

It will be *Balâm* and fish." The companions said, "what is the meaning of *Balâm*?" His majesty said, before the *Jew* could give an answer, "a bullock; and seventy thousand people will eat, of that piece of flesh which is near the liver; so large will the bullock be." AB'UHURAIRAH.
' A.G. S. "Men will be raised from the dead in three classes, one of them turned towards paradise, another fearers of hell-fire, with two, three and ten people upon one camel, who will ride and tye; another class will always be with fire, day and night; and will bring the fire to the place of the rising up from the dead." IBN-ABB'AS. ' A.G. S. "Verily, ye will be raised from the dead naked of body and foot, and uncircumcised." After that, his majesty repeated this revelation, "as we made the first creature out of nothing, so we will also reproduce it at the resurrection. This is a promise which it lieth on us to fulfil: we will surely perform it."* His majesty said, "the first person who will be clothed, on the day of resurrection, will be ABRAHAM, the friend of God (because ABRAHAM was the first person, that was stripped naked in the road of God, when NIMROD threw him into the fire): and his majesty said, 'a party of my companions will be taken to the left;† and I will say, for their redemption, "Usaih'ábì! Usaih'ábì!"‡ and God will say, "verily they were always misguided in religion, from the time you were separated from them." Then I will say, as JESUS son of MARY did for the redemption of his sects; "so long as I remained amongst them, I knew their conditions, and did not let them sin; and when you took me from them, then you were their protector: if you punish them for their actions, they are your servants, and if you forgive them, you are mighty and all wise." AA'YESHAH said, 'I heard his majesty say, "man will be raised up from the dead, on the day of resurrection, naked of body and foot, and uncir-

The dead will rise naked and uncircumcised.

MUH'AM-MED will intercede for his followers, at the resurrection.

* Kor. Ch. 21. v. 104. SALE, Vol. 2. p. 165.

† That is, to the place of the guilty. ABD-UL-HAK.

‡ That is, alas! my companions! my companions!

ABRAHAM will intercede, in vain, at the resurrection, for the pardon of his infidel father; but God will transform the father, that his son may not be shocked at his punishment.

cumcised." I said, " O messenger of God! men and women, both, looking at one another?" His majesty said, " O ^ĀAYESHAN! the business of that day will be too momentous to permit people looking at one another." AB'UHURAIRAH. ' A. G. S. " ABRAHAM will meet his father, whose name is ^ĀZUR, on the day of resurrection, with blackness and dust upon his face; and ABRAHAM will say to him, " did I not tell you not to disobey me?" And ^ĀZUR will say, " I will not disobey you to-day; intercede for my pardon." And ABRAHAM will say, " O my cherisher! verily you promised me, that you would not disgrace me on the day of rising from the dead; then what is a greater disgrace, than my father's being the farthest from your compassion?" Then God will say, " verily I have excluded the infidel from paradise." After that, God will say to ABRAHAM, " look what is that under your feet?" And ABRAHAM will look under his feet; and behold an animal with a large belly, besmeared with dung and mud, and taken by the legs and cast into hell: and this will be ^ĀZUR, whom God shall metamorphose; to do away ABRAHAM'S affection for him.* AB'UHURAIRAH. ' A. G. S. " Men will sweat, on the day of resurrection, to such a degree, that it will go seventy cubits into the earth; and it will be to their mouths, like a bridle; and will prevent them from speaking." MEKD'AD said, ' I heard his highness say, " the sun will be brought near man, at the day of resurrection, the distance of two miles; and men will sweat agreeably to their actions: some of them to their very heels, and those are such of few good actions; and some of them will sweat to their knees, and some to their waists, and some to their mouths, like a bridle:" and his majesty made a sign with his hand to his mouth.' AB'U-S^Ā'ID KHUDHRI. ' A. G. S. " God will say, on the day of resurrection, " O ADAM!" And ADAM will say, " Lubbaic wa

* Some of the learned have said, that the name of his majesty ABRAHAM'S father was TAROKH, and AZUR was ABRAHAM'S uncle; but called his father, because he brought him up.

Sâdaic;* and all good is in thy hands." And God will say, "O ADAM! bring out the army of the fire."† ADAM will say, "what number shall I bring out?" God will say, "nine hundred and ninety nine of every thousand." (And at this time the young will become old, and the pregnant woman miscarry, from the dread of the resurrection): and men will be seen like drunkards, without being so; but God's punishments are the most severe." When the companions heard those for paradise would be one out of a thousand; they said, "O messenger of God! which one of us will be carried to paradise?" His majesty said, "rejoice, and grieve not; I swear by God, that I am hopeful of a fourth of you being people of paradise." Then we said, with surprize and pleasure, "*Allâho-Acber!*" After that, his majesty said, "I hope that a third of you will be people of paradise." Then we said, again, "*Allâho-Acber!*" Then his majesty said, "I am in hopes, that half of you will be people of paradise;" and we said, "*Allâho-Acber!*" His majesty said, "you will not be, amongst others, at the resurrection, more than one black hair is in a white cow, or a white hair in a black cow." AB'U-SA'ID-KHUDRÎ said, 'his majesty said, "God will shew to man tribulations and severities, on the day of resurrection: and every *Muslemân*, man and woman, will worship him; and those will not be able to prostrate, who did it in the world to shew people, and for people to hear; then when they shall attempt to prostrate, the bones of their backs will all join together." AB'UHURAIRAH. 'A. G. S. Verily, a man of large body and very fat, will come at the resurrection; not the weight, or consequence of a gnat's wing near God." And his majesty said 'repeat this revelation, that ye may know, that the desirers of the world, who are proud of their actions, are of no consequence near God, "and we will not allow them any weight, on the day of resurrection."

The Prophet encourages his followers, with the hope, that a fourth, a third, or even one half their number will enter into paradise.

* That is "I stand ready to obey, and to magnify thee."

† That is, the multitude who are destined for hell.

‡ Kor. Ch. 18. v. 105. SALE, Vol. 2. p. 127.



Part Second.

ABUHURAIRAH said, ' the Prophet of God repeated this revelation, " on that day, the earth shall declare her tidings."* The Prophet said, " do you know what the earth's tidings are?" We said, " God and his messenger know best." His majesty said, ' verily the tidings of the earth, are these, she will bear witness to the actions of every man and woman, done upon her surface; the earth will say " they did so upon me, such and such a day;" this is the earth's intelligence.' AB'UHURAIRAH. ' A. G. S. " There is no one that dies, but is ashamed after death." The companions said, " what is their shame?" He said, " if he who has died was a good man, he is ashamed that he did not more good; and if a bad man, he is ashamed that he did not keep himself from being so." AB'UHURAIRAH. ' A. G. S. " Men will be raised up, at the resurrection, in three classes: one on foot, another mounted, and another going upon their faces." It was asked, " O messenger of God! how will they go upon their faces?" He said, " verily he who made them to go upon their feet, can make them go upon their faces; beware, they will take as much care of stones and thorns as if going upon their feet." IBN-OMER. ' A. G. S. He whom it shall rejoice to look towards the day of resurrection, (you may say to see it with his eyes, let him repeat the chapters, beginning with these words, " when the sun shall be folded up,"† and, " when the heaven shall be cloven in sunder,"‡ and, " when the heaven shall be rent in sunder,"§ because these chapters contain fully the conditions of the resurrection.

The earth will bear testimony, at the resurrection, respecting the actions done, by mankind, on her surface.

* Kor. Ch. 99. v. 4. SALE, Vol. 2. p. 506.

† Kor. Ch. 81.

‡ Ch. 82.

§ Ch. 84.



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Part Third.

ABÙDHAR. 'A. G. S. " Verily men will rise from the dead, in three bodies; one riding in affluence; another drawn upon their faces upon the ground, by the angels, and driven towards the fire; the third, will go on foot, but swiftly."

Mankind will be divided into three classes, at the resurrection.

OW THE RECKONING AT THE RESUR-
RECTION, AND RETALIATION,
AND THE SCALES.

AYESHAH. 'A. G. S. " There is no one, whose account shall be taken at the resurrection, but will be punished." I said, " does not God say, " he who shall have his book given into his right hand, shall be called to an easy account?" And as that is the case, why should there be punishment?" His majesty said, " this is merely to explain his actions to him, as saying, you did this and this, and passing over him; and he whose account shall be difficult will be punished." Ad-in-h-tim. 'A. G. S. " There is no one of you, but will soon appear to his character in this way, that there will be no interpreter between, nor between and the person will look on his right, and will see the actions which he acted on before him; and will look on his left, and will see what he acted before him; and will look in his front, and will see nothing but fire:

The dead will see their naked faces to face.



CSL

CHAP. XI.
PART III.Mankind
will be di-
vided into
three clas-
ses, at the re-
surrection.

ABDULLAH. 'A. G. S. ' Verily men will rise from the dead, in three bodies; one which will be given upon their faces upon the ground, by the angels, and driven towards the fire; the third, will go on foot, but awfully.

ON THE RECKONING AT THE RESUR-
RECTION, AND RETALIATION,
AND THE SCALES.

^AĀYESHAH. 'A. G. S. "There is no one, whose account shall be taken at the resurrection, but will be punished." I said, "does not God say, "he who shall have his book given into his right hand, shall be called to an easy account?"*" And as that is the case, why should there be punishment?" His majesty said, "this is merely to explain his actions to him, as saying, you did this and this, and passing over him; and he whose account shall be difficult will be punished." ^AADÌ-IBN-HĀTIM.

"A. G. S. "There is no one of you, but will soon speak to his cherisher in this way, that there will be no interpreter between, nor curtain; and the person will look on his right, and will see the actions which he sent on before him; and will look on his left, and will see what he sent before him; and will look in his front, and will see nothing but fire:

The dead
will see their
maker, face
to face.

* Kor. Ch. 81. v. 7. 8. SALE, Vol. 2. p. 488.

then abstain ye from hell-fire, although by half a date." IBN-ÔMER.

CHAP. XI.
PART 1.

* A. G. s. God takes a *Muslemân* near to the side of his mercy, and says, "you are in my asylum:" and conceals his actions, so that he be not ashamed or disgraced at the resurrection by interrogations. And God will say to a *Momin*, "do you know such like sins? do you know such like sins?" And the servant will say, "yes, O my cherisher! I know them." So that God will make a *Momin* confess his sins; and he

God will make the *Momins* confess their sins, at the resurrection, and will then forgive them: but infidels and hypocrites will be condemned.

will say, in heart, "I shall perish for these sins." And God will say to him, "I concealed them for you in the world, and I this day forgive you them." Then a book of good actions will be given into his hands. And as for infidels and hypocrites, they will be called in a loud voice, in the presence of the creation; these are those who falsified their cherisher: take heed, the curse of God is upon the tyrants." AB'U-MUS'A.

* A. G. s. When the day of resurrection shall arrive, God will give a *Jew* or a *Christian* to every *Muslemân*, and will say, "this *Jew* or *Christian* is a means of your redemption from hell-fire."* AB'U-SA'ID.

God will throw into hell a *Jew* or a *Christian*, for the redemption of every *Muslemân*.

* A. G. s. NOAH will be brought, at the day of resurrection, and it will be said to him, "did you carry God's orders to your sects?" And he will say, "yes, I did, O my cherisher." Then NOAH's sects will be asked, "did NOAH bring you orders of the laws?" And they will deny it, and say, "no one brought us orders, or alarmed us about punishments." Then God will say to NOAH, "who are your evidences?" He will say, "my evidences are MUHAMMED and his sects." Then his majesty said to his companions, 'you will be brought, and will give evidence, that verily, NOAH did deliver God's orders to his sects.' After that, his majesty repeated this revelation, "thus we have placed you, an intermediate nation,† that ye may be witnesses against the rest of

* That is, the *Jews* and *Christians* will be sent into hell, in atonement for the sins of the *Muslemâns*. ABD-UL-HAK.

† Or a most just and good nation.

BOOK XXIII.

The limbs of men will testify regarding their actions, at the resurrection.

