." His highness said, " when you know that your arrow killed it, and you do not perceive it torn by any animal, then eat it." ' JÂ-BIR said, ' we were prohibited from eating the game caught by a dog belonging to a worshipper of fire.' KABÎS^ÂAH-BIN-HULB relates from his father, who said, ' I asked the Prophet about eating the victuals of a christian; and I observed, I thought it a sin to do so: and his highness said " let no doubt enter your breast, it is lawful to eat it." ' AB^U-DAR-D^ÂAA said, ' the Prophet forbade eating of an animal made a butt of, and shot to death with arrows.' ^ÂÎRB^ÂAD-BIN-SARIAH said, ' his highness forbade, in the day of taking *Khaiber*, eating tearing animals; and forbade eating birds of prey, and forbade eating the flesh of the tame ass; and forbade eating an animal which had been taken away by a wolf.' IBN-^ÂABB^ÂAS and AB^UHURAIRAH said, ' verily the messenger of God has forbidden the eating of an animal whose skin is cut, and not its veins, and left in this situation till dead.' JÂBIR. ' A. G. S. " The flesh of a foetus is rendered lawful to be eaten; by slaying the mother in the manner prescribed by the law." ' AB^U-SA^ÂÎD-KHUD^ÂHRÎ said, ' I said, " O messenger of God! we *Nahr* camels and slay bullocks and goats, and find their young dead in their bellies; must we throw them away or eat them?" His highness said, " eat them if you like; because in slaying their mothers you slay them." ' ABDULLAH-BIN-ÔMER. ' A. G. S. " Whoever kills a sparrow, or a smaller bird than it, without it's right, God will ask about it on the day of resurrection." It was said, " O messenger of God! what is right in killing?" He said, " its right is, that you kill it as established by law, and then eat it: not that you cut off its head, and throw it away." ' AB^U-WA^ÂKID-LAITHÎ said, ' his highness arrived at *Medînah*, and saw people cutting off the humps of camels and tails of sheep and eating them ;



and said, "a member which is cut off of a live animal, is like a thing that dies, and must not be eaten."

CHAP. I.
PART II.

It is unlawful to eat part of a live animal.

Part Third.

ATÀ-BIN-YESÀR relates, from a man of the *Bení-Háarithah* tribe, that he was driving out to pasture a camel with young, in a valley of the mountain of *Ohud*; and he saw the camel was about to die, but could find nothing with which to *Náhr* her; and he took hold of a nail, and struck it into her breast, which made the blood run; after that he informed the Prophet of it; and his highness ordered him to eat her.

Part Second.

ABDULLAH-BIN-MUGHATTAL, A. D. 2. "If those dogs were not a herd of the herds, I most certainly would kill them all; then kill of them black dogs. Jan-Án-as said, 'his highness has forbidden making quadrupeds fight.'

This Chapter has no third part.

and said, "a member which is cut off of a live animal, is like a thing that dies and must not be eaten."

CHAP. II.---PART I.

O N D O G S.

The Prophet ordered all dogs to be killed, but afterwards retracted it.

IBN-ÔMER. 'A. G. S. "whoever keeps a dog (except for the protection of his cattle, and except for hunting, and for guarding his corn fields) his rewards will be diminished the quantity of one *Kirât*." **JÂBIR** said 'the Prophet ordered me to kill dogs, till I came to a village woman with her dog following her : and I killed it. After that his highness forbade killing dogs and said, "kill black dogs having two white spots upon their eyes; for verily this kind of dog is the devil." **IBN-ÔMER** said 'his highness ordered dogs to be killed, except those for hunting and guarding cattle.'

Part Second.

ÂBDULLAH-BIN-MUGHAFAL. 'A. G. S. "If these dogs were not a herd of the herds, I most certainly would kill them all; then kill of them black dogs. **IBN-ÂBBÂS** said, 'his highness has forbidden making quadrupeds fight.'

This Chapter has no third part.



CHAP. III.---PART I.

IN EXPLANATION OF ANIMALS LAWFUL
AND UNLAWFUL TO BE EATEN.

ABÙ-KUTÁDAH said, 'I saw a wild ass, wounded it, and killed it; then I waited upon his highness, and mentioned the circumstance, and he said, "have you any of its flesh?" I said, "there is its leg." Then the Prophet took it and ate it.' ANAS said 'I started a hare, and caught it in *Marr-al-dhahrán** and brought it to AB'U-TÁLHAH, and he killed it, and sent its two hind legs to the Prophet, who accepted of them.' IBN-ÔMER, 'A. C. S. "I do not eat the *Dabb†* myself, nor do I make it unlawful for others."

IBN-ÂBB'AS said, KHALID-BIN-WALID told me, that he went with the Prophet, to *Maimûnah*, and found her with a baked *Dabb*, and she brought

The flesh of
the wild ass,

and of the
hare, are
lawful food.

The Pro-
phet did not
forbid that
of the E-
gyptian li-
zard,
though he
did not eat
it himself.

* One of the *Fayyâh*. His name was *Yâsir bin-Abdullah bin-Abi-Sâ'ad*.
† A plain so called, something less than a day's journey from Mecca, called by the com-
mon people the plain of *FATÍMAH*. People going to *Medinah* generally halt the first day
at this place.

† In Persian *Súsmár*; a species of lizard; *Lacerta Egyptia. Hasselq. p. 302. Forsk's*
Descr. Anim. p. 13.

BOOK XVIII.

The Prophet ate fowls, and locusts.

He approved the whale as lawful food.

Rules in case of a fly or a mouse falling into the dish with victuals.

it for the Prophet, but he drew back his hands and did not eat it. KHA-LID said "is it unlawful, O messenger of God! to eat the *Dabb*?" He said "no, but there are none in my country, therefore I think it wrong to eat them." KHALID says 'then I drew it to myself and ate it; and the Prophet looked on but did not forbid it.' ABU'-MU'SA-ASHARI, said, 'I saw his highness eat fowls.' IBN-AB'U-AWFI said, 'I fought seven battles along with the Prophet; and we used to eat locusts with his highness.' JA'BIB said, 'I fought for the faith in a war, in which, from extreme hunger, we were obliged to eat the leaves of trees; and AB'U-UBAIDAH* commanded the army, and we were desperately hungry, and found a dead fish upon the side of a river, the like we had never seen; it was called *Amber*;† and we lived upon it fifteen days: then AB'U-UBAIDAH took a bone out of its side, and a man on horse-back rode under it. Then when we arrived at *Medinah* we told the Prophet of it, and he said, "eat the aliment which God has brought out for you, and give me to eat of it if any remains." AB'U-UBAIDAH says, 'then I sent some of it to the messenger of God, and he ate it.' AB'UHURAIRAH, A. G. S. "when a fly falls into the pail of any one of you, plunge it in completely, then take it out and throw it away; because in one of its wings is a cause of sickness and in the other of health; and in falling it falls on the sick wing, and when you drown it, the other wing will operate against the effect of the sick one." MAIMUNAH said, 'a mouse fell into butter and died; and his highness was asked about the order of it: he said, "throw out the mouse and the butter around it, and eat the remainder." IBN-OMER said, 'I heard his highness say, "kill snakes, and kill the snake which has two black lines upon its back, and

* One of the *Sahabah*. His name was AA'MIR-BIN-ABDULLAH-BIN-UL-JARRAH-AL-KAHADI-AL-KARASHI. He is one of the ten called *Ashwah-Mubashsharah*. He embraced *Islam* along with OTHMAN-BIN-MADHU'UN; and was one of those who fled to *Ethiopia*. He attended the Prophet in all his wars, and was one of those who remained firm at the battle of *Ohud*. He died A. H. 18. aged 58.

† The species of whale from which ambergris is obtained, and of the skin of which shields are made. ABD-UL-HAK.



The Prophet ordered all snakes to be killed, except domestic ones.

kill the snake called *abter*, on account of its small tail; for verily these two kinds of snake blind the eyes as soon as they are looked at; and if a pregnant woman should see them, she would miscarry from fright." IBN-ÔMER says, 'just as I was about killing a snake, AB'U-LABA'BAH-ANSA'RÎ called out to me not to kill it. Then I said, "his highness ordered me to kill them, why do you forbid?" He said, "his highness, after giving the order for killing them, said, you must not kill the snakes that live in the houses, because they are not snakes, but a kind of genii." AB'U-SA'YIB* said, we went to AB'U-SA'ID-KHUD'HRÎ; and whilst we were sitting, we heard a shaking under his bedstead; and we looked and saw a snake: then I got up to kill it, and AB'U-SA'ID was saying his prayers, and he made a sign to me to sit down, and I did so. And when he had finished his prayers, he made a sign towards a room in his house, and said, "there was a youth in my family lived there, who had newly married." Then AB'U-SA'ID said, "we came out of *Medinah* along with the Prophet, to a trench which was digging for fighting, and this youth would ask the Prophet's permission to return to his house every day at noon, which was granted: then one day the youth asked his highness leave, who said, "put on your armour, because I am alarmed about you, from the evil designs of the tribe of *Beni Kuraidhah*." Then the youth took his arms, and returned towards his house; and when he arrived, he saw his wife standing between two doors: and the youth was about piercing her with a spear, being seized with jealousy at seeing her standing out of her room; and she said, "withhold your spear, and come into the room, that you may see what has brought me out." Then the youth went into the room, and beheld a large snake coiled up sleeping upon his bed, and he struck his spear into the snake; then the snake attacked the

* One of the *Tābī'in* of *Medinah*, of good authority, the slave of HUSH'AM-BIN-ZAHRAH. He relates traditions from AB'UHURAIRAH, AB'U-SA'ID and MOGHIRAH.

BOOK XVIII.

Domestic snakes, which are genii, must be warned to depart; if they do not, they are to be killed.