Mankind, at the resurrection, will see God, as clearly as the sun at mid-day, or the full moon, in a clear sky.

mankind, and that the apostle may be a witness, in confirmation of your testimony.* ANAS said, we were with his majesty, and he laughed and said, "do you know what I laugh at?" We said, "God and his messenger know best." He said, "I laugh at the speaking of a servant to his cherisher, on the day of resurrection: the servant will say, "O my cherisher! did you not deliver me from oppression, and order me not to oppress one atom?" And God will say, "yes, I delivered you from oppression, and I do not injure my servants." Then the servant will say, "I do not permit any evidences for me, but myself." And God will say, "your own evidence is enough for you to-day, and that of the angels, who write actions." Then the servant's mouth will be sealed; and it will be said to his limbs, "speak." Then they will explain all his actions; after which the seal will be taken off; and the servant will say to his own limbs, "may you be far removed from good: was it for this, I guarded, and removed pains from you? I thought you friends, and you have turned out my enemies at last." AB'U-HURAIRAH said, "the companions said, "O messenger of God! shall we see our cherisher on the day of resurrection?" His majesty said, "have you a doubt about seeing the sun at mid-day, when not hidden by a cloud? and have you a doubt about seeing the moon, on the fourteenth night, when not hidden by a cloud?" We said, "no." His majesty said, "I swear by God, you will not doubt of seeing your cherisher, more than you do of seeing either of those two." And his majesty said, "then, when servants shall behold their cherisher, one servant will come before God, and God will say to him, "O such an one! did I not rate you high amongst men, and make you the chief of a tribe, for you to take a fourth of plunder?" And the servant will say, "you did, and gave me

* The commentator ABD-UL-HAK, gives this interpretation to the word *alaicum*, which SALE translates *against you*. Then if it should be asked, from whence do the *Muslimans* know, that NOAH delivered GOD's orders to his sects, this is the answer, they know it from GOD's book. ABD-UL-HAK. Kor. Ch. 2. v. 144. SALE, Vol. 1. p. 26.

what you have said." His majesty said, ' then God says, " did you suppose that you would have come before me?" And the servant will say, ' I did not suppose so; I forgot you, and was negligent." And God will say, " I will forget you, as you forgot me." After that, a second servant will come before God, and the aforementioned conversation will take place. Then a third servant will come; and God will say to him, as to the two first; and the third servant will say, " O my cherisher! I believed in you, in your book, and your Prophet; and said my prayers, kept fast, and gave alms." And this servant will praise himself for good, as much as he is able. Then God will say, " now, as you have claimed good actions, and have been grateful for my benefits, stay, till I shew you your actions." Then God will say, " I shall now produce evidences to your actions." And the servant will consider in his heart, who the evidences shall be. Then God will seal his mouth, and say to his thighs, " speak." And his thighs, flesh, and bones, will speak the servant's actions: and all this will be, that he shall have no room left for excuses; and this servant is an hypocrite, and with whom God was displeased.

God will forgive one who candidly confesses his sins;

but will convict, by the evidence of his members, him who justifies himself.

Part Second.

ABU-UMĀMAH said, ' I heard his majesty say, " my cherisher promised me, that he will bring seventy thousand of my sects into paradise, without account or punishment; and with every thousand, seventy thousand more; and with every seventy thousand, God will take three handfuls more, and put them into paradise." ĀBDULLAH-BIN-ĀMER. ' A. G. S. " Verily, God will bring a man of my sects into the presence of men, on the day of resurrection, and will shew him ninety-nine large

BOOK XXXII

The books will be produced, in which the actions of men are written.

Actions weighed. Faith will out weigh a multitude of sins.

books; and each book as long as the eye can see. Then God will say to him, "do you deny any thing in these books? have my writers injured you?" And the man will say, "O my cherisher! I do not deny any thing that is in them, and your writers have not injured me." Then God will say, "have you any excuse?" He will say, "no." Then God will say, "verily I have good in store for you; there is no oppression for you this day." Then God will bring forth a bit of paper, in which is written, "I bear witness there is no God but God; and I bear witness that MUHAMMED is his servant and messenger." And God will say to him, "go and weigh your actions." And the servant will say, "O my cherisher! what is that bit of paper, compared to those large books?" And God will say, "that bit of paper is large; you must weigh it, that you may not be injured." His majesty said, "then the books will be put into one scale, and this bit of paper into another; and the books will be light, and the paper heavy; therefore nothing can be heavy against God's name." AA'YESHAH said, "I remembered hell-fire and wept; and his majesty said, "what makes you cry, O AA'YESHAH?" I said, I remembered the fire, and feared its punishments: will you remember your family, on the day of resurrection, and take care of them?" His majesty said, "I shall guard them, except in three places, where no one will guard another: one, near the scales, till a servant shall know whether they be light or heavy; the second, at the book, when it will be said, take it and read it, till he knows where the book is given, in his right hand, left hand, or behind his back; the third, near the bridge, when it shall be put in the middle of hell, sharper than a sword, and finer than a hair, for men to pass over."



Part Third.

ĀYESHĀH said, 'a man came, and sat down near the Prophet, and said, "O messenger of God! verily I have slaves, who tell me lies, and steal, and disobey me; I beat them and abuse them; then what will my condition be, on the day of resurrection, on account of them?" His majesty said, "when the day of resurrection shall be, there will be an account taken of their lying, stealing and disobedience; and your punishments, in beating and abusing them, will also be taken: and, if your punishing them shall be in proportion to their faults, then it will be equal to you, and you will neither gain nor lose; and if your punishing shall be less than their misbehaviour deserves, you will gain in proportion; and if your punishing them shall be greater than their faults, retaliation will be taken from you, for your slaves." Then the man went on one side, and began crying and complaining; and his majesty said, "do not you read this revelation; "we will appoint just balances for the day of resurrection; neither shall any soul be injured at all: although the merit or guilt of an action be of the weight of a grain of mustard seed only, we will produce it publicly; and there will be sufficient accountants with us."* Then the man said, "O messenger of God! I see it most advisable for us to be separated; and I take you to witness that I have freed them all." ĀYESHĀH said, 'I heard his majesty say, in some of his prayers, "O LORD! take an easy account with me." I said, "O messenger of God! what is an easy account?" He said,

If a man punish his servants less than their faults deserve, the difference will be put to the account of his merits, at the resurrection; if more, it will be charged against him.

* Or rather, "we are sufficient accountants," i. e. none can estimate the merit and demerit of actions with wisdom and justice equal to mine. ABD-UL-HAK. Kor. Ch. 21. v. 4. SALE, Vol. 2. p. 156.



" that God shall shew his servant the books of his actions, and pass them over; and he with whom an exact account shall be taken, will be punished." AB'U-SA'ID-KHUD'HRÌ said, ' I came to his majesty, and said, inform me what person will be able to stand at the resurrection; that day of which God hath said, " the day whereon mankind shall stand before the LORD of all creatures ;" * on that long day ? ' And his highness said, " the standing will be made right and easy for *Muslemàns*, so that it will be like to their saying the divine prayers." AB'U-SA'ID-KHUD'HRÌ. ' The Prophet was asked about the day which is to be equal to fifty thousand years; saying, " what a surprising long day this will be ? " His majesty said, " I swear by God that day will be light to *Muslemàns*, more so than their saying the divine prayers in the world." ASM'AA-BINT-YEZÌD. ' A. G. S. Men will be raised from the dead, on the day of resurrection, in a spacious and level plain; and a cryer will call out and say, " where are those sides that remained far from their beds ? " † And they will stand up, few in number, and will enter paradise, without giving any account; after that, the accounts of the remainder will be ordered to be taken.'

The day of resurrection, though in length equal to 50,000 years, will be made easy to *Muslemàns*.

* Kor. Ch. 83. v. 6. SALE, Vol. 2. p. 486.

† The allusion here, is to standing up to prayers in the night. ABD-UL-HAK.



CHAP. XII.---PART I.

**RESPECTING THE POND, AND THE
PROPHET'S INTERCESSION FOR
HIS SECTS.**

ANAS. 'A. G. S. Whilst I was walking through paradise, in the night of my ascent into heaven, all on a sudden I arrived on the side of a river, on both sides of which were domes, each formed of a hollow pearl; and I said, "O GABRIEL! what is this?" He said, "this is the pond of *Cawthar*, which your cherisher has given to you." Then I perceived that its clay was pure musk, of a piercing smell.' **ÂBDULLAH-BIN-ÂMER.** 'A. G. S. "The circumference of my pond is a month's journey; and it is a square; its water whiter than milk, and its smell sweeter than musk; and its cups for drinking sparkle like the stars of the heavens; and he who shall drink of its water will never be thirsty." **ABÛ-HURAIRAH.** 'A. G. S. "Verily, my pond is in extent more than the distance from *Ailah* to *Âden*, and its water is whiter than snow, and sweeter than honey mixed with milk; and its cups for drinking, are more numerous than the stars; verily, I will prevent and drive away men of

The pond
Cawthar de-
scribed.



BOOK XXIII.

Muslemàns will have their foreheads, hands and feet bright, from *Wad'û*; where-by they will be distinguished, & admitted to drink of the water of *Cawthar*.

The Prophet curses those who shall make innovations in his religion.

ADAM will decline the office of intercessor for mankind;

other sects from it, like as a man drives away camels from his own pond." The companions said, "O messenger of God! will you know us, on that day, from others, whom you will hinder from going near it?" He said "yes, I shall know you; there is a mark for you which there is not for other sects; you will come to me with bright foreheads, hands and feet, from the impression of *Wad'û*." (And in one tradition it is thus, that his majesty said, "vessels of gold and silver will be seen at that pond, equal to the stars of the heavens" And in another tradition it is thus, 'his majesty was asked about the water of that pond; he said, "its water is whiter than milk, and sweeter than honey; and two fountains are constantly pouring water into it, from paradise; one of them is gold, the other of silver.") SAHAL-BIN-SAD. 'A. G. S. "Verily, I am going on before you, to the pond, to prepare every thing for you; and whoever shall pass by me, will drink of it, and shall never be thirsty again." Verily, tribes of my sects will arrive there, and will know me, and I shall know them; after that, a partition will be made between me and them. I will say, "verily they are of me." Then it will be said, "you do not know what new things they made, after you." Then I will say, "far, far, be those from God's mercy, who changed my religion after me." ANAS. 'A. G. S. *Muslemàns* will be prevented from moving, on the day of resurrection; so that they will be sad, and will say, "would to God we had asked grace of our cherisher, and had produced one to intercede for us; that we might have been taken from this place, we are standing in, and been delivered from this tribulation, and sorrow." Then, these men will come to ADAM, and will say, "you are ADAM, the father of all men; God created you with the hand of his power, and made you an inhabitant of his paradise, and made his angels bow down before you, and taught you the names of all things; then ask grace for us, from your cherisher." And ADAM will say, "I am not in that degree of eminence, which you suppose me;" and ADAM will



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CH. XII.
PART I.So will
Noah, and

ABRAHAM,

MOSES,

and Jesus.

remember the fault he committed, which was eating of the tree, which he was forbidden going near; and he will say, "go to NOAH, the Prophet, who was first sent by God to the infidels, on the face of the earth." Then they will go to NOAH, and ask for his intercession. And he will say, "I am not in that degree which you suppose me;" and he will remember the fault which he committed, which was asking his cherisher for the deliverance of his son, unknowing whether it was right or wrong. And NOAH will say, "go to ABRAHAM, who is God's favoured friend." Then, they will go to ABRAHAM, and he will say, "verily I am not in this degree;" and he will recollect three lies which he told in the world; one of them, that, when his tribe attempted to go to the celebration of a festival, he wished not to go, but to take an opportunity of breaking their idols: saying, "I am indisposed and will not go along with you." But he had no sickness apparently; the second when he did break their idols; they said, "have you done this to our gods, O ABRAHAM!" He said, "no, but this large idol did it." The third, he said of SARAH, who was his wife, (in order to deliver her from the infidels,) "this is my sister." And ABRAHAM will say, "go to MOSES, who is a servant to whom God gave the bible, and to whom God talked personally, and allowed him to approach near to him, and made him the keeper of his secrets." Then they will go to MOSES, and he will say, "I am not in this degree;" and he will remember the fault he committed, which was killing a person by a blow: and MOSES will say, "go to Jesus, who is God's special servant and his messenger, and the spirit of God, and was created by one word, be." Then they will go to Jesus; and he will say, "I am not in that degree; but go to MUHAMMED, who is a servant, whose faults God has forgiven, first and last." His majesty said, "then the Muslemans will come to me; and I will ask permission to go into God's court, which will be given;

BOOK XXIII

MUH'AM-MED will undertake the task, & succeed.