The camelion to be killed.

youth, and bit him, and it was not known which of them died first, the snake or the youth. Then I went to the Prophet, and mentioned the occurrence, and said, "supplicate God to give life to the youth." Then his highness said, "ask God to forgive your friend; wherefore do you wish a prayer to be made for his life?" After that, he said, "in these houses are the genii, some of them believers and some infidels; therefore when you see any thing of those inhabitants turn them out; but do not hurry in killing them, but say, "do not incommode me, if you do I shall kill you." Then if it goes away, so much the better; but if not, kill it, because it is an infidel *genius*." And his highness said to the youth's tribe, "take him away and bury him." And in one tradition it is thus, that his highness said, "verily there are genii in *Medinah* which have embraced *Islâm*; then when you see any one of them, warn him three days; and if he appears after that, kill him, because, he is none but an infidel." OMM SHARIC said, "his highness ordered a camelion to be killed, and said, "it was a camelion which blew the fire into which NIMROD threw ABRAHAM." AB'UHURAIRAH. 'A. G. S. "Whoever shall kill a camelion at one stroke shall have one hundred good acts written for him; and whoever kills one at two strokes, shall have less than one hundred good deeds written for him; and whoever shall kill one by three strokes shall have less written for him than the second." AB'UHURAIRAH. 'A. G. S. "An ant bit a Prophet, and he ordered the ant hill to be burnt, which was done. Then God sent a voice to the Prophet, saying, have you burnt, on account of one biting you, a whole multitude of those that remembered God, and repeated his name?"

* One of the Tâbi'în of Hishâm, of good authority, the name of Hishâm bin-
the relates traditions from him. Hishâm, A. D. 240 and 241.

Part Second.

ABUHURAIRAH. ‘A. G. S. “When a mouse falls into butter, if it be congealed, throw the mouse away and the butter around it; but if it be melted, do not touch it.” **SAFĪNAH** said, ‘I ate with his highness a *Húbára*.’* **IBN ŌMER** said, ‘the Prophet forbade eating the flesh or milk of an animal that feeds filthily.’ **JĀBIR** said, ‘the Prophet has prohibited eating the flesh of a cat, and eating its price.’ **KHĀLID-BIN-WALĪD** said, ‘I fought along side of the Prophet at the battle of *Khaiber*, and the *Jews* came to him, and complained of his people, going to their green and ripe dates, and throwing them off the trees; then his highness said, “beware, the properties of *Múáhids* is not lawful, excepting poll-tax.”’ **IBN ŌMER.** ‘A. G. S. “Two things without slaying, and two bloods have been made lawful for us; of the first one is a fish, the other a locust; and of the second one is the liver, and the other the spleen of animals.”† **SALM’AN** said, ‘the Prophet was asked about the orders for locusts; and he said, “locusts are armies sent by God, on some towns with which he is angry; I do not eat them myself nor make them unlawful to others.”’ **ZAID-BIN-KHĀLĪD** said, ‘his highness has forbidden abusing the cock; and said, “verily the cock informs of the time to pray.”’ **ĀBDŪL-RAḤ-MĀN-BIN-AB’ULĀIL’A.** ‘A. G. S. “When a snake appears in a dwelling, and you say to it, “verily I swear you by the promise which **NOAH** and **SULAIM’AN-BIN-DA’ŪD** took from you, not to incommode me,” then if it comes back, kill it.’ **IBN ĀBB’AS** said, ‘the Prophet ordered me to kill

A bustard is lawful food.

Animals that feed filthily, and cats, are unlawful to be eaten.

The liver & spleen of animals may be eaten.

* A bustard.

† That is, these two substances resemble blood, and may be considered as congealed blood; yet they may be lawfully eaten; whereas the blood of animals is forbidden.

BOOK XVIII

snakes, and said, "whoever shall let a snake alone, for fear of exciting the revenge of others, is not of us, or of our ways." AB'UH'RAIRAH. 'A. G. S. "The enmity of man and the snake is of old; and he who does not kill it, from fear, is not of me." IBN ABB'AS said, 'O messenger of God! I wish to clean *Zemzem* of the thistles and dirt which have fallen into it; and verily there are small snakes in it." Then his highness ordered them to be killed.' IBN MASU'UD. 'A. G. S. "Kill all snakes, except the small white one, which is not poisonous." IBN ABB'AS said, his highness forbade killing four animals; one, the ant before stinging; the second, the bee, which benefits by its honey and wax; the third the wood pecker; the fourth, the starling.'

The small white snake is innocent & must not be killed.

Part Third.

IBN ABBAS said, 'the people of ignorance used to eat some things and not others; then God sent his Prophets and his book, and made things lawful which were so, and things unlawful which were so; and the things which he did not explain as lawful or unlawful, he will pardon his servants for eating.' AB'U THALABAH. 'A. G. S. "The genii are of three kinds, one kind have wings and fly, another are snakes and dogs; and the third move about from place to place like men."

Three kinds of genii.



CHAP. IV.---PART I.

IN EXPLANATION OF *ĀKĪKAH*.*

SALMĀN-BIN-ĀĀMIR DABBĪ† said, I heard the Prophet say, “*Ākīkah* must be observed at the birth of a child; then slay a goat on its part and shave its head.” *ĀĀYESHAH* said, ‘children were brought to his highness, and he prayed for blessings on them; and he chewed dates, and then rubbed them on the roof of their mouths.’ *ASMA’A-BINT-AB’U-BACR* said, ‘I was pregnant in *Mecca*, and was brought to bed of *ĀBDULLAH-BIN-ZUBAIR* at *Kubāa*,‡ and I carried him to his highness, and put him in his arms: then the Prophet called for a date, chewed it and put it into *ĀBDULLAH*’s mouth, with the moisture of his own blessed mouth, and then rubbed it on the roof of it, and prayed for a blessing on him.”

Rites to be observed on shaving a child’s head for the first time.

* That is leaving the hair on an infant’s head, till the seventh, fourteenth, twenty-first or twenty-eighth or thirty-fifth day after birth, when the hair is shaved, and its weight in silver given in alms. At the same time animals are sacrificed. Most authors define *Ākīkah* to be the hair which is on a child’s head at the time of its birth; from the verb *Āk*, to split, because that hair first splits the skin and bursts forth; and it is thence transferred to the animal which is sacrificed on account of that hair. But *IBN-ABD-UL-BARR*, on the authority of *IM’AM AHMED*, rejects this derivation, and says that *Āk* signifying to cut, the term *Ākīkah* is immediately applicable to the sacrificed animal, whose throat is cut. *ABD-UL-HAK*.

† One of the *Sah’ābah*, reckoned among those of *Bas’rah*.

‡ A village near to *Medīnah*. This was the first place where the Prophet halted after his flight from *Mecca*. He stopped here three days, and laid the foundation of a *Masjid*, called the *Masjid* of *Kubāa*.

Part Second.

OMM-CURZ* said, 'I heard the Prophet of God say, "mojest not the feathered race;" and she said, 'I heard the Prophet say, "the *Ākīkah* for a son is two goats; and for a daughter one, either male or female." IM'AM-MUH'AMMED-BA'KIR relates from his forefathers, that 'his highness performed *Ākīkah* for IM'AM-HĀSAN with one goat; and said, "O FA'TIMAH! shave his head; and give silver in alms equal to the weight of his hair." Then it was weighed, either one drachm or less.' IBN-ĀBB'AS said, 'verily the messenger of God did *Ākīkah* on the part of HĀSAN and HUSAIN, by one ram each.' ĀMER-IBN-SHŪAIB relates, from his forefathers, that 'his highness was asked about *Ākīkah*, and he said, "God does not love this word."† Therefore whoever shall have a child, it is best to slay an animal on its account; two goats for a son, and one for a daughter.‡ ABU-RA'FĪ said, 'I saw his highness say the *Adhān* (or call to prayer,) in IM'AM-HĀSAN's ear, when FA'TIMAH lay in of him.'

Part Third.

BURIDAHA said, 'we used, in times of ignorance, when children were born to us, to slay goats and rub their heads with the blood. Then when the *Islām* religion came, we slew a goat on the seventh day, and shaved the child's head, and rubbed saffron upon it.'

* One of the *Sah'ābiyāt* of Mecca, of the tribe *Khuzād*. She relates traditions from the Prophet; IBN-ABBAS, URWAH and AT'AA deliver them from her.

† You may say his highness thought the name *Ākīkah* bad, because it reminded of *Ukūh* which means undutiful children to their parents.

‡ From this tradition it is known, that if *Nasīkah* was repeated instead of *Ākīkah* it would be better.



Book the Nineteenth.

CHAP. I.---PART I.

ON VARIOUS KINDS OF FOOD.

^AOMER-IBN-ABI-SALMAH said, 'I was a boy in the Prophet's arms, and used to put my hand into every platter of victuals that came, and eat from every part, as children do; and the Prophet said to me, "repeat the name of God, and eat with your right hand; and eat from before you." HUD'HAIFAH-BIN-YEM'AN. 'A. G. S. "The devil has power over that meat which is eaten without remembering the name of God." JABIR. 'A. G. S. "When a man comes into his house and remembers God, and repeats his name at eating his meat, the devil says to his followers, "here is no place for you to stay in to night, nor is there any supper for you." And when a man comes into his house without remembering God's name, the devil says to his followers, "you have got a place to spend the night in;" and when a man remembers not God's name at his meal, the devil says to his followers, "you have a supper also." IBN-^AOMER. 'A. G. S. "When any one of you eats, he must do it with his

The name of God must be repeated before commencing a meal.

BOOK XIX.

Food and drink are to be taken with the right hand.

right hand; and when any one of your drinks, he must take hold of the water pot with the right hand; because the devil eats and drinks with the left." ^ACAB-BIN-MALIC said, 'the Prophet used to eat with three fingers; the thumb, the forefinger, and middle finger; and after eating, he used to lick his blessed fingers, before touching any thing else.' IBN-^ABBAS. A. G. S. "When one of you eats, he must not clean his fingers with any thing, before first licking them." JA'BIR said, 'I heard the messenger of God say, "verily the devil is present at every thing a man does; even at his meals; therefore, when a mouthful falls from the hand of any one of you, he must take it up, and put away dust that may stick to it, and eat it: but if any filthy thing shall have touched it, give it to animals to eat, such as dogs and cats; and do not leave it for the devil. Then, when you have done eating, lick your fingers; because you cannot know which part of the victuals is blessed." AB'U-JUH^AIRAH said, 'the Prophet said, "I do not eat reclining." KUTADAH relates, from ANAS, who said, 'his highness did not eat off a table, such as is the way of the proud, to avoid bending their heads; and did not eat out of small dishes; and fine bread was not made for him.' It was said to KUTADAH, 'what did he eat upon?' He said, 'upon a cloth.' ANAS said I do not know that his highness ever saw fine bread, to his death; and I do not know that his highness shall have seen a baked goat with its skin on, ever with his eyes.' SAHAL-BIN-SAD said, 'the Prophet never saw flour that had been twice sifted, from the time that God sent him on his mission, till he took his soul; and his highness never saw a sieve, from the time of his mission to the taking of his soul.' It was said to SAHAL-BIN-SAD, 'how did you use to eat barley bread, unsifted?' He said, 'we used to clean the barley, and blow away the bran from it, make dough with it, with water, and then bread, and eat it.' AB'UHURAIRAH said, 'his highness never found fault with any of his victuals; if he liked what was placed before him, he would eat it; if

The Prophet was frugal in his table.



not, he left it alone.' AB'UHURAIRAH said, 'there was an infidel, who ate a great deal, and embraced *Islām*; after which he ate but little: and this was mentioned to the Prophet, who said, "verily a *Muslemān* eats into one gut, I mean he eats little; and an infidel eats into seven guts, that is, he eats a great deal." AB'UHURAIRAH. 'A. G. S. "Verily the messenger of God made a guest of an infidel, and he ordered a goat to be milked, which was done; and the guest drank the milk: after that his highness ordered another goat to be milked, and he drank that also, till he drank the milk of seven goats. Then verily the guest spent the night, and embraced *Islām* in the morning. Then the Prophet ordered a goat to be milked for him, which was done, and he drank the milk; then he ordered another goat to be milked, but the guest would not drink the milk; because he was satiated with the milk of the first goat. Then his highness said, "a believer drinks into one gut, and an infidel into seven." AB'UHURAIRAH. 'A. G. S. "The dinner of two people is sufficient for three, and the dinner of three for four." AA'YESHAH said, 'I heard the Prophet say "*Talbīnah** is a comforter to the sick, and allays their melancholy." ANAS said, 'verily a taylor invited the Prophet to dinner; and I went along with him; and the taylor placed barley-bread near the Prophet, and soup, in which was pompion and salt meat. Then I saw the Prophet looking out for pieces of pompion in the bowl: and ever since that day I have been fond of pompion.' AMER-BIN-UMAIYAH† said, 'I saw his highness cutting meat off the shoulder of a goat; and he was called to prayer, and threw down the shoulder and knife, then stood up and performed prayers, but did not *Wad'ū*.'

* A kind of thin gruel, made with flour and honey, resembling milk in color and consistence; whence the name, from *laban*.

† One of the *Sahābah*, distinguished for his courage. He was on the side of the infidels in the battles of *Bedr* and *Ohud*; but embraced *Islām* after the idolaters retreated from *Ohud*. The first action in which he fought on the side of the *Muslemāns* was that of *Bir-Mā'ūnah*. He was afterwards taken prisoner by AA'MIR-BIN-TUFAIL and set at liberty. In the year 6 the Prophet sent him into *Ethiopia*, on an embassy to the *NAJASHI*, whom he persuaded to embrace the faith of *Islām*. He is reckoned among those of *Hijās*.

BOOK XIX.

The Prophet was fond of sweetmeats, honey, vinegar, mushrooms,

fruit of the *Arâc*,

and dates.

ÂÂ'YESHAH said, ' the Prophet was fond of sweetmeats and honey.' JA'BIR said, ' verily the Prophet asked the people of his house for something to eat with his bread; and they said, " we have nothing but vinegar." Then his highness called for the vinegar, and began eating bread and vinegar; and said, " vinegar is a good thing with bread, vinegar is a good thing with bread." SA'ID-BIN-ZAID. ' A. G. S. " Mushrooms are of the manna which God sent down to the tribe of MOSES, and their essence is a cure for the eyes." ABDULLAH-BIN-JAFER* said, ' I saw the Prophet eating moist dates with cucumbers.' JA'BIR said, ' we were with his highness in *Marr-al-dhahrân*, and we gathered the fruit of the *Arâc*,† and his highness said, " take the black fruit, because it is most delicious." JA'BIR says, " as the fruit of the *Arâc* is food for shepherds, they know the best from the worst; and it was said to his highness, " did you use to drive out goats to pasture, that you know the best?" He said, " yes, and this driving of goats is not particularly my province, but that of every other Prophet." ANAS said, ' I saw the Prophet sitting upon his buttocks with his legs drawn up, eating dry dates.' (And in one tradition it is, that he was eating dry dates quick.) ÂÂ'YESHAH. ' A. G. S. " The people of a house, having dates, will not be hungry;" and his highness said, " O ÂÂ'YESHAH! every house not having dates in it, the inhabitants of it are hungry;" this he repeated twice or thrice.' SA'ID-BIN AB'U-WAKK'AS said, ' I heard the Prophet say, " whoever eats in the morning for breakfast seven *Âjwah* dates, (which are the best dates of *Medinah*) neither poison nor enchantment will make any impression on

* One of the *Sah'abah*, a grand-son of AB'U-TA'LIB, born in *Ethiopia*. His mother was ASM'AA-BINT-UMAIS. He died at *Medinah* A. H. 80, aged ninety years. He was celebrated for his liberality, his wit, and merciful disposition.

† *Cissus arborea*. FORSK. *Flor. Egypt, Arab.* p. CV. 32. A tree highly esteemed: the fruit, called *Cabâth* or *Barîr* is eatable; the slender twigs and roots are used as tooth brushes; and the leaves are said to be an antidote against poison, and are also used, when

bruised, as a cataplasm upon tumours. See GOL. voc. 51



him during that day." AA'YESHAH. 'A. G. S. " Verily in eating *Ājwah* dates of *Āliah** there is cure; and verily *Ājwah* dates of *Āliah* have the virtue of an antidote to poison." AA'YESHAH said, 'this was the state of us, the people of the house, the whole month passed with us, and we did not light a fire to dress victuals; and our food was nothing but dates and water; except any one sent meat.' AA'YESHAH said, 'the people of the house of MUH'AMMED never got wheat bread two successive days.' AA'YESHAH said 'the Prophet died, and we did not get dates and water enough to satiate us.' NUM'AN-BIN-BASHIR said to his friends, 'do you not eat and drink to excess, as you like? and verily I saw the Prophet did not get dry dates enough to fill his belly: and since the condition of the Prophet of God was so, that of his followers should be the same.'

Frugal re-
past of all
the Pro-
phet's fami-
ly.

ABU'AY'UB-ANS'ARI said, 'his highness used, when victuals were brought to him, to eat a little of it, and would send me what remained; and one day he sent me a large dish full of victuals, of which he had not eaten; and the cause of his highness not eating of it was this, there was garlick in it: then, as his highness did not eat of it, I supposed garlick was forbidden him, and I asked him, "is garlick unlawful for you to eat?" He said, "no, but I dislike eating it, on account of its smell." Then I said, "I also dislike the thing which you dislike." JA'BIR. 'A. G. S. "Whoever eats garlick or onions, must keep away from me, or from my *Masjid*, and must sit in his own house." And verily a pot was brought to the Prophet with greens in it, and he perceived a smell, and said, "put these greens near such a person;" and said to the person, "eat them, for I shall not; because I converse with him, you do not; I mean GABRIEL and other angels." MEKD'AM-BIN-MADICARIB. 'A. G. S. "Measure your food which you expend, and bestow; that you may be blessed

The Pro-
phet dis-
liked garlic.

* A place extending from within three *mils* of *Medinah* to the distance of eight, on the side of the *Masjid* of *Kubā*.

BOOK XIX.

The Prophet gave praise to God after eating.

in it." AB'U-UMA'MAH said, ' when his highness finished eating he would repeat these words, " praise be to God! all praise! pure praise! being blessed." ANAS. ' A. G. s. " Verily God is pleased with the servant who eats a mouthful and says God's praise, and drinks a draught of water, and says God's praise."

Part Second.