The foregoing tradition repeated.

and I will see Almighty God, I will prostrate myself before him, and he will keep me, so long as he wills; and then will say, "raise up your head, O MUH'AMMED! and say what you wish to say; it will be heard, and approved, and ask grace for whoever you like, it will be approved; and ask what you want, it shall be given." Then I will raise up my head, and praise and glorify my cherisher, in a strain which he will teach at that time."* After that, I will intercede for them; and God will say, "intercede for a particular class." Then I will come out from the presence, and bring that particular class out of hell-fire, and will bring them into paradise. After that, I will go to God's court, to ask grace for another particular class; and will bring them out of hell, and enter them into paradise. After that, I will go into paradise; and in this way will I do for all *Muslemāns*, so that none but the infidels will remain in hell; which will be appropriated for them, to stay in, to eternity." After this, his majesty repeated this revelation, "peradventure thy Lord will raise thee to an honourable station."† And this is the place which God promised to your Prophet." ANAS: "A. G. S. When the day of resurrection shall arrive, men will be separated far from one another; and they will come to ADAM, and will say, "ask grace for us." And he will say, "I am not worthy of it; but go to ABRAHAM, because he is God's affectionate friend." And they will go to him; and he will say, "I am not fit for it; but go to MOSES, who is a speaker with God personally." And he will say, "I am not fit for it; but go to JESUS, who is the spirit of God, and was created by the word, be." And they will go to him; and he will say, "I am not fit for it; but go away to MUH'AMMED." Then they will come to me; and I will say, "I am for asking grace, and that is my business." And I will ask permission

* On this account, this place is called the place of praise, and the praised. ABD-UL-HAK.
† Kor. Ch. 17. v. 80. SALE, Vol. 2. p. 107.

to approach my cherisher; which will be granted; and he will inspire into my heart praises, with which I will praise him; and I will fall down in prostration; and God will say, "O MUHAMMED! raise up your head, and say what you wish, it will be attended to; and ask what you wish, it shall be given; and ask grace, and it will be approved." Then I will say, "O my cherisher! pardon my sects; pardon my sects." and it will be said, "bring out of the fire him who shall have one grain of *Imân* in his heart." Then I will go, and do what my cherisher told me. After that, I will go to God's court and praise him as before; and will fall down before him; and it will be said, "O MUHAMMED! raise up your head, and speak, it will be heard; and ask, it will be given; and intercede, it will be approved." Then I will say, "O my cherisher! pardon my sects." And he will say, "go, and bring out of the fire him in whose heart shall be one atom of *Imân*." And, in this way will I ask grace: till, on the fourth time, I will say, "O my cherisher! permit me to intercede for him, who shall have repeated there is no God but God." And God will say, "it is not your business to ask grace for him, who shall have said there is no God but God; but I swear by my glory and greatness, verily I will bring him out of the fire who shall have said *there is no God but God*." AB'UHURAIRAH. 'A. G. S. He is the most fortunate in my intercession who shall have said from his heart, "there is no God but God," without any mixture of hypocrisy.' AB'UHURAIRAH said, 'meat was brought to his majesty; and he took a shoulder, and ate it, without a knife, and then said, I am the chief of men, on the day of resurrection; the day when man will stand up to receive the orders of the LORD of the universe; and the day the sun will be near, and man will be so melancholy and sad, as not to have the power to bear it; and men will say one to another, "cannot you find any one to intercede for you, with your cherisher?" And they will come to ADAM, (here the Prophet repeated the whole of the tradition as related above by ANAS.) And his majesty

He that has maintained the unity of the God-head, will stand in no need of an intercessor.

BOOK XXIII.

said, ' then I will leave men, and will go under God's imperial throne, and prostrate myself; and God will inspire me with praising for him, which no other Prophets, before me, ever were inspired with. Then God will say, " O MUHAMMED! raise up your head; ask, and it will be given; intercede for, and it will be approved." Then I will raise up my head, and say thrice, " O God! forgive my sects." After that, God will say, " O MUHAMMED! bring those who have no account to give, into paradise, through the right door of it; and they shall be partners in the other door also:" then his majesty said, " I swear by God, verily the distance between the two parts of the doors of paradise, is as the distance between *Mecca* and *Hajar*.' ABDULLAH-BIN-AMER said, ' verily the Prophet repeated this revelation; which ABRAHAM said for his sects, " They (viz. idols), O LORD! have seduced a great number of men. Whoever therefore shall follow me, he shall be of me;"* and repeated the words of JESUS, " if thou punish them, verily they are thy servants."† Then he raised up both his hands, and said, " O LORD! pardon and forgive my sects," and his majesty wept. Then God said, " O GABRIEL! go to MUHAMMED, and ask him, what makes him cry." Then GABRIEL came to his majesty, who informed him the cause of his crying; and God said to GABRIEL, " go to MUHAMMED, and say, verily it is near that I will please him in the subject of his sects, and tell him not to grieve." ABU-SA'ID-KHUDRI said, " a party of men said, " O messenger of God! shall we see our cherisher on the day of resurrection?" He said, " yes, and do you doubt seeing the sun at mid-day, when there is no cloud; and do you doubt about seeing the moon on the fourteenth night, when there are no clouds?" They said, " no, O messenger of God!" His majesty said, ' you will no more doubt of seeing God at the resur-

God sends
GABRIEL,
to comfort
MUHAM-
MED.

* Kor. Ch. 14. v. 35, 36. SALE, Vol. 2. p. 66.

† Kor. Ch. 5. v. 127. SALE, Vol. 1. p. 156.



All idolaters
will at once
be sent into
hell.

Discrimina-
tion between
those who
worshipped
God in sin-
cerity, and
those who
did it to be
seen of men.

Passage o-
ver the
bridge.

rection than you do of seeing either of those; and when the day of resurrection shall arrive, a crier will proclaim, "let those follow what they worshipped." Then not one will remain, having worshipped any but God, but all will fall into hell-fire. And since none will remain but those who worshipped God, the bad or good, God's orders will come to them, saying, "what are you in expectation of? Every party follows what it worshipped; why do not you go?" They will say, "O our cherisher! we remained separate from these men, in the world, when we were most needy; and we did not keep company with them; then why should we follow them now?" (And in one tradition it is thus, 'they will say, "this is our place, we do not go from hence, till our cherisher shall come to us, and when he does we shall know him.") And in one tradition it is related, 'he will say to them, "is there a sign between you and your cherisher, by which you will know him?" And they will say, "yes, there is." Then God will shew them tribulations and distresses; and he who shall have worshipped God in the world, with an affectionate heart, will be ordered to prostrate himself; and he will do so; and he who shall have prostrated to be seen of men, God will make his back one solid bone; and whenever he attempts to prostrate himself, he will fall down upon his neck. After that, a bridge will be put over hell; and intercession will take place, and the Prophets will say for their sects, "O Lord! pass these over the bridge in safety, that they may not fall into the fire." Then the *Muslemans* will pass over the bridge, some in the twinkling of an eye, some like lightening, others like wind, others like birds, and others like swift going horses, and some like camels. Then some *Mómins* will be redeemed, and some will have their skins wounded and scratched; after which they will be let go; and some will be thrown in pieces into hell; till, when the *Muslemans* are set free, that shall have fallen into the fire, I swear by

BOOK XXIII.

Musle-
māns, who
have been
saved from
hell, will
intercede
for their
brethren.

Great mer-
cy of God.

GOD, they will intercede with God, for their brothers remaining in the fire; like as one man asks his right of another. They will say, "O our cherisher! they used to say prayers with us, keep fast and pilgrimage." Then it will be said to them, "bring out those you know to be good:" and great numbers will be brought out. Then they will say, "O our cherisher! there does not remain any one in the fire, which you ordered us to bring out." And God will say, "go back, and bring out them in whose heart you shall find one *Dīnār* of good." Then they will bring out great numbers. And God will say, "return, and bring out those with half a *Dīnār* of good in their hearts." Then they will bring out great numbers. Then God will say, "go back, and bring forth those in whose hearts you shall find one atom of good." Then they will say, "O our cherisher! we have not left a single one, possessing any good, in hell-fire." Then God will say, "the angels have asked grace, and the Prophets and the *Mómins*, and nothing remains but the mercy of God, who is most affectionate of the affectionate." Then God will take a handful of men, and bring them out of hell-fire, which never shall have done a good action; and from burning, will verily have become like coals; and will throw them into a rivulet, on the road of paradise, called the rivulet of life; and they will come out of it fresh and moist, like wild seeds; and like pearls pure and clean; and will have a mark upon their necks, to discriminate them from those pardoned by good actions. And the people of paradise will say, "these men have been redeemed by the favor of God; he has brought them into paradise, without their having done a good act." And God will say to them, "those benefits are for you, and you will get others like them." AB'U-SA'ID-KHUD'HRI.

A. G. S. "When those for paradise enter it, and those for hell enter it, God will say, "bring him out of the fire, that has a grain of mustard seed of *Imān* in his heart." And they will come out, burnt to a coal, and will be thrown into the rivulet of life; and will be fresh and moist,



like wild seeds." AB'UHURAIRAH. "A. G. S. "A bridge will be put in the middle of hell-fire, and I shall be first to pass over it, with my sects; and none will speak in those days, but the Prophets; and they will say, "O LORD! pass my sects over in safety." And there will be crooked irons in hell, like the prickles of the *Sādān*,* the size of which none will know but God; they will pull people by their actions, and some of them are such as will punish, and some will be scratched and freed afterwards; so that, when God has finished ordering between his servants, and wishes to bring out of the fire the person who shall have said, "I bear witness there is no God but God, and I bear witness that MUHAMMED, is his servant and messenger;" and he will order the angels to bring him who worshipped God; and the angels will bring them out; and the angels will know them by the marks of prostration: and God has forbidden the fire burning out the marks of prostration; then the fire will eat all the limbs of the sons of ADAM, except the marks of prostration. Then those brought out of the fire are burnt to a cinder; and water from the rivulet of life is poured upon them, and they become fresh and moist, like wild seeds. And a man will remain, between hell and paradise, the last of the infernals, coming into paradise, his face towards the fire, and will say, "O my cherisher! turn my face from hell-fire; for verily its smell annoys me, and the heat of the fire has burnt me." Then God will say, "if I turn your face from hell-fire, you will ask something else." And the man will say, "I swear by your glory, I will not ask any thing else." Then the man will make a firm promise to God; and when his face shall be turned towards paradise, he will see its beauty and freshness, and will be silent, as long as God pleases. Then he will say, "O LORD! carry me forward near the door of paradise." And God will say, "did you not pro-

Those who have been scorched in hell, will be refreshed by immersion in the water of life.

* A thorny shrub, of which camels are very fond. FORSKAL gives this name to the *Neurada procumbens*. *Flor. Egypt-Arab.* p. 90. Of this the fruit is the prickly part.

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A man admitted into paradise through his importunity in prayer.

mise not to ask any thing after your face was turned to paradise ?” And he will say, “ O my cherisher ! let me not be the most unfortunate of your creation.” And God will say, “ it is near that if you be given that, you will ask something besides.” And the man will say, “ I will not ask any thing else ; I swear by your glory.” And this time also he will make a firm promise to God. Then God will take him to the door of paradise ; and when he reaches it, and sees its freshness and beauties ; he will remain silent as long as God wills ; then will say, “ O my cherisher ! take me into paradise.” And God will say, “ O son of ADAM ! what a wonderful breaker of his promise ! Did you not promise that you would not ask for more than was given you ?” And he will say, “ do not make me the most unfortunate of the creation ; that all should be in paradise, and I at the door.” And he will continually ask, till God laughs ; when he will order him, to enter paradise. And God will say, “ ask what you please.” And the man will ask to the utmost. Then God will tell him to ask this and this ; and when they are ended, God will say, “ for you is all you have asked, and ten times as much.” IBN-MASU'UD. ‘A. G. S. The last of men, that will enter paradise, is a man, who will go sometimes upon his feet, at others, upon his face ; hell-fire reaching him ; and when he shall pass beyond it, he will look towards it, and will say to it, “ God is mighty, who has delivered me from you ; and verily, God has given me a thing, which he has not given to any one else, of the ancients or moderns.” Then he will be shewn a tree, and he will say, “ O my cherisher ! make me be near that tree, that I may shelter myself under its shade, and drink of the water which is under it.” Then God will say, “ perhaps if I make you be near it, you will ask something else.” And the man will say, “ O my cherisher ! I will not ask any thing besides.” And he will make a promise to God. And God will excuse him, because he sees a thing on which this servant can have no patience. Then God



God is gracious to sinners, beyond their utmost expectation.

will make him to go near the tree; and he will sit under its shade, and drink of the water, under it. After that, he will see another tree, better than the first, and will say, "O my cherisher! make me be near that tree, that I may sit under its shade, and drink the water below it." And this way will he see a tree, better than the last; and will ask to be near it, and promise not to ask any thing else, and will break his promise every time. And when God sees his impatience, he will excuse him, till the third tree; and when he is near this, he will hear the voices of the people of paradise, and will say, "O my cherisher! take me into paradise." And God will say, "O son of ADAM! what will withhold you from asking? will you be satisfied if I give you a place in paradise, the distance of the world and such like?" He will say, from extreme pleasure, "do you tantalize me, now that you are the cherisher of the universe?" IBN-MAS'UD says, 'then I laughed, after telling this tradition, and said, "do not you ask me why I laugh?" Then they said, "why do you laugh?" I said, 'in this way did his majesty laugh; and the companions said, "why did you laugh, O messenger of God!" He said, "I laughed on account of the LORD of the universe's laughing when the servants said, do you tantalize me, now that you are the cherisher of the universe?" Then Almighty God said, "I do not tantalize you; because I am powerful over what I wish." (And in one tradition it is related, that God will instruct the servant to ask so and so; till his desires shall be infinite; when God will say, "what you have desired is for you, and ten times as much." After that, God will bring him into his house, which is in paradise; and his two wives will come to him, with white faces, black and large eyes, and they will say to him, "thanks be to God, who created you for us, and us for you." Then the servant will say, from extreme pleasure, "no one has been given like unto me."