ABU-AYUB says, ' we were near the messenger of God, and victuals were brought to him, and in the beginning of eating it, I never saw any victuals so blessed, and in the latter part of eating it, any so little blessed; and I said, " O messenger of God! how is this?" He said, " its cause is this, I remembered the name of God at the beginning of eating it; after that, a person sat down and did not take God's name, then the devil ate with him." AA'YESHAH. A. G. s. " When one of you eats, and forgets to mention God's name in the beginning, he must say, when he remembers, in the name of God, in the first of the meal and the last of it." UMAIAH said, ' there was a man who ate, and did not take God's name till only one mouthful of his meal remained; and when he raised it up to his mouth he said, " in the name of God," in the first of it and the last. Then the Prophet laughed, and said, " the devil was eating with him to this time, but now since he has remembered God's name, he has made the devil vomit all he had eaten." AB U-SA'ID-KHUD'H-rì said, ' his highness used, after finishing his meal, to say these words, " thanks be to God, who has given me victuals to eat, and water to drink, and made me a *Muslemàn*." AB'UHURAIRAH. ' A. G. s. " He who eats, and thanks the beneficence of God, is like him who fasts and has patience." AB'U-AY'UB said, ' the Prophet used, (when he ate or drank)

If a man forget to pronounce the name of God at the commencement of his meal, he must do it when he re-collects.

to say, " thanks be to God, who has given me food and water to drink, and has made the entrance of them easy into my throat; and has made places for them to go out at." SALMAN FA'RSI said, ' I read in the bible that verily the cause of blessing food is by washing the mouth and hands, after eating; and I mentioned these words of the bible to the Prophet; and he said, " the blessing of meat is in washing the mouth and hands before and after eating." IBN-ÂBB'AS said, ' his highness came out of the necessary, and victuals were brought before him; and when the companions saw that his highness ate before performing *Wad'û*, they said " shall we not bring you water to *Wad'û* with? He said, ' I have not been ordered to *Wad'û*, except when I stand up to prayers; not before eating." AB'UHURAIRAH and IBN-ÂBB'AS said, ' a dish of bread and milk was brought to his highness, and he said, " eat ye from the side of the dish: because the blessings descend upon the middle of it." ÂBDULLAH-BIN-ÔMER said, ' his highness was never seen eating in a leaning posture; and he never walked with two people or more behind; he either went between them or behind them.' ÂBDULLAH-BIN-HÂ'RITH said, ' bread and meat were brought to the Prophet, when he was in the *Masjid*, and he ate, and we along with him; after that he stood up, and repeated prayers; and we did the same; and we did not more than just rub our hands upon the pebbles of the *Masjid*.' AB'UHURAIRAH said, ' meat was brought to his highness, and a fore-leg and shoulder of it were put near him, because he was fond of a shoulder, then he ate it with his teeth (that is used no knife.)' ÂA'YESHAH. ' A. G. S. " Cut not meat with a knife, because it is of the ways and habits of the *Âjami** eat meat with your teeth, because eating with the teeth is the most delicious and lightest on the stomach."

The mouth and hands should be washed, before & after eating.

Wad'û not necessary before eating.

OMM-AL-MAND'HIR† said, ' the Prophet came to me, and ÂLÌ was a-

* The people of other countries besides Arabia.

† One of the *Sah'âbiyât* of the class of *Ans'ârs*, the daughter of KAIS. Her name was LAILA.

BOOK XIX.

The Prophet recommended to a convalescent a dish made of beets & barley meal.

He approved of licking the dish out of which one has eaten;

and of the internal and external use of olive-oil.

long with him; and there were bunches of dates hanging in my house; and his highness began eating of them, and ^ĀLI also; and his highness said, "O ^ĀLI! withhold yourself from eating the dates; because you are weak, and but just recovered from sickness." OMM-AL-MAND'HIR says, 'then I made for his highness, as well as for all that were along with him, food of beets and barley meal; and the Prophet said, "O ^ĀLI! eat of this, which will agree with you, and is proper for you." ANAS said, 'his highness was fond of the bottom crust.' NUBAISHAH. 'A. G. S. "Whoever eats in a dish, and licks it afterwards, the dish intercedes with God for him."* AB'UHURAIRAH. 'A. G. S. "Whoever goes to sleep with the smell of meat on his hands, which he shall not have washed; and feels any inconvenience; then he must reproach none but himself for going to sleep with his hands unwashed." IBN ^ĀBB'AS said, 'the food the Prophet liked best was milk, honey, and dates mixed.' AB'U ASID ANS'ARĪ. 'A. G. S. "Eat the oil of the olive tree, and rub it upon your body; because, this oil is got from a tree which God has named the blessed tree; that is, it is very beneficial." OMM-HA'NĪ, daughter of AB'U-TALIB said, 'the Prophet came to my house, and asked me if I had any thing to eat, I said, "nothing, but dry bread and vinegar." Then his highness said, "bring what there is:" and said, "that house is not empty which has vinegar to eat with bread." YU'SEF-BIN-^ĀBDULLAH† said, 'I saw his highness take a piece of barley-bread, and put dates upon it; and he said, "these dates are to eat with this piece of bread:" and he ate the bread with the dates.' SĀD-BIN-AB'U-WAKK'AS said, 'I was sick, and the Prophet came to see me, and put his hand upon my breast, and I

* That is, the act of licking the dish evinces great humility and contriteness, which is a cause of pardon. ABD-UL-HAK.

† One of the minor *Sahābah*; i. e. of those who had not arrived at years of maturity when the Prophet died. His patronymic appellation is AB'U YAK'UB. His father ABDULLAH-BIN-SALAM was one of the greater *Sahābah*, and a learned man among the *Jews*. See Vol. I. p. 302.



felt the coolness of it, upon my heart; and when he perceived my condition, he said, "verily you have the heart-ache; go to HĀRITH-BIN-CALADAH; for he is a physician: and you must take seven *Ājwah* dates, which are the best kind of *Medīnah* dates, and pound them with their kernels, and put water to them: after that drink it." ĀĀYESHAH said, "his highness ate musk melons with moist dates, and said, "the coolness of the melon is corrected by the heating quality of the date."

The Prophet ate melons mixed with dates.

What is the meaning of this? It is a reference to the fact that the Prophet ate melons mixed with dates.

All things not expressly forbidden may be eaten with a safe conscience.

Garlic is not to be eaten raw.

ANAS said, "some old dates, insect-eaten, were brought to the Prophet, and he began picking the insects out." IBN-ŌMER said, "the head of a goat was brought to his highness, in the war of *Tabūc*; and he called for a knife, repeated the name of God and cut it into pieces." SALMAN said, "his highness was asked about these three things, whether they were lawful or unlawful, one clarified butter, the second cheese, the third the wild ass: and his highness said, "that thing is lawful which God has made so in his book, and that is unlawful which he has made so in his book; and the thing which he has not explained as lawful or unlawful is one of the things which he has forgiven, in case of being eaten." IBN-ŌMER. A. G. S. "I love to have white bread, of white wheat having blackness concealed in it; and this is the best of all kinds of wheat; and it should be moistened with clarified butter and milk." Then one of the assistants stood up, and prepared the kind of bread which his highness has mentioned, and brought it; and his highness said, "in what dish was the clarified butter?" The person said, "it was in a vessel made of the skin of the *Dabb*." The Prophet said, "take the bread away." ĀLĪ-IBN-AB'UT'ALĪB said, "his highness has forbidden eating garlick, unless dressed." AB'U-SĀ'ID said, ĀĀYESHAH was asked about eating onions; whether it was unlawful or lawful. She said, "the last food which the Prophet ate of had onions in it." (It is related in tradition, that his highness never ate onions, either raw or in his food, except in this tradition of ĀĀYESHAH) ĀBDULLAH-BIN-

BOOK XIX.

In eating food of uniform quality throughout, that which is nearest in the dish should be taken first; not so if the quality vary in different parts.

Busr said, 'his highness came to my house, and we brought butter and dates to him; and he was fond of butter with dates.' ^ĀICR'ASH-BIN-^ĀDHU-AIB* said, 'a large dish was brought to me, in which was a great deal of bread and milk, and pieces of meat without bone; and I ate from every part of the dish; and his highness ate from the side fronting himself. Then he took hold of my right hand with his left, and said, "O ^ĀICR'ASH! eat from before you, because this food is all alike." After that, a basket was brought to me with a variety of dates in it; and I began eating of them from before me; but his highness ate from every part of the basket; and said, "O ^ĀICR'ASH! eat from any part you like, because these dates are not all of one kind." Then water was brought, and his highness washed both his hands, and touched his face with them, and his arms up to the elbow bone, and touched his head, and said, "O ^ĀICR'ASH! this is *Wadū* for food dressed by fire; that is, if you eat food dressed by fire, this is the way for you to do afterwards."

^ĀAA'YESHAH said, 'when some of the people of his highness' house were siezed with fevers, he ordered gruel to be made, and they would eat it; and his highness would use to say, "this gruel strengthens the heart, and removes the anguish of it, like as a woman cleans her face with water." AB'UHURAIRAH. 'A. G. S. "This date, whose name is ^Ā*Ajwah*, is from paradise, and it is an antidote against poison; and mushrooms are a kind of honey, whose essence is a cure for the eyes."

* One of the *Sah'ābah*; reckoned among those of *Bas'rah*.

Part Third.

MUGHAIRAH-BIN-SHĪBAH said, ' his highness and myself went to a man's house, and were his guests one night; and the man slew a goat, and by the Prophet's orders baked a breast of it; and his highness took a knife, and began cutting some it for me, and BILL'AL came and gave notice to his highness of prayer: then he threw down the knife from his hand, and said, in a way of surprize " what is come to BILL'AL, that he should give us notice of prayer at this time, and disturb us?" And said, " may his two hands be rubbed in dust." MUGHAIRAH says, ' the hair of my whiskers was long, and his highness said to me, " shall I shorten them, by putting a tooth cleaner under them, and cutting them?" HĪDHAIFAH said, ' when we were present with his highness at a meal, we did not put our hands into it, till the Prophet began; he would put his hand into the dish, and then we followed him. Verily we were present at a meal once with his highness, and he had not as yet put his hand into the food, when a young woman came, and from extreme hunger, as if any one had thrown her into the food, she wanted to put her hand into the dish without repeating God's name; and his highness took hold of her hands; after which an *Ārābī* came, in the same manner the woman had come; and he also wanted to put his hand into the food, but his highness seized it and said, " verily the devil has power over that which is eaten without bearing the name of God; and verily the devil has been the cause of this woman's coming, in order to make the food lawful to himself: and after her, the devil brought this *Ārābī*, to make the food lawful for himself by his means; then I took his hand also. I swear by God, the

The Prophet disliked being disturbed at his meals, even by a summons to prayer.

The Prophet hindered those from eating out of the dish with him who neglected to repeat the name of God.



CSL

BOOK XIX.