ANAS. 'A. G. S. "Verily bodies of *Muslemàns* will feel the heat of hell-

BOOK XXIII.

Muslims who have been wicked in the world, will be punished in hell for a short time, and then admitted into paradise.

fire, on account of their faults, as a punishment; after that, God will bring them into paradise, from his favour, and they will be called the infernals." ^AABDULLAH-BIN-MASU'UD. A. G. S. "Verily, I know the last that will come out of hell, and the last that will enter paradise; it is a man who will come out of the fire, upon his belly; and God will say to him, "go into paradise," and he will do so. And it will pass in his heart, that paradise is full of men, and he will say, "O my cherisher! I found paradise full of men." And God will say, "go and enter another paradise; because for you is like as the distance of the world, and ten times as much." The man will say to God, "do you tantalize me, now that you are a king?" ^AIBN-MASU'UD says, "then his majesty laughed, and he said, "this man is the least of the people of paradise, in eminence." ^AABUD'HAR. A. G. S. "Verily, I know the last that will enter paradise, and the last in coming out of hell; and that is, a man who will be brought, on the day of resurrection, and it will be said to the angels, "represent the small faults of this servant, and conceal his great ones." Then it will be said to the servant, "you did so and so, on such a day?" He will say, "yes, I did; I cannot deny it;" whilst he is in fear, all the time, of his great crimes being represented to him. Then it will be said to him, "verily, for every fault you did, a virtue is written." Then the servant will say, "O LORD! I committed sins which I do not see here." ^AABUD'HAR says, "then I really saw his majesty laugh." ^AANAS. A. G. S. "Four persons will be brought out of hell fire, and will be brought into God's presence; after that, they will be ordered back to the fire; and one of them will look back and say, "O my cherisher! verily I did hope, that when you brought me out of the fire, you would not send me back." His majesty said, "then God will redeem him, and not send him back to the fire." ^AABU-SA'ID. A. G. S. "Muslims will be redeemed from hell-fire, and will be stopped upon the bridge, which is between paradise and hell. Then some will take retaliations

from others, for oppressions done in the world; so that when they are cleansed, they will be given permission to enter paradise. Then, I swear by God, verily, one of these shall know his house in paradise, better than he did his house in the world." AB'UHURAIRAH. "A. G. S. " No one will enter paradise, but will be shewn his place in hell-fire, which he would have been sent to had he sinned; in order that he may be more thankful to God: and no one will enter hell-fire, but will be shewn his place in paradise, which he would have had, had he behaved well; and this will be done to increase his punishment." IBN-ÔMER. "A. G. S. " When those for paradise shall go towards it, and the infernals towards hell, death will be brought and put between paradise and hell; after that will be killed, and then a crier will proclaim, "O people of paradise! there is no death after this." Then this will increase their happiness; and it will be said, "O people of fire! there is no death after this;" and it will increase their sorrow."

CH. XII.
PART II.

The good, before they enter paradise, will have a view of hell, to enhance their joy; and for a similar reason, paradise will be shewn to the wicked, before they are cast into hell.

Part Second.

THAWBÂN. "A. G. S. " The extent of my pond, is as that between *Âden* and *Âmmân-ul-Balkâa*;* and its water is whiter than milk, and sweeter than honey: and its drinking vessels in number equal to the stars of the heavens; and whoever shall drink of it once, will never be thirsty again. The first men, who will come to it to drink, will be the poor refugees, of disordered hair, and head covered with dust, with coloured garments; such as demanding women in marriage would not accepted; and for whom doors would not be opened." ZAID-IBN-ARKUM said, "we were along with his majesty, and stopped at a journey's end;

* A place in Syria.

MUHAM-
MED will be
found, by
his follow-
ers, either at
the bridge
Sirât, at the
scales, or at
the pond.

and he said, "you are not equal to one part, of a hundred thousand, that will stop at my pond." ZAID-IBN-ARKUM says, 'I was asked, "how many were you, on the day his majesty said this?" I said, "seven or eight hundred." SAMURAH. 'A. G. S. "Verily, there is a pond for every Prophet; and verily the Prophets will boast, of having most of their sects at their different ponds; and verily I am hopeful that my sects will be more than those of any others." ANAS said, 'I asked his majesty to intercede for me, at the day of resurrection; and he said, "I am the intercessor." I said, "O messenger of God! where shall I find you, and where search for you?" He said, "look for me first upon the bridge." I said, "if I should not meet with you there, then where shall I look for you?" He said, "then look for me near the scales." I said, "if I do not meet with you there, where shall I search for you?" He said, "look for me at the pond; because I shall not leave these three places; sometimes at one, sometimes at another." IBN-MAS'UD^A said, 'the Prophet was asked, "what is the description of the place of praise?" His majesty said, the place of praise will be on that day, when God will come down upon his throne; which will make a noise, like a new saddle of leather, on account of its tightness, and its space will be as between the regions and earth, and you will be brought, naked of foot and body, and uncircumcised: and the first person that will be clothed, will be ABRAHAM; and God will say, "I give clothes to my friends." Then two soft cloths will be brought of cotton, of the cloths of paradise: and after him I shall be clothed: after that, I shall stand on the right hand of God, and the first and the last will emulate me.' MOGHAI^ARAH-BIN-SHÎBAH. 'A. G. S. The signal of the *Muslemâns*, on the bridge, at the day of resurrection, are these words, "O LORD! pass us over safe; pass us over safe." ANAS. 'A. G. S. "I will intercede for those who shall have committed great sins: how much better then for little ones." ÂWE-BIN-

The Prophet prefers the privilege of interceding for all his followers, to that of obtaining freely the salvation of one half.

MA'LIC. A. G. S. "GABRIEL came to me, and gave me an option to bring half my sects into paradise, or to intercede for the whole; and I chose to have grace asked for the whole; then my intercession is confirmed for every one who dies, and does not associate any thing with God. ^AABDULLAH-BIN-^AAB'U-JADA'A* said, 'I heard his majesty say, "by the intercession of a man of my sects, many of the *Beni-Tamim* will enter paradise." ^AAB'U-SA'ID. 'A. G. S. "Verily, there are some of my sects who will intercede for multitudes, some of them for the progeny of one man, and some of them for from ten to forty; and some for one man; till in this way, all my sects will enter into paradise." ANAS. 'A. G. S. "Verily, God has promised me to bring into paradise, of my sects, four hundred thousand without account." Then ^AAB'U-BACR said, "O messenger of God! ask God for more." And his majesty asked for more; and in this way ^AAB'U-BACR repeated several times; and his majesty complied with his request. Then ^AOMER said to ^AAB'U-BACR, "let us alone that we may act by the fear of God." And ^AAB'U-BACR said to him, "O ^AOMER! it will be no loss to you, God's taking the whole of us into paradise." And ^AOMER said, "verily, if God should like, he will take all his creation into paradise at once; and what is the necessity for asking?" Then his majesty said, "OMER spoke true." ^AAB'U-SA'ID. 'A. G. S. "The infernals will stand in ranks: and a man of paradise will pass by them: and one of the infernals will say to him: "O such a one! do not you know me? I am he who once gave you water to drink." And another will say, "I am he who gave you water for *Wad'u*." Then the man of paradise will ask grace for them, and bring them into paradise." ^AAB'U-HURAIRAH. 'A. G. S. "Two of the people of the fire will complain more than others; and God will say, "bring out those two men who are complaining." And God will say to them, "why do you complain

The intercession of the good, for such of the wicked as rendered them any service in the world, will be accepted.

* One of the *Sah'abah*, reckoned among those of *Basrah*.

BOOK XXIII.

so very much?" They will say, "that you might have mercy upon us." God will say, "verily my mercy for you is this, that you go away, and throw yourselves into the fire, where you were." And one of the men will throw himself into the fire; and God will make it cool and safe for him: and the other will remain standing; and God will say, "what prevented your throwing yourself into the fire, as the other did?" He will say, "O my cherisher! verily, I am hopeful that you will not send me again into the fire, after having brought me out of it." And God will say, "for you is what you hoped." Then they will both be brought into paradise, by the favor and kindriess of God. IBN-MASU'UD. 'A. G. S. "Men will go down into the fire, and then will be freed, agreeably to their actions; and they will pass over the bridge, placed over the fire; and the best of them will pass like a flash of lightning, and others like wind, and others like the galloping of a horse, and others like riders upon camels, and like the running of a man; and others like a man's walking."

Part Third.

HUDHAIFAH. 'A. G. S. God will bring men together, at the rising of the dead: and *Muslemans* will stand close to paradise, and will go to ADAM, and say, "O our father! ask paradise to be opened for us." And ADAM will say, "did not the fault of your father bring you out of paradise? I am not fit for the work; then go to my son ABRAHAM, who is God's friend." And in this way will they go through all the Prophets, till they come to me; and I will ask it, and it will be granted: then they will pass the bridge, like lightning.' HUDHAIFAH said, 'I said to his majesty, " (may my father and mother be sacrificed for you) how is this

Repetition of the refusal to intercede, by ADAM and the other patriarchs; till MUHAMMED undertakes the office.



passing like lightning?" He said, "do you not see how lightning flashes, and returns in the twinkling of an eye? After that they will pass like wind: then like birds, and others like men running; the strength of their actions will carry them; and your Prophet will stand upon the bridge and say, O my LORD! pass them safe over: till the strength of some people's actions will be weak, and not able to walk over the bridge; but as like infants on the ground." And his majesty said, "there are iron hooks hanging on both sides of the bridge, and they are ordered to take hold of certain persons; then those men who have not strength to pass over, will be wounded by them, but will be freed; and some will fall into the fire, tied hand and foot." Hūd HAIFAH says, 'I swear by God, the depth of hell is seventy years' journey.' JA'BIR. 'A. G. S. "A tribe will come out of the fire, from intercession, like white grass, which is like cotton." ÔTHM'AN-BIN-ÂFF'AN. 'A. G. S. "Three classes will intercede, on the day of resurrection; the first, the Prophets, then the learned, then the martyrs."

The joy of
paradise
good all
granted

* Kor. Ch. 32. v. 18. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

XII
Part III.

...like lightning? He said, "do you not see how lightning
...and comes in the twinkling of an eye? After that they will pass
...then like birds, and others like men running; the strength of
...will carry them; and your Prophet will stand upon the

...and say, "O my Lord, pass them safe over; all the strength of
...people's actions will be weak, and not able to walk over the bridge;
...as the infant in a play, and there are iron

CHAP. XIII.---PART I.

...hanging on both sides of the bridge, and they are ordered to take
...certain persons; then those men who have not strength to pass

IN DESCRIPTION OF PARADISE AND

...the red hand and foot." "I swear by God, the
...depth of hell is seventy years' journey." "A. G. S. "A wife will
...come out of the fire from intercession like white grass, which is like cot-
...Three classes will intercede, on

ITS PEOPLE.

...A. G. S. "A wife will
...come out of the fire from intercession like white grass, which is like cot-
...Three classes will intercede, on

ABUHURAIRAH. "A. G. S. God said, "I have prepared for my

good servants, what no eye has seen, nor ear heard, nor hath it en-
tered into the heart of any one:" then read this revelation, if you
please: "no soul knoweth the joy of the eyes, which is secretly
prepared for them, as a reward for that which they have wrought."*

ABUHURAIRAH. "A. G. S. "A place for one whip in paradise,† is
better than the world and every thing in it." **ANAS.** "A. G. S. "Go-
ing one morning and evening in the road of God, is better than the
world, and all things in it. If a woman of the women of the paradise
was to come down to the earth, verily, she would give splendor to every
thing between heaven and earth; and verily would fill every thing
between them with a sweet smell; and verily, the cloth over her head

The joys of
paradise ex-
ceed all ima-
gination.

* Kor. Ch. 32. v. 18. SALE, Vol. 2. p. 268.

† That is, a very small space. A whip is mentioned, in allusion to a custom among
Arabian horsemen, that when one of them purposes to stop at any particular place, he
throws down his whip there, by way of occupying the spot, and preventing others from
taking it. **ABD-UL-HAK.**

Description
of the a-
bodes of the
blessed, in
paradise.*Firdaws* is
the highest
station in
paradise.

is better than the world and every thing in it." AB'UHURAIRAH. 'A. G. S. "Verily, there is a tree in paradise, which people riding might go under its branches, a hundred years, and still not get to the end of its distance: verily, a place for one of your bows in paradise, is better than the whole world." AB'U-MUS'A. 'A. G. S. "Verily, there is a tent for a *Muslemàn*, in paradise, of one pearl, its interior empty, its breadth sixty *Cós*, and in every corner of it will be his wives; and they will not see one another; and this *Muslemàn* will go round to each of them, and have connexion with them alternately: and there are two paradises with silver vessels, and every other thing of silver; and there are two paradises with every thing of gold in them; and there is no curtain between men and their beholding their cherisher, except the mantle of glory and greatness." ÛBA'DAH-BIN-SÁMIT. 'A. G. S. "There are one hundred steps in paradise, the distance between every two steps is as that between the heavens and earth, and *Firdaws* is the highest, and from it flow the rivers of the paradises; and God's imperial throne is above *Firdaws*; therefore, when you ask God for paradise, ask for *Firdaws*." ANAS. 'A. G. S. "Verily, there is a bazar in paradise;* and then the north winds blow, scattering musk, and a variety of perfumes upon their faces and clothes; and they are more beautiful than before." Then they return to their wives, more handsome and beautiful than before; and their wives say, "we swear by God, you are become much handsomer since leaving us;" and they say, "by God, you are more beautiful than you were." AB'UHURAIRAH. 'A. G. S. "Verily, the first party that will enter paradise, will be beautiful as the full moon on the fourteenth night; and the faces of those who shall follow them will be like sparkling stars; and all their hearts of one accord; there will be no enmity or malice between them: for every man of paradise are two

* That is, a place where people assemble every Friday. ABD-UL-HAK.

BOOK XXIII

Description of the inhabitants of paradise.

They enjoy perpetual youth, health and vigour.

wives, with white faces, and large black eyes, the marrow of the bones of their legs will be perceptible through the calves of their legs,* remembering God with purity, morning and evening. The people of paradise are never indisposed; neither do they require any of the natural evacuations; their dishes are all of gold and silver; and their combs of gold, and their grates are wood aloes, in place of wood: and their perspiration is sweet as musk. They are all of amiable disposition; and, in stature, like their father ADAM, sixty cubits." JA'BIR. 'A. G. S. "The people of paradise eat and drink, but do not make water or void, nor throw water from their mouths or noses." The companions said, "as they eat and drink, what becomes of the feculent parts of their food?" His majesty said, "they belch and sweat, by which flatulencies go out; and they sweat like musk, and in this way they go out: and they repeat God's purity and praise perpetually, without more trouble, or inconvenience to them, than in breathing." AB'UHURAIRAH. 'A. G. S. "He who enters paradise, will be in ease and luxury; and see no trouble; nor will his garment get old, or his youth fade away." AB'U-SA'ID and AB'UHURAIRAH. 'A. G. S. A crier will proclaim to the people of paradise, saying, "for you is everlasting health; you never will be sick: for you is everlasting life, you will never die; and for you is perpetual youth, you will never grow old: and for you is to see ease and comfort, and never labour or trouble." AB'UHURAIRAH. 'A. G. S. "Parties will come into paradise, with hearts like birds in the fear of God." AB'U-SA'ID. 'A. G. S. Verily, God will say to the people of paradise, "O people of paradise!" And they will say, "*Labbaic!* our cherisher; and *Sâdaic*; and good is in thy hand." And God will say, "are you pleased at my bringing you into paradise?" And they will say, "why should we not be pleased, O our cherisher? Verily, you have given us what you have not to any of your creation."

* From the clearness and transparency of their bodies. ABD-UL-HAK.



Then God will say, "shall I not give you better than this?" And they will say, "O cherisher! what can be better than it?" And God will say, "I shall never be angry with you again, I am pleased with you." AB'U-HURAIRAH. 'A. G. S. "Verily, the smallest place, for one of you, in paradise, is in quantity that God will say, "ask for such as you wish;" and he will ask for what he wishes. And God will say, "have you asked to the fullest extent of your wishes?" And he will say, "yes." And God will say, "verily, for you is what you have desired, and as much more." AB'UHURAIRAH. 'A. G. S. "The *Sihon*, the *Bosphorus*, the *Oxus*, the *Euphrates* and the *Nile* are of the rivers of paradise." AB'U-SA'ID-KHUD'HRI. 'A. G. S. "Verily, the people of paradise will see those of the upper stories, like as they see a sparkling star, which has gone on one side of the regions, from the East to the West, and these exalted places for some are for different degrees of eminence; that is, the eminence of some is high and some low." The companions said, "O messenger of God! will those high places be for the Prophets, to which no others can arrive?" His majesty said, "I swear by God, those who have believed in God, and known his Prophet, as a teller of truth, will arrive at those places." U'TBAH-BIN-GHAZW'AN* said, 'It was mentioned to me, that if a stone was thrown from the side of hell, it would descend for seventy years, and then not find the bottom of hell pit. I swear by God, that hell will be filled, notwithstanding all its breadth and depth. And verily, it was told me, that between the two planks of the doors of paradise, is the distance of forty years journey; and verily, a day will come when paradise will be full."

Various degrees of eminence in paradise.

* One of the most celebrated *Sahābah*. He was the seventh person who embraced *Islām*, and was eminently skilled in archery.

Part Second.

The world
was created
from water.

There are
one hundred
steps in pa-
radise;

and the in-
habitants
shine with
different de-
grees of
splendour.

ABUHURAIRAH said, 'I said, "O messenger of God! of what thing was the creation created?" He said, "of water." I asked his majesty, "what is paradise made of?" He said, "of gold and silver bricks; and its mortar pure musk, of a sharp smell; and its gravel, pearls and rubies; and its earth saffron: he who shall enter paradise, will be at ease and never see trouble; he will always live and never die; and the garments of the people of paradise never get old, nor does their youth fade away." AB'UHURAIRAH. 'A. G. S. "There is no tree in paradise, but its trunk is of gold." AB'UHURAIRAH. 'A. G. S. "Verily, there are one hundred steps in paradise; the distance between every two of them one hundred years' journey." AB'U-SA'ID. 'A. G. S. "Verily, there are one hundred steps in paradise; so that if the whole universe was assembled in one of these steps, verily it would contain them all." AB'U-SA'ID-KHUD'HRI. 'A. G. S. "Verily, the first party that will enter paradise, on the day of resurrection, will have bright faces, like the full moon on the fourteenth night; and the second party will have faces sparkling like the best stars; for each of them will be two wives, and for each woman seventy garments; and the marrow of the bones of their legs, will be seen through the calves of them." ANAS. 'A. G. S. "Muslimans will be given strength and vigour in paradise, to have connexion with many women." It was said, "O messenger of God! will a man be able to connect himself with many women?" His majesty said, "the powers of one hundred men will be given to one man." SÂD-BIN-AB'U-WAKK'AS. 'A. G. S. "If a thing of paradise, the size of one's nail, was to appear in the world, verily, every thing between heaven and earth

would be adorned by it; and if a man of paradise was to appear, and shew the rings round his wrists, the splendor of them would hide the splendor of the moon, like as the sun does the brightness of the stars."

MU'AD'H-BIN-JABAL. 'A. G. S. "Those for paradise will enter into it, without any hairs upon their bodies; and they will be beardless youths, with eye lashes the colour of *Surmah*, thirty or thirty-three years of age."

All the inhabitants of paradise will be in the full vigour of manhood.

ASM'AA-BINT-AB'U-BACR said, 'I heard his majesty say, "a man on horse back might ride under the branches of *Sidrat-ul-muntahà** for a hundred years: in it are moths of gold,† and its fruit is like large water

Description of the river *Cawthar*.

pots." ANAS said, 'the messenger of God was asked, "what is *Cawthar*?" He said, "it is a river, which God has given me in paradise; its water whiter than milk, and sweeter than honey, and on it are birds

whose necks are like the necks of camels." ÔMER-IBN-AL-KHATT'AB said, "verily, are those birds fat and plump?" His majesty said, "eaters of those birds are plumper and fatter than they." BURAIDAH

said, 'verily a man said, "O messenger of God! are there horses in paradise?" His majesty said, "verily, if God brings you into paradise,

you will not wish to ride upon a ruby horse, which will fly away with you to any part of paradise you may wish to go, but he will be given to

you." A man said, "O messenger of God! are there camels in paradise?" His majesty said, "if God takes you into paradise, there will

be every thing for you, which your senses can desire, and which can delight your eye." AB'U-AY'UB said, 'an *Ârâbî* came to the Prophet,

and said, "O messenger of God! I am fond of horses; are there any in paradise?" His majesty said, "if you are taken into paradise, you

will be given a ruby horse, with two wings; and you will mount him, and he will carry you wherever you wish." BURAIDAH. 'A. G. S. "The

* A lotus tree growing in paradise.

† By these, most of the commentators understand angels, whose wings are resplendent, like gold. ABD-UL-HAK.



BOOK XXIII.

Two thirds of the inhabitants of paradise will be from among the followers of MUHAMMED.

The blessed will be seated on splendid thrones.

people of paradise will be in a hundred and twenty ranks; eighty of them of my sects, and forty of others." SA'LIM relates from his father, that the Prophet said, "the breadth of the door, by which my sects will enter paradise, is the distance a man on horseback can gallop in three nights; and great crowds will assemble at it, so as to be near rubbing off the skin of each other's shoulders." ^AALI-IBN-AB'UTALIB, A. G. s. "Verily, there is a *Bázàr* in paradise, in which there is no buying or selling, except good figures of men and women: then when men or women wish for good figures, they enter it, and become handsomer than before." ^ASAD-IBN-MUSAIB said, 'I met AB'UHURAIRAH, and he said, "I beg God to put you and me together in the *Bázàr* of paradise." And I said, "will there be a *Bázàr* there?" He said, "yes; the Prophet informed me, that when those for paradise enter it, they will be stationed there agreeable to their actions; that is, he whose actions shall be best, will get the highest station; after that, they will be permitted to come out, the space of a Friday, and visit their God: and he will shew them his imperial throne; and God will appear to them in a garden of paradise; and splendid thrones will be placed for them; of pearls, and of rubies, and emeralds, and of gold, and silver, agreeable to the difference of degrees. And the lowest in eminence will sit upon hillocks of musk and camphor; and they will not suppose the sitters upon the thrones better off than themselves, in point of station; because every person in paradise, will be pleased with his own place." I said, "O messenger of God! shall we see our cherisher?" He said, "yes, do you doubt about seeing the sun and the moon on the fourteenth night?" We said, "no." His majesty said, 'in like manner you will not doubt of seeing your cherisher: and not one man will be there but will speak to God without an introducer; till God will say to a man, "O such a one! do you remember having said so and so, one day?" Then God will remind him of his sins; and the man will say, "O my cherisher! did you not pardon my sins?"

All their
wishes will
be satisfied.

And he will say, "yes, I forgave you, and it is by my boundless kindness that you have arrived at this eminence." Then, whilst the people of paradise are in this situation, a cloud will come above them, and rain down perfumes upon them, such as they had never met with before: and our cherisher will say, "stand up, and go towards the thing which I have prepared for you, from my value for you." Then we shall come to a *Bázár*, where angels are assembled, and shall see such things as eyes never beheld, nor ears heard, or the like of which ever passed into the heart and mind; and we shall be given every thing we wish." *Ab'U-HURAIRAH* says, 'his majesty said, "a man of high eminence will visit him of low degree, and will dislike the dress of the person of low degree, and shall not have ended his conversation with him, when a better dress than the first will be prepared for him, so that nobody may be sorry in paradise; after that, we shall return to our habitations, and our wives will come before us, and say, "you are welcome." And every woman will say to her man, "verily, you are become handsomer than before." And we shall say to them, "verily, we sat with our cherisher to-day, who is the maker of all things beautiful; and this beauty, which we have obtained, is fitting for us." *Ab'U-SÁ'ID*. 'A. G. S. "He is the least in eminence, of the people of paradise, who has eighty thousand servants, and seventy-two women, and has a tent pitched for him, of pearls, rubies and emeralds; the extent of it like the distance between *Já-bíyah** and *Sanáá*."† And his majesty said, "those who die in the world, young or old, are made of thirty years of age, when they enter paradise, and not more; and so likewise will be the people of hell. And verily, there will be crowns upon the heads of the people of paradise, the meanest pearl of which will give light to every thing, between the east and west. And when a *Muslemán* shall wish children in paradise, the

* A city in Syria.