Shoes
should be
taken off at
meals.

devil's hand is in my hand with the woman's." Then his highness repeated the name of God, and put his hand into the victuals, and ate." AA'YESHAH said, ' verily his highness wanted to buy a slave, and he threw dates before him, and the slave ate a great many; and the Prophet said, " much eating is a sign of being unprosperous;" and he did not buy the slave.' ANAS-BIN-MALIC. ' A. G. S. " The best thing for you to eat with your bread is salt." ANAS. ' A. G. S. " When victuals are placed before you, eat them with your shoes off: because taking off your shoes is a cause of ease to your feet, and also a respect to the meat." ASM'AA-BINT-AB'U-BACR said, ' when bread and milk was brought to me, I ordered it to be covered, that its heat might be removed; because I heard the Prophet say " keeping food till its heat and boiling goes away, is a cause of blessing." NUBAISHAH. ' A. G. S. " Whoever eats in a dish, and licks it afterwards, the dish says to him, may God free you from hell fire, as you have freed me from the devil's licking me."

When we were present at a meal, we did not put our hands into it till the Prophet began; he would put his hand into it, and then we followed him. Verily we were present at a meal once with his highness, and he had not as yet put his hand into the food, when a young woman came, and from extreme hunger, as if any one had thrown her into the food, she wanted to put her hand into the dish without repeating God's name; and his highness took hold of her hand, after which an A'rab came, in the same manner the woman had come, and he also wanted to put his hand into the food, but his highness seized it and said, " verily the devil has power over that which is eaten without bearing the name of God; and verily the devil has been the cause of this woman's coming, in order to make the food lawful to himself; and after her, the devil brought this A'rab, to make the food lawful for himself by his means; then I took his hand also. I went by God, the

CHAP. II.---PART I.

ON ENTERTAINMENTS.

ABUHURAIRAH. ' A. G. S. " Whoever believes in God and the day of resurrection, must respect his guest: and whoever believes in God and the day of resurrection, must not incommode his neighbours; and a *Mómin* must only speak good words, otherwise remain silent." AB'U-SHURAIH'. ' A. G. S. " Whoever believes in God and the day of resurrection, must respect his guest; and the time of being kind to him is one day and one night, and the period of entertaining him is three days: and after that, if he does it longer, he benefits him more. It is not right for a guest to stay in the house of the landlord, so long as to incommode him." ÛKBAH-BIN-ÂA'MIR said, ' I said to the messenger of God, " verily, you send me to fight for the faith, or on other business; and I stop with a tribe who do not entertain me; then what do you order me! may I take entertainment from them by force, or not?" His highness said to me, " if you stop with a tribe, and they give you what they ought, accept it, and approve; and if they do not, then take from them the right of a guest which is incumbent on a landlord." AB'UHURAIRAH said, " one day, or one night, his highness came out of his house, and unexpectedly saw that

Respect and kindness are due to a guest; but he ought not to stay so long as to incommode his host.



CSL

BOOK XIX.

Entertainment of the Prophet at the house of one of the assistants.

AB'U-BACR and ÔMER also came out of theirs: and his highness said to them, " what brought you out of your houses at this time?" They said, " hunger." His highness said, " by GOD, verily that which has brought you out has brought me out." Then he said, " get up." Then they stood up with his majesty; and he came near the house of a man of the assistants, but he was not at home: and when the man's wife saw his majesty, she said, " you are welcome; we are your friends." Then his highness said to her, " where is your husband gone?" She said, " he is gone to bring sweet water for us." Then the master of the house came, and saw his majesty and his two friends, and said, " thanks be to GOD this day, my guests are greater than those of others." Then the man of the house went, and brought his highness bunches of dates, of every kind, and said, " eat of them." Then the man took up a knife, to slay a goat for his guest; and his highness said to him, " withhold yourself from slaying a milch goat." Then the man killed a goat for them; and it was dressed, and they ate of it, and also of the dates; and they drank water. Then, when they were satiated with eating and drinking, his majesty said to AB'U-BACR and ÔMER, " I swear by GOD, you will most certainly be asked about this entertainment at the day of resurrection; that hunger brought you out of your houses, and you did not return till you found these benefits; and this will be asked you, to know if you were grateful for them or not."

Part Second.

MEKDÂM-BIN-MÂDICARIB said, ' I heard his majesty say, " if a *Muslemân*, the guest of a tribe, spends the night without being entertained; it shall be proper for every *Muslemân* to assist in taking from

A stranger is to be received with hospitality, even though he has formerly withheld it from his host.

the money and grain of the tribe, in proportion for his entertainment." AB'U'L-AH WAS* relates from his father who said, "O messenger of God! inform me, if I stop with a man, and he does not entertain me, and after that he stops at my house, whether I am to entertain him, or act with him as he did with me?" His highness said, "entertain him." ANAS said, 'verily the messenger of God asked permission to go into SAD-BIN-UBA'DAH's house, and said, "peace be with you and the compassion of God." Then SAD said, in answer to his highness's *Salâm*, "peace be with you and the compassion of God;" but he said it low, so that his highness did not hear it; till the Prophet gave *Salâm* three times; and SAD answered it, three times also; but slowly. Then his highness returned to his house; and when SAD was sensible that he had said his *Salâm* in a low voice, he followed the Prophet and said, "O messenger of God! may my father and mother be sacrificed for you, you gave no *Salâm* but I heard and answered it every time; but I did not call it loud enough for you to hear; and the reason was, that I might obtain a great deal of blessing and good, by your repeating the *Salâm*. After that, his highness and all that were with him, went into SAD's house; and SAD brought some dried grapes, and his highness ate of them: and when he had done, he said, "may the virtuous always eat of your food, and may the angels send blessings on you, and ask for your pardon, and may the keepers of fast begin to eat with you."

ABDULLAH-BIN-BUSR said, 'there was a dish for the Prophet, which required four people to lift up, when it was full of victuals; the name of it was *gharra*, and the custom of his highness' feeding the poor was this, when it was breakfast time, and he had performed the forenoon prayer, the dish was brought full of bread and milk, and the people collected

* His name was AWR-BIN-MALIC, one of the *Tabi'in*. He was slain in the war with the *Kharijî*.

BOOK XIX.

The Prophet's mode of feeding the poor daily.

Advantage of eating in company.

around it: then one day, when there were a great many present, his highness sat down upon his legs drawn up under his thighs, on account of being confined for room, and an *Árabi* who was present said, " what is this way of sitting?" His highness said, in answer to the *Árabi*, " verily God has made me a kind servant, and not a proud king." After that, he said, in order to teach politeness, " eat from the sides of the dish, and leave the middle, so that the dish may be blessed." WAH'SHÌ-BIN-HARB* relates from his forefathers, that, ' verily the Prophet's companions said, " O messenger of God! let us eat as much as we will, we are not filled." His highness said, " perhaps you eat separately." They said, " yes;" He said, " then eat together, and mention God's name, that the food may be blessed."

Part Third.

ABU-ASIB† said, ' One night, his highness came out of his house, and passed by me, and called me; then I came out towards him; after that he passed by AB'U BACR's house, and called him, and he also came out. Then he went by OMER's house, and called likewise, and he came. Then his highness moved forward, till he entered a garden belonging to some of the assistants, and said to the master of the garden, " give me half ripe dates to eat." And they brought him a bunch, and put it before his highness; and himself and his companions ate them. Then the Prophet called for cold water, and drank it, and said, " verily you will be asked about this entertainment on the day of resurrection." Then OMER

* The grandson of that WAH'SHÌ who slew HAMZAH the Prophet's uncle.

† A slave of the Prophet. His name was AH MER; but he is better known by that of his son.

took the bunch of dates, and struck upon the ground, to separate those that remained upon it; after that he said, "O messenger of God! shall we be asked about this benefit?" He said, "we shall be asked, on the day of resurrection, about every benefit, small or great; except of three things, one a cloth, with which a man covers his private parts; the second, a bit of bread, by which a man puts away his hunger; the third, a confined place, in which a man screens himself from heat and cold." IBN-ÔMER.

'A. G. S. "when victuals are placed, no man must stand up till it be taken away; nor must one man leave off eating before the rest; and if he does, he must make an apology; because leaving off eating before others makes them ashamed, and they withdraw their hands from the food, when perhaps they have not satisfied themselves." IM'AM JÂFER ŠÂDIK, said, 'the Prophet used, when he ate in company, to eat to the last, and did not leave off before others.' ASM'AA-BINT-YEZÏD said, 'victuals were brought to his highness, and he put them before some of us women who were present, and said, "eat ye." But notwithstanding we were hungry, we said, "we have no inclination." His highness said, "O women! do not mix hunger with lies." ÔMER-IBN-AL-KHAT'T'AB. 'A. G. S. "Eat together, and not separately; because blessings are with the crowd." AB'UHURAIRAH. 'A. G. S. "It is of my ways that a man shall come out with his guest to the door of his house." IBN-ÂBB'AS. A. G. S. Good comes quicker to a house in which food is eaten with guests, than a knife to the hump of a camel.*

One man must not retire from a meal before others, without some urgent reason.

* As the hump of a camel is much softer than any other part of the animal, a knife cuts it sooner. ABD-UL-HAK.



CSL

CHAP. III.---PART II.

This Chapter has no first or third part.

ABÛ-WÁKID-LAITHI said, ' a man said, " O messenger of God! we are sometimes in a land where we get no victuals, and we are distracted on account of hunger; then, when are animals that have died lawful for us to eat?" His highness said, " when you cannot meet with any thing, in the day or night, nor any greens, grass or leaves of trees; an animal which has died is lawful for you."

An animal which has died of itself may be eaten, when no other food can be procured.



CHAP. IV.---PART I.

IN EXPLANATION OF DRINKABLES.