† A place in Yemen.

BOOK XXIII.

pregnancy and birth will take place in one hour." IS'HAK-BIN-IBRA'HIM said, 'when a *Muslemàn* shall wish for a child in paradise, it will be born in an hour; but he will not desire it.' ALI-IBN-AB'UT'ALIB. 'A. G. S. "Verily, there are in paradise black-eyed damsels, who raise their voices, the like was never heard; and they say these words, "we live everlastingly, never perish or die; and we are ever at ease, and never see trouble or labour; and we are pleased with our husbands, and never dissatisfied; joy be to him that is for us, and we for him." H'ACIM-BIN-MUAWIAH. 'A. G. S. "Verily, there is in paradise a river of water, and of honey, and of milk, and of wine; and after the entrance of *Muslemàns* into paradise, rivulets issue from it, and come to each man."

Part Third.

Manner in which those newly arrived in paradise are accosted by the celestial virgins.

ABÙ-SAÏD. 'A. G. S. "Verily, a man in paradise reclines upon seventy cushions, before he turns on his other side: then, a woman of paradise comes to him, and pats him upon the shoulder; and the man sees his face, in her cheek, which is brighter than a looking glass; and verily, her most inferior pearl brightens the east and west. Then the woman makes a *Salàm* to him, which he returns; and the man says, "who are you?" She says, "I am of the number promised by God for the virtuous." And verily, she will have seventy garments; and the man's sight will be fixed on them, till he will see the marrow of the bones of her legs, through the calves of them; and verily she will have crowns upon her head, the meanest pearl of which would give light between the east and west." AB'UHURAIRAH said, 'verily the Prophet of God related, whilst an *Ārabi* was sitting near him, that a man of the people of paradise will ask permission of his cherisher to

Extraor di-
nary fer tili-
ty of the
soil of pa-
radise.

cultivate land; and God will say, "have you not every thing you could wish for? what will you cultivate?" The man will say, "yes, every thing is present, but I am fond of cultivating." Then he will be permitted to cultivate; and he will sow, and then quicker than the twinkling of an eye, it will grow, be ripe, and reaped, and like mountain. And God will say, "take, O son of ADAM! what you wished for: verily, nothing satisfies you, notwithstanding all these benefits." Then the *Āārabi* said, "by God! you will find that man either a *Koraish* or an assistant; because they cultivate: and as for us, inhabitants of the forests, we do not." Then his majesty laughed, at the *Āārabi's* speech. JABIR said, 'a man asked the Prophet of God, "do the people of paradise sleep?" He said, "sleep is death's brother; and the people of paradise do not die."

JABIR BIN-ABDULLAH. A. S. A. "Verily, it is near that you will see your cherisher clearly with your eyes." (And in one tradition it is said, "we were sitting near his majesty, and he looked at his full moon, and said, "verily, you will see your cherisher as you see this moon; and all will see him.") "then if you are able to be constant at the morning and afternoon prayers, be so." After that, he repeated this revelation, "celebrate the praise of thy Lord before the rising of the sun, and before the setting thereof." "Bismillah." A. S. A. "When the people of paradise enter in, God will say, "do you wish any thing more than coming into paradise?" And they will be surprised and say, "have you not made our faces white and bright? have you not brought us into paradise, and delivered us from hell-fire? what can be more than this?" Then a reward will be given to each, and they will see God, and will love the sight of him better than any thing they shall have been given. After that, he repeated this

The date
of this
copy is
not
known
and the
place
of
writing
is
uncertain.

CHAP. XIV.---PART I.

IN EXPLANATION OF BEHOLDING GOD.

JARIR-BIN-ÂBDULLAH. "A. G. S. " Verily, it is near that you will see your cherisher clearly with your eyes." (And in one tradition it is thus, JARIR said, " we were sitting near his majesty, and he looked at the full moon, and said, " verily, you will see your cherisher as you see this moon; and all will see him,") " then, if you are able to be constant at the morning and afternoon prayers, be so." After that, he repeated this revelation, " celebrate the praise of thy LORD before the rising of the sun, and before the setting thereof."* SUHAIB. " A. G. S. " When the people of paradise enter it, God will say, " do you wish any thing more than coming into paradise?" And they will be surprized and say, " have you not made our faces white and bright? have you not brought us into paradise, and delivered us from hell-fire? what can be more than this?" Then a mantle will be drawn up; and they will see God, and will love the sight of him, better than any thing they shall have been given. After that, his majesty repeated this

The sight of God will confer greater bliss than all the other enjoyments of paradise.

* Kor. Ch. 20. v. 129. SALE, Vol. 2. p. 151.



ordered him, "they who do right shall receive a most excellent reward; and a superabundant addition."*

CH. XIV.
Part III.

Part Second.

IBN-ÔMER. * A. G. S. "Verily, he is the least of the people of paradise, in point of eminence, who looks at his gardens, and at his women, his benefits and servants, and the chairs on which he sits at ease; and the distance of a thousand years' journey is full of all these things; and he is of the greatest value near God, who shall see him night and day." After that, his majesty repeated this revelation, "some countenances, on that day, shall be bright, looking towards their Lord."† **AB'U-RAZÏN** said, "what is the signal of all seeing our cherisher?" His majesty said, "O **AB'U-RAZÏN**! do not all of you see the moon on the fourteenth night?" I said, "yes." His majesty said, "the moon is nothing more than one of God's creations; and God is more splendid and glorious than she."

Part Third.

ABÛDHAR said, 'I asked the messenger of God, "did you see your cherisher in the night of your ascent into heaven?" His majesty said, "the Almighty cherisher is a splendor; how should I see him?" **IBN-ÂBBÂS** said, 'the heart of **MUHAMMED** told no lie respecting the thing which he saw; and verily, his majesty did see God, in the night of

Whether
MUHAM-
MED saw
God, on the
night of his
ascent to
to heaven.

* Kor. Ch. 10. v. 27. SALE, Vol. 2. p. 5. The addition here spoken of alludes to the beatific vision of God.

† Kor. Ch. 75. v. 22 and 23. SALE, Vol. 2. p. 472.

II. his ascent into heaven, and also another time. IBN-ABB'AS gave an explanation fully of this revelation, "he saw him with his heart twice;† him with the eyes of his head twice." (And in one tradition it is said, IBN-ABB'AS said, "his majesty saw his cherisher." ACRIMAH said, "does not God say, "the sight comprehendeth him not, but he comprehendeth the sight,"* then why should you think that the Prophet saw God?" IBN-ABB'AS said in answer, "alas! upon you, O ACRIMAH! the sight does not see him, when he blazons with his special splendor; but when he blazons by that which the eye can see; then the sight sees him; and verily, his majesty did see his cherisher twice.") SHABI said, IBN-ABB'AS met CAB-AHB'AR in Arafat, and asked him about seeing God in the world. Then CAB repeated, *Alláho Acher*, so loud, that his voice reached from the hills; and IBN-ABB'AS said, "we were sons of the sons of HÁ'SHIM, celebrated for knowledge and excellence; we do not ask about any thing contrary to sense." Then CAB said, "verily, God divided the seeing of him and talking with him, between MUHAMMED and MOSES; and God talked with MOSES twice,† and MUHAMMED saw him twice." MASR'UK said, "then I went to AA'YESHAH, and said, "did MUHAMMED see his cherisher?" She said, "you have spoken of a thing, O MASR'UK! which has raised up the hair of my body." I said, "do not be hasty in denying the seeing of the true God;" after that I repeated this revelation, "verily, MUHAMMED saw the greatest of God's signs." Then AA'YESHAH said, in answer to MASR'UK, "where are you carrying the meaning of this revelation? The allusion was to seeing GABRIEL, in the shape of an angel; and whoever tells you that MUHAMMED saw God, in the night of his ascent to heaven, or tells you, that his majesty concealed any thing of the laws and religion, by which he was

MUHAMMED saw God twice.

* Kor. Ch. 6. v. 103. SALE, Vol. I. p. 174.

† That is, once in the valley of Aimen, another time on the top of Túr or Singat. ABD-UL-HAK.



ordered; or shall inform you that his majesty knew five things, concerning which this revelation came down, " verily, the knowledge of the hour of judgment is with God: and he causeth the rain to descend at his own appointed time; and he knoweth what is in the wombs of females. No soul knoweth what it shall gain on the morrow, neither doth any soul know, in what land it shall die; but God is knowing and fully acquainted with all things,"* tells you a great lie: but the allusion in the revelation is, that his majesty saw GABRIEL twice, in his special shape; once near *Sidrat-ul-Muntahà*, and once in *Ajyàd*:† his majesty saw GABRIEL with six hundred wings on, and all the sides of the regions were shut. (And in one tradition it is thus, MASRUK said, ' I said to ÂA'YESHAH, " if MUHAMMED did not see the cherisher, what is the meaning of this revelation? " Then he approached; and drew near, until he was at the distance of two bows length, or nearer than that."‡ ÂA'YESHAH said, ' the allusion, in this revelation, is to GABRIEL: he used to come to his majesty in the shape of a man; and verily, at this time, he came in his own shape, and shut all the quarters of the regions. ") JABIR. ' A. G. S. " When the people of paradise will be at their ease, all on a sudden, a light will be raised on high, for them; and they will raise up their heads, to look at it, and behold, they will see their cherisher looking down upon them; and God will say, " peace be with you, O people of paradise: " and this is the almighty's meaning; when he said, " peace shall be the word spoken unto the righteous, by a merciful LORD."§ Then God will look down upon them, and they will look up at him, and they will not look at any thing of the goods of paradise, so long as they shall continue looking at God; till God shall be hidden from their sight, and the impression of his light will remain."

CL. A. XIV.
PART III.

This is contradicted by ÂA'YESHAH, who says it was GABRIEL who was twice seen in his proper form by MUHAMMED.

* *Korân. Ch. 31. v. 34. SALE, Vol. 2. p. 265.*

† A well known place, in the lower part of *Mecca*; or a hill that is there.

‡ *Kor. Ch. 53. v. 8, 9, SALE, Vol. 2. p. 401.* § *Kor. Ch. 36. v. 57. SALE, Vol. 2. p. 306.*



CSL

CHAP. XV.---PART I.

DESCRIPTION OF THE FIRE AND ITS PEOPLE.

The fire of hell is seventy times more intense than terrestrial fire.

ABUHURAIRAH. ‘A. G. S. “The fire of the world is one part of seventy parts of hell-fire.” It was said, “O messenger of God! verily, the fire of the world would be sufficient for punishing.” His majesty said, “hell-fire has been made more than the fire of the world by sixty-nine parts, every part of which is like the fire of the world.” **IBN-MAS'UD.** ‘A. G. S. “Hell will be brought, on that day, and for it will be seventy thousand ropes, and each rope pulled by seventy thousand angels.” **NUM'AN-BIN-BASHIR.** ‘A. G. S. “Verily, the easiest of the infernals, in punishment, is he who shall have both his shoes and thongs of them of fire, by which the brains of his head boil, like the boiling of a copper furnace; and he will not suppose that any one is more severely punished than himself; whilst verily, he is the least so.” **IBN-'ABBAS.** ‘A. G. S. “**ABUTALIB** is the easiest punished of the infernals; and he wears shoes, by which his brains boil.” **ANAS.** ‘A. G. S. On the day of resurrection, the most luxurious of the world will be brought, and dipped once into the

fire; after that it will be said, "O child of ADAM, did you ever see the face of any good, or did comfort ever pass by you in the world?" He will say, "I swear by God, I never saw the face of any good; nor did comfort ever come near me."* And a man of the severest distresses and troubles in the world will be brought into paradise: and it will be said, "O son of ADAM! did you ever see the face of trouble, and did distress ever come to you in the world?" And he will say, "I swear by God, O my cherisher! I never suffered troubles in the world, nor did I ever see hardships." ANAS. 'A. G. S. God will say, on the day of resurrection, to the easiest in point of punishment, "if you had any thing which is in the earth, would you give it and deliver yourself from hell-fire?" He will say, "yes, I would." And God will say, "I intended for you easier than this, when you were in ADAM's back, which is this, not to associate any thing with me; then you have not obeyed me, but have associated other things with me." SAMURAH-BIN-JUNDUB. 'A. G. S. "There are some of the infernals, that will be taken by the fire to their ankles, and some up to their knees, and some up to their waist, and some up to their necks." ABUHURAIRAH. 'A. G. S. "The distance between an infidel's ears, in hell-fire, is a three days' journey, for a man on horse back, galloping all the way." (And in one tradition, "an infidel's teeth, are like the mountain of *Ohud*, and his skin puffed out the distance of three nights' journey.").