ANAS said, 'his highness used to take breath three times in drinking water; and would say, "drinking water in this way cools the stomach, and quenches the thirst, and gives health and vigour to the body." IBN-^ABB'AS said, 'his highness has forbidden drinking water from the mouth of a water bag.' ANAS said, 'his highness has forbidden drinking water standing.' AB'UHURAIRAH. 'A. G. S. "Not one of you must drink water standing; then any person who does so, from forgetfulness, must vomit it up." IBN-^ABB'AS said, 'I brought to his highness a bag full of *Zemzem* water, and he drank it standing.' ^AALÌ-BIN-AB'UT^ALIB said, 'I performed noon-day prayer, after that sat down for the trials of some men, in the court of the *Masjid* of *Cúfah*, till the time for afternoon prayer came; then I drank and did *Wadù*; and after finishing, stood up and drank the remainder of the water standing; after that I said, "some men suppose it bad to drink water standing, and verily his highness did as I have done." JA'BIR said, 'his highness came into the garden of one of

Water not
to be drunk
standing.

Exception
to this rule.

BOOK XIX.

It is forbidden to drink out of silver or gold vessels.

the assistants, and had a friend along with him; and the Prophet made a *Salám* to the man, and he answered it while watering his garden. Then his highness said to him, "if you have water which has been in your bag all night, bring it." The man said, "I have;" and he went to a place covered with date branches, and poured water into a pot, and milked a goat upon the water: then his highness drank the milk and water. Then the man brought another pot of milk and water, and the man who came with his highness drank it.' OMM-SALMAH. 'A. G. S. "That person who shall drink out of a silver cup, you may say drinks a draught of hell fire." HÜD'HAIFAH said, 'I heard his highness say, "do not wear silk clothes, nor sattin, nor drink out of gold or silver vessels, nor eat out of golden dishes: because these are for the infidels in the world, and for you in futurity." ANAS said, 'there was goat's milk mixed with water for his highness out of my well; and it was given to him, and he drank a little of it, and AB'U-BACR was on his left and an *Áárabi* on his right hand. Then ÔMER said "give AB'U-BACR some milk and water, O messenger of God! for he is worthy of it." Then his highness gave it to the *Áárabi* who was on his right, and said, "that which is on the right is worthy of it; and as you have seen me begin on the right, do you the same." SAHAL-BIN-SAD said, 'a cup was brought to his highness, with milk or water; and he drank of it; and there was a boy on his right hand, and on his left an old man; and his highness said, "O boy! do you permit me to give the cup to the old man?" He said, "I do not agree to give to others what you leave, O messenger of God!" Then the Prophet gave the cup to the boy.'

Part Second.

IBN-ÔMER said, 'we used to eat, in the time of the Prophet, when walking along; and we used to drink standing.' **ÂMER-IBN-SHUAIB** relates from his forefathers who said, 'we saw the Prophet drink water standing and sitting.' **IBN-ÂBB'AS** said, 'his highness forbade drawing breath or blowing into a pot of water.' **IBN-ÂBB'AS**. 'A. G. S. "Do not drink water at one breath, like the drinking of a camel; but do it by drawing breath twice or thrice: and bear the name of God when you are going to drink; and when you put the cup from your mouth, then bear the name of God likewise." **AB'U-SA'ID-KHUD'HRÎ** said, 'his highness has forbidden breathing when drinking; and a man who was present said, "I see dust fallen into the cup of water, and if I do not blow, how shall I remove it?" His highness said, "pour out a little of the water, and the dust will go with it." The man said, "verily I am not satiated by drinking at one breath." His highness said, "if you are not satiated with water at one breath, put the cup from your mouth, and take breath, and then drink again." **AB'U-SA'ID-KHUD'HRÎ** said, 'his highness has forbidden drinking from the broken side of a cup and blowing into water.' **CABASHAH*** said, 'his highness came into my house, and drank water standing, from a bag, which was hanging up: then I got up and went towards the bag, and cut off the mouth of it, that no body else might drink from the place, where his highness had put his mouth.' **ZAHRI†**

The name of God to be repeated before drinking and after it.

It is forbidden to breathe into a cup when drinking.

* One of the *Sah'âbiyât*, the daughter of **CAB-BIN-MALIC** and wife of **ABDULLAH-BIN-ABI-KUTA'DAH**.

† One of the *Tâbi'in*, so denominated from **ZAHRAH-BIN-CIL'AB**. His name was **AB'U-BACR-MUHAMMED-BIN-MUSLIM-BIN-UBAIDULLAH-BIN-SHAH'H'AB**. One of the most learned of his time in *Medinah* in matters of law and tradition. He died A. H. 124.



relates, from ^{AA}YESHAH, that she said, ' the beverage his highness liked best was cold and sweet water.' IBN-^{ABB}AS. ' A. G. S. " When any one of you drinks milk, say, O LORD! bless me in this milk, and give me more of it, because there is nothing which answers for both eating and drinking, except milk, which takes away hunger and quenches thirst." ^{AA}YESHAH said, ' his highness used to have sweet water brought for him from *Sukyà*.†

Part Third.

IBN-^{OMER}. ' A. G. S. " Whoever drinks water out of gold or silver, or out of any vessel being the least gilt or silvered, drinks draught after draught of hell fire, into his belly."

† A village between *Mecca* and *Medinah*, distant two days journey from the latter.



vessels: no vessel makes a thing lawful which is unlawful, nor a thing unlawful lawful: the order is, that every thing, inasmuch as it is unlawful, and every thing which is not so is lawful in any kind of vessel."

CHAP. V.---PART I.

ON NAKIH AND NABIDH.*

ANAS said, ' verily I gave the Prophet to drink, out of this cup which is before me, every kind of beverage.' AA'YESHAH said, ' we made *Nabidh* for his highness, in a bag, the mouth of which was tied above; and a hole made below, from which it was taken out and drunk: we put the *Nabidh* in the morning, and his highness would drink it in the evening: and what we made at night he would drink in the morning early." IBN-ABB'AS said, ' his highness used to have *Nabidh* made for him in the first part of the night; and he would drink from the morning the whole of the day to the third day; and if any of it remained, he would give it to his servants: and sometimes would order it to be poured out upon the ground, which would be done.' JA'BIR said, *Nabidh* used to be made for his highness, in a bag: and when a bag was not to be got, it was made in a stone vessel.' BURAIDAH. ' A. G. S. " I had forbidden you the use of vessels: do not imagine that lawful and unlawful proceed from:

The Prophet did not drink the infusion of grapes, or dates, later than the third day.

* *Nakih* is putting dry grapes, or dry dates, into water, to extract their sweetness; and *Nabidh* is prepared in the same manner, only that the infusion is allowed to ferment till it acquires a little sharpness, or pungency.



The difference between lawful and unlawful in drinks does not proceed from the vessel, but its quality as intoxicating or otherwise.

vessels: no vessel makes a thing lawful which is unlawful, nor a thing unlawful lawful: the order is, that every thing inebriating is unlawful, and every thing which is not so is lawful, in any kind of vessel."

CHAP. V. PART I.

ABŪ-MÁLIC-ASHARÌ said, ' I heard his highness say, " verily it will so happen that some of my sects will drink liquor, and call it by another name."

ABDULLAH-BIN-ABÙ-AWFI said, 'his highness forbade putting *Nabidh* into a *Hantam*.'

the use of vessels : do not imagine that lawful and unlawful proceed from
was made in a stone vessel. BURAYDAH : A. C. S. " I had forbidden you
made for his highness in a bag : and when a bag was not to be got, it
upon the ground, which would be done. JAHAN said, Nabid's used to be
give it to his servants : and sometimes would order it to be poured out
the whole of the day to the third day ; and if any of it remained, he would
him in the first part of the night ; and he would drink from the morning
early." JAN-ANAS said, " his highness used to have Nabid's made for
evening : and what we made at night he would drink in the morning
the Nabid's in the morning, and his highness would. A green vessel. At the

* Wakis is boiling dry grapes, or dry dates into water, to extract their sweetness; and Wakis is prepared in the same manner, only that the infusion is allowed to ferment till it acquires a little sharpness, or pungency.



CHAP. VI.---PART I.

ON COVERING POTS AT NIGHT.

JĀBIR. A. G. S. "When it is the evening, prevent your little ones from coming out of your house, and sitting in the road; because the devil and his army were scattered about in the evening; and when one *Sáât* of the night has elapsed, then let them come out if they like; and shut your doors at night; and at the time of doing it, remember God's name; because the devil cannot open the door which has been shut in the name of God: and tie the mouths of your bags having water in them; and bear God's name at the time of tying them; and cover the tops of your water pots, and mention God's name; but if you cannot find any thing to cover them with, put a stick on: and extinguish your lamps at night." (And in one tradition it is thus, "cover the tops of your vessels, and tie the mouths of your water bags; because there is one night in the year in which the plague comes down; and it enters into that vessel or water bag not being covered.") JĀBIR said, 'AB'U-HUMĀID came, and brought a pot of milk to his highness, with the top uncovered; and the Prophet said, "why did you not cover the milk, if but by putting a stick on the top of it?" IBN-ÔMER. 'A. G. S. "Do not keep fire in your houses when

Doors to be shut, water-bags tied, pots covered, & lamps extinguished, at night.

In doing this, the name of God to be repeated.

Danger of
keeping fire
at night.

you go to sleep." AB'U-MU'S'A-ASHARÌ said, ' a house was burnt in *Medinah*, fell upon its inhabitants and burnt them; and it was represented to the Prophet, who said, " this fire is nothing less than a great enemy to you; therefore when you go to sleep, extinguish it."

Part Second.

The protec-
tion of God
to besought,
when dogs
and asses
make a noise
at night.

JÁBIR said, ' I heard his highness say, " when you hear the voice of dogs or asses in the night, seek protection with God from the wickedness of the accursed devil; because these dogs and asses see a thing which you do not: and a man must not come out of his house at night; because God brings out of his creation, in the night, what he wills, of devils, genii and other baneful things: and shut the doors of your houses, and bear God's name; because the devil cannot open the door which is shut in the name of God: and cover your water pots; and turn upside-down those that are empty." IBN-ÂBB'AS said, ' a rat came, drawing along the wick of a lamp, and threw it in front of the Prophet, upon the mat on which he was sitting; and it burnt about the value of one *Dîrhem*: then his highness ordered, " when you go to sleep, put out your lamps; because the devil is the cause of this kind of act, and he burns you."

This Chapter has no third part.



Book the Twentieth.

CHAP. I.--PART I.

ON CLOTHES.

ANAS said, ' the clothes which his highness liked best were of the *Hibarah*.* *ĀĀ'YESHAH* said, ' his highness came out in the morning, and had a covering of wool, or of hair, upon his body.' *MUGHAIKRAH-BIN-SHĪBAH* said, ' his highness wore a frock of *Rùm*, with tight sleeves.' *AB'U-BURDAH* said, ' *ĀĀ'YESHAH* brought a cloth out to us, patched; and a pair of trowsers, also patched; and said, " his highness' soul was taken away in these two things." *ĀĀ'YESHAH* said, ' his highness' sleeping dress was of tanned leather, in which was the husk of dates, in place of cotton.' *ĀĀ'YESHAH* said, ' his highness' pillow was of leather, in which was husk of dates.' *ĀĀ'YESHAH* said, ' whilst I was sitting, in *AB'U-BACR*'s house, at *Mecca*, at mid-day, some person said to him, " his highness is coming with a corner of a cloth tied round his head." *JA'BIR*. ' A. G. S. " A man

Description
of the Pro-
phet's dress.

* A striped manufacture of *Yemen*, made of cotton.



BOOK XX.

Sin of ostentation in dress.

Its punishment.

Indecent postures forbidden.

Silken garments forbidden to be worn by men,

but allowed to women.

must have three sheets, if procurable; one for himself, the second for his wife, the third for his guest; and if there be a fourth, it is for the devil."

AB'UHURAIRAH. ' A. G. S. " God will not look at him, on the day of resurrection, who shall wear long garments from pride." IBN-ÔMER. ' A.

G. S. " Whoever shall wear long garments from pride, God will not look at on the day of resurrection." IBN-ÔMER. ' A. G. S. " There was a man

who made his garments long from pride; and he was sunk into the earth, and will continue sinking until the day of resurrection." AB'UHURAIRAH.

' A. G. S. " That part of trowsers below the ankle is in hell fire." JA'BIR said, ' his highness forbade a man's eating with his left hand, and walk-

ing with one shoe: and forbade a man or woman's sitting with the legs up, in such a manner to slew the private parts.' ANAS. ' A. G. S. " Who-

ever wears a silken garment in the world, will not wear it in futurity." HUD'HAIFAH said, ' his highness forbade me drinking out of gold or sil-

ver, or eating out of such dishes, and from wearing silk or sattin clothes; and from sitting upon them. ÂLÎ-IBN-AB'U-TÂLIB said, ' a frock and pair

of trowsers were sent for the Prophet, in which silk was mixed; and he sent them to me, and I wore them, and perceived expressions of anger

in his majesty's face; and he said, " I did not send them to you to wear, but to cut in pieces and give to your women to cover their heads." ÔMER

said, ' his highness forbade wearing silk clothes, except the breadth of two fingers.' (And in one tradition it is thus, that ÔMER said in the *Khut-*

bah, ' his highness forbade wearing silken garments, except the breadth of two, three or four fingers.') ASM'AA-BINT-AB'U-BACR said, ' I brought

out a frock which was called *Tayâlisah Casrawâniah** and it had two pockets sewed with silk: it was in AA'YESHAH's possession; and when she

* *Tayâlisah*, pl. of *Tâilasân*, from the Persian *Tâlasân*, a cloak of goat's or camel's hair, made to hang from the shoulders over the back; especially worn by philosophers and religious persons. *Casrawâniah*, royal, from *Cisrâ*, Arab. of *Khusrû*, the title of the kings of Persia.

died, I took it and it was one which the Prophet used to wear: therefore I wash this frock for the sick to cure them; I mean I give them the water with which it is washed to drink.' ANAS said, 'his highness gave permission to ZUBAIR and ABDUL-RAHMAN-BIN-AWFA to wear silk clothes, on account of sores they had on their bodies.' (And in one tradition it is thus, 'verily ZUBAIR and ABDUL-RAHMAN complained of bugs in some wars, and his highness permitted them to wear silk clothes.') ABDULLAH-BIN-AMER-BIN-AL-AA'S said, 'his majesty saw two red coloured clothes upon me, and he said, "these clothes are of the kinds of the infidels, do not wear them." (And in one tradition it is related, that ABDULLAH said, "may I wash the colour off?" His highness said, "burn them.")

CHAP. I.
PART I.

Silk clothes allowed in certain cases.

Part Second.

COMM-SALMAH said, 'the garment which the Prophet liked best was a shirt.' ASM'AA-BINT-YEZID said, 'the sleeves of his highness' shirt reached down to his wrist.' AB UHURAIRAH said, 'when his highness put on a shirt, he began by putting on the right side first.' AB-U-SA'ID-KHUDHARI said, 'I heard his majesty say, "the trowsers of a man must be to the middle of his leg; and there is no fault upon him if he wears them even as low as his ankle; but whatever is below that is in hell fire." And his highness said these words thrice, and said, "God will not look with an eye of compassion, at the day of resurrection, on him who wears long trowsers through pride." SALIM relates from his father, who said, his highness said, "it is not merely bad to wear long trowsers, but long shirts and turbans also, must not be worn;" and said, "he who wears long clothes through pride, God will not look on with an eye of com-

White clothes recommended.

Trowsers not to reach below the ankle.

Long trowsers through pride.

BOOK XX.

passion at the day of resurrection." AB'U-CABASHAN[†] said, 'the caps of his majesty's friends were worn close to the head, not high.' OMM-SALMAH said, 'when his highness explained that long trowsers were not to be made, I said, "O messenger of God! what does a woman do if she does not make her shift long? these parts that should be covered are necessarily bare." His highness said, "let a woman make her shift a span longer than a man's shirt." I said, "still their feet will be bare." His majesty said, "then make your shifts two spans longer than our shirts." MUAWIAH-BIN-KURTT[‡] relates from his father, who said, 'I came to his majesty, with some persons of the *Mazaniah* tribe, to profess *Islām*, and they professed to his highness; and verily the buttons of his highness' shirt were open at the time; and I put my hand under the collar of his shirt, and touched the seal of prophesy, which was between his two shoulders.' SAMURAH-BIN-JUNDUB. 'A. G. S. "Wear white clothes; because they are cleanest and most agreeable: and bury your dead in white clothes." IBN-ÔMER said, 'when his highness tied on his turban, he would let one end of it hang down between his shoulders.' ÂBDUL-RAHM'AN-BIN-ÂWF said, 'his majesty tied on my turban, and left one end of it hanging down my shoulders, and the other over my breast.' RUCA'NAH[†]. 'A. G. S. "The difference between us and the polytheists is our tying our turbans upon our caps, and they tie on their turbans without caps." AB'U-MU'SA-ASHARÏ. 'A. G. S. "It has been made lawful for the women of my sects to wear silks and gold ornaments, and it is unlawful for the men." AB'U-SA'ÏD-KHUDHRÏ said, 'his majesty used (when he put on new clothes) to say, "O LORD! thanks be to thee for putting this shirt upon me," or this pair of trowsers: or any other

White clothes recommended.

Prayer used by the Prophet on putting on new clothes.

* One of the *Sak'abah*: his name was AMER-BIN-SAD-AL-ANMA'RI. He dwelt in Syria.
 † One of the *Tabî'in*, and a learned man; born on the day of battle of the camel. His father, KURT-BIN-AR'AS was one of the *Sak'abah*.
 ‡ One of the *Sak'abah* of the tribe *Koraish*.



CSL

MISHC'AT UL-MASA'BIIH.

317

part of dress. "and I supplicate thee, that these clothes may be upon my body, when no harm comes to me; and I ask thee that I may be obedient to thee in these clothes, and I seek protection with thee, from any wickedness in these clothes." ANAS. 'A. G. S. whoever makes a meal, after which says, "thanks be to God for giving me these victuals, and who caused it to come to me without my labour or strength," shall be pardoned all his past sins." (And by one tradition it is thus, 'whoever puts on new clothes and says, "thanks be to God, for dressing me in these clothes, which he has given to me without any labour on my part," shall be pardoned all his past and future sins.') AA'YESHAH said, 'his majesty said to me, O AA'YESHAH! if you wish to be with me, in the world and futurity, then be satisfied with a portion of the world like the necessities of a horse-man; and keep yourself far from sitting with the affluent; and do not think your clothes old, but patch them." AB'U-UMA'-MAH. 'A. G. S. "Hear the oldness of the garment and abandonment of ornaments from the people of the faith." IBN-ÔMER. 'A. G. S. "Whoever wears a rich garment to be celebrated, God will dress in a garment of ruin at the day of resurrection." IBN-ÔMER. 'A. G. S. "Whoever resembles a tribe is of it." SUWAID-BIN-WAHB* relates, from a man who was of the sons of the Prophet's companions, and he from his father, that 'his highness said, "whoever leaves off wearing ornamented garments, having the power to wear them, God will dress in a noble garment; and whoever marries a woman solely for God, God will put on him a royal crown." AMER-IBN-SHUAIB relates from his forefathers, that 'his highness said, "verily, when God gives a benefit to a servant, he loves that the effect of it should be seen." JA'BIR said, 'his highness came to see me, and saw a man with disordered hair, and said, "cannot this man get any thing to put his hair to rights?" And he saw another man with

CHAP. I.
PART II.Thanks
be returned
to God after
eating,and after
putting on
new clothes.* One of the *Tâbi'in*.