CH. XV.
PART I.

The wicked in hell will forget that they ever enjoyed pleasure on earth; and the good in paradise, that they had ever endured pain.

Various degrees of torment in hell. The inhabitants of hell are of enormous stature.

Part Second.

ABUHURAIRAH. 'A. G. S. "Hell-fire burnt a thousand years, so that it became red: and burnt another thousand years, till it became

* That is, after he has come into hell, he forgets all his luxuries and comforts in the world. ABD-UL-HAK.

BOOK XXIII.

The space occupied by one of the damned is equal to the distance from Mecca to Medinah.

white; after that, burnt a thousand years, till it became black: then hell-fire is black and dark, and never has any light." AB'UHURAIRAH. "A.

G. S. "Verily, the thickness of an infidel's skin is forty-two cubits; and verily, his teeth are like the mountain of *Ohud*; and his sitting place in hell, is the same distance as between *Mecca* and *Medinah*. IBN-ÔMER.

"A. G. S. "Verily, an infidel will, at the resurrection, drag his tongue upon the ground, one or two *Farsakhs*; and men will stamp upon it."

AB'Û-SA'ÏD. "A. G. S. " *Sâ'ud* is a hill of fire,* whose summit will be reached in seventy years by the infidel, and he will be thrown from it, and in this way will he be perpetually." AB'UHURAIRAH. "A. G. S.

"Verily, hot water will be poured upon the heads of the infernals, and will penetrate into their bellies, and will cut to pieces every thing within them; so that they will come out at their feet: and this is the meaning of the word of God, "boiling water shall be poured on their heads, and every thing in their bellies shall be dissolved thereby,"† after that, they will be made as they were." AB'U-UMAMAH. "A. G. S. The infernals shall be drenched with yellow water, draught after draught; and it will be brought to their mouths, and they will be disgusted at it, and when brought very near, it will scorch their faces; and when they drink it, it will tear their entrails to pieces, so that they shall be discharged through the *Anus*. God says, "they who must dwell for ever in hell-fire, will have the boiling water given them to drink, which shall burst their bowels,"‡ and God will say, "if the infidels complain of thirst, they shall be assisted with water, like molten copper, which will fry their

* This fiery mountain is once mentioned in the *Koran*, Ch. 74. v. 17. in these words *Sa'irhikuhu Sâ'udan*, "I will quickly compel him to ascend the steep summit." The word *Sâ'ud* signifies ascent, the top of a mountain difficult of access, difficulty, calamity, torment. In this last sense it is taken by SALE, (Vol. 2. p. 469.) who translates this passage, "I will afflict him with grievous calamities." But he also remarks, that some interpret it to mean a mountain of fire, which AL-WALID will be condemned to ascend, and from which he will be thrown down, alternately, for ever.

† *Kor.* Ch. 22 v. 19, 20. SALE, Vol. 2. p. 169.

‡ *Kor.* Ch. 47. v. 16. SALE, Vol. 2. p. 377.



faces; it will be a shocking beverage." AB'U-SA'ID-KHUD'HRI. 'A. G. S. "Verily, hell-fire is enclosed by four walls, and the breadth of each wall forty years' journey!" AB'U-SA'ID. 'A. G. S. "If one bag of the yellow water of the infernals was poured into the world, it would make all the people stink!" IBN-ABB'AS said, "verily, his majesty repeated this revelation, "fear God with his true fear; and die not, unless ye also be true believers."* His majesty said, "if one drop of the tree *Zakûm*, which is the food of infernals, was to fall into the world, verily, it would spoil all the necessities of life; then what will be the condition of him, who shall feed upon the *Zakûm*?" ANAS. 'A. G. S. "O men! cry from the fear of God; but if you cannot cry, force yourselves to do it; then, verily, the infernals cry in the fire, with the tears running down their faces, you might say like small rivulets; till their tears are expended, when blood runs, and their eyes become sore. Then, if you were to put boats upon it, verily, they would float!" AB'U-DARD'AA. 'A. G. S. "Hunger shall be thrown upon the infernals; and that hunger will be equal to the punishments suffered in hell-fire; and they will complain of it, and will be assisted with *Dard*,† which does not fatten or assuage hunger. Then they will complain again of want of food, and will be assisted with it, which will stick in their throats; and they will remember what they did in the world, when their victuals stuck in their throats, and will be given hot water served to them, with iron hooks; and when it comes near their faces it will scorch them, and when it goes into their bellies will tear every thing there into pieces; and the infernals will say, to the porters of hell, "ask God to lighten one day's punishment for us." And they will say, "did not your Prophet come to you with miracles?" They will say, "yes, the

The infernals will feed on the tree *Zakûm*.

* Kor. Ch. 3. v. 103. SALE, Vol. 1. p. 74.

† Name of a thorny shrub when dry. In its fresh state it is called *Shibrik*.



BOOK XXIII

The damned will pray in vain for death or deliverance from hell.

Prophets showed miracles, but we did not believe." They will say, "supplicate; but there is no hope of approval, because the supplications of infidels are only when having strayed." Then the infernals will say to another, "call to MALIC whose charge hell is in." And they will say to him, "O MALIC! let your cherisher cause us to die." And MALIC will answer them, "verily, you are tarriers in hell." And they will say, "pray to our cherisher to deliver us; because there is no one better for you, than him." Then they will say, "O cherisher! our misfortunes overcome us, and we are a strayed multitude: bring us out from hell-fire; then, if we return to infidelity, we shall be injurers of our own souls." Then God will answer them saying, "get away far into the fire; and say not a word." Then, in this time, they will be hopeless of every good, and will begin complaining and say, "ha! ha! alas! alas!" [^]ABDULLAH-BIN-[^]AMER. A. G. S. "If a ball like this of copper (making a sign to his head) was thrown from the regions to the earth, it would reach it before night; notwithstanding that the distance is five hundred years' journey; and if it were thrown from the top of the chain in hell, which is seventy cubits long, it, verily, would move about night and day, for forty years, before reaching its utmost range." AB'U-BURDAH relates from his fathers, that the Prophet said, "verily, there is a valley in hell called *Habhab*,* and every proud tyrant will dwell there."

Part Third.

[^]IBN-[^]OMER. A. G. S. The infernals will be very fat and big, in hell; so much so, that the distance between the bottom of their ears and their shoulders, will be seven hundred years' journey; and verily, the thick-

* The word signifies haste or precipitation.



ness of their skins is seventy cubits, and their teeth like the mountain of *Ohud*." *ÂBDULLAH-BIN-HÂRITH*. ' A. G. S. " Verily, there are serpents in hell, like camels with two humps; one of them will bite once, the pain of which will be felt forty years; and verily, there are scorpions in hell, like mules saddled; and one of them will bite, and its pain will remain forty years." *HÂSAN-BAS'RÎ* said, ' *AB'UHURAIRAH* related to me, from the Prophet of God, who said, " the sun and moon are two pieces of cheese, which will be twisted up, and thrown into hell-fire on the day of resurrection; and I said, " what are the faults of the sun and moon?" *AB'UHURAIRAH* said, " I inform you from the Prophet of God." *AB'UHURAIRAH*. ' A. G. S. " None but the unfortunate will enter hell." It was said, " O messenger of God! who are the unfortunate?" He said, ' he who does not obey God, and does not abandon sinning for God."

Serpents & scorpions in hell, of enormous size.

Both parts of hell will be full.

CHAP. XVI.--PART I.

IN EXPLANATION OF CREATING PARADISE AND HELL.

ABUHURAIRAH. 'A. G. S. Paradise and hell talked together; and hell said, "I have been made for the proud and oppressors;" and paradise said, "what is come to me, that only the poor and decrepid enter me, and the despised, and the deceived?" God said, to paradise, "you are nothing but the place of my favour: I favour by you those of my servants whom I wish;" and he said to hell, "you are nothing but my place of punishment; by your means I punish those of my servants I please; and I will fill both of you." But the fire will not be full, till God shall put his foot into it; and hell will say, "enough, enough, enough." Then it will be full, and made light, and God will not injure any one; that is, will not bring any one into hell, without fault. And as for paradise, verily, God will create a new creation for it, which will be brought into it without actions.' ANAS. 'A. G. S. The genii and men will always be cast into hell; and hell will say, "are there more?" until God shall put his foot; then it will be light, and will say, "enough, enough, enough, I swear by your glory and greatness, I am full." And paradise,

Both paradise and hell will be filled.



also will require more ; till God creates a creation for it, which will inhabit the center of it.'

CH. XVII.
PART I.

Part Second.

ABUHURAIRAH. A. C. S. When God created paradise, he said to GABRIEL, "go, and look at it." Then GABRIEL went, and looked at it, and at the things which God had prepared for the people of it. After that, GABRIEL came, and said, "O my cherisher! I swear by your glory, no one will hear a description of paradise, but will be ambitious of entering it." After that, God surrounded paradise with distresses and troubles ; and said, "O GABRIEL! go, and look at paradise." And GABRIEL went, and looked ; and then returned and said, "O my cherisher! I swear by your glory, verily, I fear that no one will enter it." The Prophet said, 'when God created hell-fire, he said to GABRIEL, "go, and take a look at hell." And GABRIEL went, and looked at it ; after that came and said, "O my cherisher! I swear by your glory, whoever shall hear a description of hell-fire, will not wish to enter it." Then God surrounded it with sins, lusts, and vices ; after that, said to GABRIEL, "go, and look at hell-fire." And GABRIEL went and looked at it ; and said, "O my cherisher! I swear by your glory, verily, I am afraid, that every one will enter hell ; because sins are so sweet, that there is no one but that will incline towards them."

Paradise is of itself so delightful, and hell so horrible, that all mankind would earnestly desire the first and avoid the second ; but the first being surrounded with labour and suffering, and the second with pleasure ; the case is often reversed.

Part Third.

ANAS said, ' his majesty acted as *Imâm* to us: after that went upon the pulpit, and made a sign with his hand, towards the *Kiblah*, and said, " I was shewn paradise and hell, whilst I was saying prayers for you, represented to me, on the side of this wall; and I never saw, before this day, any thing like the good and bad of both."

Book the Twenty-Fourth.

CHAP. I.---PART I.

IN EXPLANATION OF THE BEGINNING OF CREATION, AND THE MENTION OF THE PROPHETS.

IMRÀN-BIN-HUSAIN said, ' verily, I was near his majesty, and unexpectedly a party of the *Benì Tamim* came to him; and he said to them, " accept a good news, O sons of *Tamim*! I mean, embrace *Imàn*." They said, " you have given us good news in religion; then give us something in the world." After that, men from *Yemen* came to the Prophet; and he said, " accept joyful news, O people of *Yemen*! since the *Benì Tamim* did not." They said, " we accept it; we are come to you to learn something of religion, and to ask you what was in the beginning?" His majesty said, " God was; but nothing was before him, and his imperial throne was upon water. After that, God created the regions and the earth; and

God existed before any part of creation.

BOOK XXIV. wrote every thing on the tablet of his own memory." ^AIMR'AN says, 'after that, a man came and said to me, "O ^AIMR'AN! take your female camel, that had run away." Then I went out in search of her; and I swear by God, I wish the camel had gone away altogether; and that I had not heard any thing about her; for then I should have heard the Prophet's information." ^AOMER-IBN-AL-KHAT'T'AB said, 'his majesty stood up, in the center of us, and repeated the *Khutbah*, and informed us of the beginning of creation, until the last day of resurrection, when those for paradise will enter it, and those for hell will enter it; and we remembered some of it, and forgot other parts of it." AB'UHURAIRAH said, 'I heard his majesty say, verily, God wrote a book, before creating the heaven and earth, which is this, "verily, my compassion has outstripped my anger." And these words were written near him, above his imperial throne.'

Creation of the angels, genii and men.