BOOK XX.

A man who has the means should be clean in his dress.

The Prophet disapproved red clothes.

Ten practices forbidden.

dirty clothes on, and said, "cannot this man get any thing to wash his clothes with?" AB'U'L-AH'WAS relates from his forefathers, who said, "I came to his majesty, when I had dirty clothes on, and he said to me, "have you any property?" I said, "yes." He said, "of what kind?" I said, "of all kinds; verily God has given me camels, bullocks, goats and horses, slaves, and slave girls." His highness said, "since God has given you property, you must shew marks of his benefits." ABDULLAH-BIN-AMER said, "a man passed by with two red clothes upon him, and made a *Salâm* to his majesty, who did not answer it." IMRAN-BIN-HUSAIN. A. G. S. "I do not sit upon a red cloth, nor do I wear one, nor do I wear a shirt edged with silk, at the breast, sleeves, or hem, more than four fingers broad." And his highness said, "beware; the perfumes used by men may have smell, but not colour; and the dye which women rub on their clothes may have colour but not smell, such as *Hind* and saffron." AB'U-RAH'ANAH* said, "his highness forbade ten things; one old women polishing their teeth, to look young; the second, putting *Surmah*† under the skin with a needle; the third, pulling out grey hairs from the head, and beard; the fourth, men sleeping together with clothes upon their bodies; the fifth, women sleeping together undressed; the sixth, wearing silk under other clothes, as is the custom of the *Ajamî*; the seventh a man's putting silk upon his shoulder; the eighth, plundering; the ninth, riding upon a leopard's skin; the tenth, wearing rings, except one in office."‡

ALÎ-IBN-AB'UT'ALIB. "His highness forbade wearing gold rings, and wearing *Kass*§ manufactures, and forbade red saddle cloths." MU'AWI-

* One of the *Sahâbah*. His name was ABDULLAH-BIN-MUT'R-SAD-AZDI.

† Antimony, used to paint the eyelids.

‡ This last order is rescinded. ABD-UL-HAK.

§ Name of a district in *Egypt*, where the cloth here spoken of, which had a mixture of silk in it, was made.

AH. "A. G. S." "You must not sit upon a leopard's skin, or a silken cloth." AB'U-RIMTHAH said, 'I came near his majesty, when he had two clothes on, with green stripes upon them; and he had but little hair upon his head, and but little beard, being in years; and his grey hair was made red with *Hinà*.* ANAS said, 'verily his majesty was sick, and came out resting upon USAMAH-BIN-ZAID; and he was dressed in a *Yemen* garment, and he performed prayers.' AA'YESHAH said, 'his highness was dressed in two coarse cloths of *Yemen*, which were oppressive to him when he sat down and perspired: then clothes came from *Syria* for a *Jew*, and I said to his majesty, "if you will send some body to the *Jew*, to buy garments, on promise of payment, it will be better." Then his highness sent a person to the *Jew*; and the *Jew* said to him, "I know what you want; to take my property on promise, and not give me its price." Then the person returned, and represented what the *Jew* had said; and his majesty said, "the *Jew* lied, in saying it was my wish to take his property and not give him its price: because he knows, from the bible, that I am the most abstinent of men, and am the most upright." ABDULLAH-BIN-ÂMER said, 'his majesty saw me dressed in clothes dyed with the *Usfur* flower,† like the colour of a red rose; and he said, "what is this red garment which you wear?" Then I perceived his highness' displeasure, and went away, and burnt it: and when I went to his majesty another time, he said, "what have you done with your garment?" I said, "I burnt it." He said, "why did you not dress your wife with it? because there is no fear in women's wearing red clothes." HILAL-BIN-ÂA'MIR‡ relates from his father, who said, 'I saw his majesty in *Jana*, in the day of the farewell pilgrimage, after coming from *Arafat*,

Women
permitted to
dress in red.

* *Lawsonia inermis*.

† *Carthamus tinctorius*.

‡ One of the *Tablîn*, of authority, of the tribe *Mazan*. He is reckoned among those of *Cûfah*.

BOOK XX. teaching people the rule of the law and religion, mounted upon a mule; and he had a cloth upon him with red stripes; and ALI was standing before him, repeating what his highness said aloud, so that those at a distance might hear. AA'YESHAH said, 'a hair cloth was made for his majesty, and he wore it; and when he sweated in it, he found a smell in it, and threw it away, on account of his delicate constitution.' JABIR said, 'I came near his highness, when he was sitting with his legs drawn up under his thighs, and the hem of his garment was hanging upon his feet.' DAHIAH-BIN-KHALIFAH* said, 'Egyptian clothes were brought to his highness, white and fine; and he gave me one of them, and said, "cut it into two pieces, make a shirt of one for yourself, and give your wife the other, that she may cover her head with it." Then, when I went away, his highness said to me, "tell your wife to wear another cloth under this, so that her face and hair may not be seen." OMM-SALMAH said, 'his majesty came into my house, when I was tying a cloth round my head, and he said, "tye your head with the cloth in one fold, not two."

Part Third.

IBN-ÔMER said, 'I came to the Prophet, when my trowsers were loose and hanging down, and he said, "O ÂBDULLAH, tye up your trowsers tight." Then I pulled them up; after that his majesty said, "pull them up more." Then I did so, and ever after kept them tight up. Then some people said, "how far are you pulling up your trowsers?"

* One of the principal *Sahâbah*, of the tribe *Calb*. He was sent by the Prophet on an embassy to the Greek emperor, A. H. 6. He was present at the battle of *Ohud* and all the subsequent engagements. The angel GABRIEL used to assume his form, when he visited the Prophet.

I said, "to the middle of my legs." ^ĀCRIMAH said, "I saw ^ĀIBN-^ĀABB'AS putting on his trowsers, and they reached down over his instep, and behind up to the middle of his legs; and I said to him, "why do you wear trowsers in this way." He said, "I saw his highness wearing his trowsers sometimes in this way." ^ĀUBA'DAH-BIN-^ĀSAMIT, A. C. S. "Make a point of wearing turbans; because it is the way of the angels; and let one end of them hang down your backs." ^ĀĀYESHAH said, ^ĀASM'AA daughter of ^ĀAB'U-BACR came to his highness' house, dressed in a thin garment; and the Prophet turned his face from her, and said, "O ^ĀASM'AA! verily when woman is of puberty, it is not right that any one of her limbs should be seen, except the palms of her hands and her face." ^ĀAB'U-MAT'AR* said, "verily ^ĀĀLĪ-IBN-^ĀAB'UT'ĀLIB bought a garment for three *Dirhems*; and when he put it on, he said, "God be thanked, who has sent me a garment, which adorns me amongst men, and with which I cover my private parts, and adorn myself in my life time;" and thus did I hear the Prophet say; and also heard him say, "when you put on a new garment, bestow your old one, and you will be in God's asylum, and in the mantle of his grace, in life and death." ^ĀĀLKAMAH relates from his mother, who said, that ^ĀHAFSAH daughter of ^ĀĀBDUL-^ĀRAH'M'AN came to ^ĀĀYESHAH's house, and she had a thin cloth over her head: and ^ĀĀYESHAH tore it, and put a thick one over her. ^ĀĀBDUL-WA'HĪD-BIN-^ĀAIMAN† relates from his father, who said, "I went to ^ĀĀYESHAH's house, and she had a *Yemen* garment on, it's price five *Dirhems*; and she said to me, "look at my slave girls, verily they are dissatisfied at wearing this kind of cloth at home: when verily I wore this kind of cloth in the time of his majesty, and there was not any woman in *Medīnah* but sent to borrow the cloth on her wedding day."

The Prophet disapproved women's wearing very thin clothes.

Old clothes to be given to the poor.

* One of the *Tabi'in*. His proper name is unknown.

† One of the *Tabi'in*, a slave of ^ĀIBN-OMER.



CSL

BOOK XX.

JA'IR said, 'one day his highness wore a worked garment, which had been sent to him, in a present, and pulled it off quick, and sent it to ÔMER: and the companions said to ÔMER, "the Prophet of God wore this and took it off, and said GABRIEL has forbidden my wearing it." Then ÔMER came to his highness, crying, and said, "O messenger of God! you held it bad, and have given it to me, what shall I do with it?" He said, "verily I did not give it you to wear, sell it." Then ÔMER sold it, for two thousand *Dirhems*. IBN-ÂBB'AS said, his highness did not forbid wearing silken clothes, unless entirely of silk; and as to clothes mixed with thread, there is no fear in wearing such." IBN-ÂBB'AS said, 'Eat what you like, and wear what you like, so long as they be not of two qualities, one extravagant, the other evincing pride.' AS-U-DARD'AA. 'A. G. S. "verily the best cloth to bury in is white."

Clothes of
linen, or
cotton mix-
ed with silk,
may be
worn.

...thanked, who has sent me a garment, which adorns me amongst men,
and with which I cover my private parts, and adorn myself in my life
time; and thus did I hear the Prophet say; and also heard him say,
"when you put on a new garment, bestow your old one, and you will
be in God's asylum, and in the mantle of His grace, in life and death."
ABUL-HAM'AN came to A'YSHA's house, and she had a thin cloth
over her head: and A'YSHA tore it, and put a thick one over her
head. A'YSHA related from her father, who said, "I went
to A'YSHA's house, and she had a Yemen garment on, it's price five
Dinars; and she said to me, "look at my slave girls, verily they are
dressed at wearing this kind of cloth at home: when verily I wore
this kind of cloth in the time of my majesty, and there was not any wo-
man in Medina but sent to borrow the cloth on her wedding day."

* One of the Telling, its proper name is unknown.
* One of the Telling, a slave of the Queen.