^AAA'YESHAH. 'A. G. S. "The angels were created from a bright gem, and the genii from fire without smoke, and ADAM from clay." ANAS. 'A. G. S. "When God created ADAM in paradise, he left him there as long as he pleased; then the devil came and took a look at his condition; and when he saw him with a body, he knew that God had created a creation, which could not guard itself from hunger." AB'UHURAIRAH.

Circumcision of ABRAHAM.

'A. G. S. "ABRAHAM the Prophet circumcised himself when he was eighty years of age." AB'UHURAIRAH. 'A. G. S. "ABRAHAM only told three lies; two for God's religion and pleasure; and the third, although for God also; still was of use to himself." The two first have already been explained; this the third. ABRAHAM and SARAH were going to Syria, and reached a place, where was a proud tyrannical chief; and they informed him of a man's coming with a most beautiful woman; and he sent a person to ABRAHAM, to ask about SARAH; and ABRAHAM said, "she is my sister." Then he went to SARAH, and said to her, "verily, if this tyrant knew that you are my wife, he would take you away; then if he ask you, tell him that you are my sister in *Islâm*, because there is no

ABRAHAM reported his wife SARAH to be his sister.



Muslemân upon the face of the earth, except you and me." Then the tyrant sent a person to call SARAH, and she was brought to him. And ABRAHAM stood up to prayers, and to pray for deliverance from this misfortune. Then SARAH went near the tyrant; he attempted to throw his hands upon her, but was withheld, and taken with a difficulty of breathing, till he began knocking his feet upon the ground. And he said to SARAH, "pray to God to deliver me from this calamity, and I will do you no harm." Then SARAH prayed for him, and he was delivered from it. After that, he attempted to lay hold of her a second time; and he was in a worse predicament than the first; and said to SARAH, "pray to God for me, and I will do you no harm." Then she prayed, and he was delivered from his calamity. Then the tyrant called to one of his people, and said, "verily, you have not brought a human being to me, but one of the genii." Then the tyrant gave SARAH a slave girl, named HA'JIR.* And SARAH returned to ABRAHAM, when he was saying his prayers; and he made a sign to her with his hand, asking her how she did. She said, "God withheld the evil designs of that infidel from me, and impressed them upon his own breast, and he gave me HA'JIR." ABU'HURAIRAH says, "I said, "O children of ISMA'IL! HA'JIR is your mother." ABU'HURAIRAH. A. G. S. Verily, Moses the Prophet was very modest, and a great coverer of his body, and would shew no parts of his skin; and with all this he was annoyed by the children of ISRAEL, and they said, "Moses's covering his body so very much, is on account of a defect in his skin, from leprosy, or swelled testicles." And verily, God intended to purify him. Then one day MOSES retired to bathe, and put his garment upon a stone, which run away with it; and MOSES run after it, saying, "O stone! give me my clothes; O stone! give me my clothes;" till he reached a party of the children of ISRAEL; and they saw him naked, the very best of

The Israelites ascribed the modesty of MOSES to some bodily defect.

He is miraculously cleared of this aspersion.

* Or HAGAR.

BOOK XXIV.

Job reprov-
ed by God
for avarice.

The Pro-
phet dis-
claims all
pretension
to pre-emi-
nence over
Moses.

God's creation; that is, found him free of defect. And they said, "by God, MOSES has no defect." Then MOSES stood up, and struck the stone; and I swear by God, there were three, four or five marks made in it by MOSES's stroke. ABUHURAIRAH, 'A. G. S. Whilst JOB was bathing naked, and God had rained down locusts of gold into his house; and a golden locust fell upon him, and he put it into his garment, and his cherisher called out to him, "have I not made you independent of the things which you see?"* JOB said, "yes; but I am not independent of an encrease of your benefits." ABUHURAIRAH said, 'a *Muslemàn* and a *Jew* were abusing each other; and the *Muslemàn* said, "I swear by God, who elected MUHAMMED over the people of the world;" and the *Jew* said, "by God, who elected MOSES over the people of the world." Then the *Muslemàn* raised his hand, and gave the *Jew* a slap on the face. Then the *Jew* went to the Prophet, and informed him what had passed, And the Prophet called the *Muslemàn*, and asked what had passed, between him and the *Jew*; and the *Muslemàn* told him. And his majesty said, "do not give me excellence over MOSES; because every man will fall down senseless at the day of resurrection; and I shall fall with them, and shall be the first to recover; and behold, I shall see MOSES holding by one side of God's imperial throne; and shall not know whether he was amongst those men who fell down senseless, and came to himself before me, or whether he was of that number exempted by God from this trance, as in this revelation, "The trumpet shall be sounded, and whoever are in heaven, and whoever are on earth expire; except those whom God shall please to exempt from the common fate."† (And in one tradition it is thus, that 'his majesty said, "I do not know whether this trance will be reckoned with MOSES for

* I mean, I have rained down so much gold upon you, that you have no need of this locust; which you took up and put into your garment.

† *Koràn*. Ch. 39. v. 68. SALE, Vol. 2. p. 332.

the trance which happened to him in the mountain of *Tûr*, or whether he will be in a trance but raised up from it before me ; but I do not say that there are any of the Prophets better than YU'NAS-BIN-MATTA.* And in one tradition it is thus, " do not give to some Prophets greater excellence than to others.") AB'UHURAIRAH. ' A. G. S. " It is unworthy a servant to say, I am better than JONAS the Prophet." (And in one tradition it is thus, that ' his majesty said, " whoever shall say, I am better than JONAS, verily is a liar.") UBAI-IBN-CAB. ' A. G. S. " Verily, the boy whom KHIÐ'R killed, was innately an infidel ; then, had he lived, he most certainly would have tyrannized over his own father and mother, and would have endeavoured to persuade them to infidelity."† AB'UHURAIRAH. ' A. G. S. " KHIÐ'R‡ was so called, on this account ; he was sitting upon barren ground, and behold, after he left it, it became fresh and green." AB'UHURAIRAH. ' A. G. S. The angel of death came to MOSES, and said, " God had sent me to take your soul ; approve of his order." Then MOSES gave him a slap over his eyes, and blinded him. Then the angel of death returned to God, and said, " verily, you sent me to a servant who did not wish for death : and verily, he has blinded my eyes." Then God gave the angel his sight again, and said, " return to him and say, do you wish for long life ? if you do, put your hand upon the back of a bullock, and your life shall be as the number of hairs you cover with it." His majesty MOSES said, " what is after long life ?" The angel said, " to die." MOSES said, " then I chuse death now." And he said, " O LORD ! let my grave be in pure land,§ although it may be a stone's throw from it." The Prophet said, " if I were near *Jerusalem*, verily, I would shew you MOSES' grave on one side of the road, near a heap of red sand." JABIR. ' A. G. S. " Verily, the Prophets have been shewn to

CHAP. I.
PART I.

The Prophet said none of the Prophets is better than JONAS.

Death of
MOSES.

* The Prophet JONAS, son of AMITTAI.

† See the story, *Korân*. Chap. 18. SALE, Vol. 2. p. 122—124.

‡ The word signifies green.

§ That is, *Jerusalem*.

BOOK XXIV.

MUHAM-
MED de-
scribes the
persons of
MOSES, JE-
SUS, ABRA-
HAM & GA-
BRIEL.

The Prophet
chooses a cup
of milk, in
preference
to one filled
with wine.
Happy ef-
fects of this
choice.

me; and behold I saw MOSES in a middling body, you might say of the tribe of *Shanúah*;* and I saw JESUS the son of MARY, and the man who resembles him most is ^URWAH-IBN-MAS^UUD; and I saw ABRAHAM, and I resemble him more than any body else; and I saw GABRIEL, and the nearest I ever saw in resemblance to him is DAHYAN CULBI." IBN-^AABB'AS. "A. G. S. " I saw (in the night of my ascent into heaven) MOSES, a man of tall stature, and the colour of wheat, and of middling body, you might say of the men of *Shanúah*; and I saw JESUS, a middling sized man, his colour inclining to red and white; with the hair of his head hanging down; and I saw MA^ALIC the keeper of hell; and I saw DAJJ'AL." IBN-^AABB'AS says, 'his majesty saw this party, in the signs which God shewed him, in the night of ascent. O ye who are present, do not be in doubt about his majesty having seen them.' AB'UHURAIRAH. "A. G. S. I met MOSES in the night of ascent, and behold, I saw him a man of tall stature, with rather short hair; you might say of the men of *Shanúah*; and I saw JESUS, a middle sized man, red and white, as if come out of a bath; and I saw ABRAHAM, and of all his children I resemble him most. Then two dishes were brought to me, milk in one, in the other wine; and it was said to me, "take whichever you like of the two;" and I took the milk and drank it. Then it was said to me, "you have been shewn the road to *Islám*; beware, verily, had you taken the wine, your sects would have been lost." IBN-^AABB'AS said, 'we went with his majesty between *Mecca* and *Medinah*, and passed by a valley; and his majesty asked, "what valley is this?" The companions said, "it is the valley *Azrak*." His majesty said, "you might say, that I behold MOSES, putting his fingers into his ears, and calling to God in a loud voice, *Labbaic!* passing along the valley." Then his majesty mentioned something of MOSES's colour and hair. After that, we walked on, till

* Name of a tribe in Yemen.



we came to a hill; and his majesty asked, "what hill is this? The companions said, "*Harshā*."* His majesty said, "you may say, that I see *Jonas* riding upon a female camel, with red woollen clothes upon him, and the rope of his camel of the bark of the date, passing over the hill, calling out *Labbaic!*" *AB'UHURAIRAH*. 'A. G. S. "The repeating of the bible and psalms was made easy to *DAVID*, and he would order his beasts to be saddled, and while this was doing, would repeat them from beginning to end; and he would not eat, but from the work of his own hands." *AB'UHURAIRAH*. 'A. G. S. "In the time of his majesty *DAVID*, there were two women, with a son each, and a wolf came and took away one of the sons, and the other woman said, "the wolf has taken away your son." And the other said, "he has taken away yours." Then these two women went to *DAVID*, to order between them. Then *DAVID* ordered the son should be for the largest woman. Then they left *DAVID* and went to *SOLOMON*, and informed him of the state of the case. And he said, "bring me a knife, that I may divide this boy between you." And the little woman said, "do not cut the boy in two, God have mercy on you, he is the son of her, give him to her." Then *SOLOMON* said, "this boy is for the little woman." And after this trial, the large woman also confessed, that the boy belonged to the little woman." *AB'UHURAIRAH*. 'A. G. S. *SOLOMON* the Prophet said, "verily, I will have connexion to night with ninety women; and every one will be brought to bed of him, who shall fight in the road of God." Then an angel said to *SOLOMON*, say, "please God;" but he did not say so, and had connexion with the women; and only one of them became pregnant; and she brought forth half a man.' His majesty said, 'had *SOLOMON* said, please God, verily, a son would have been produced by each, to have fought in the road of God, all cavalry.' *AB'UHURAIRAH*. 'A. G. S. "ZA-

The judge-
ment of So-
LOMON.* Name of a mountain, between *Mecca* and *Medinah*.

BOOK XXIV.

CHARIAH the Prophet was a carpenter." AB'UHURAIRAH. ' A. G. S. " Verily, I am the nearest man to JESUS, in the beginning and end; because there is no Prophet between me and JESUS, and in the latter part of time he will be my vicegerent, and successor; and the Prophets are all brothers by one father, but their mothers different; and the root of all their religions is the same; and there is no one Prophet betwixt me and JESUS." AB'UHURAIRAH. ' A. G. S. " Every child of ADAM is at its birth stuck in the side by the devil's fingers, except JESUS son of MARY: the devil went to stick his fingers into his side, but stuck them into the membranes enveloping the foetus. AB'U-MU'SA. ' A. G. S. " There were many perfect men; but of women only MARY, daughter of IMR'AN and ASIAH wife of PHAROAH; and AA'YESHAH's excellence over women is like that of *Tharid** over other food."

There is no Prophet between JESUS & MUH'AMMED.

Only two, or at most three women perfect-

Part Second.

ABU-RAZIN said, " I said, " O messenger of God! where was our cherisher before creating his creation?" His majesty said, " God was, and nothing was with him: and God created his imperial throne upon water." JUBAIR-BIN-MUT'IM said, " an *A'arabi* came to his majesty, and said, " people are in misery, their wives and children hungry, their properties lost and their beasts destroyed; then ask God for rain for us, because we beg God by your intercession to send rain, and we call upon him to intercede with you to ask for rain for us." Then his majesty said, " immaculate God! immaculate God!" (in surprize and displeasure,) so that displeasure was perceptible in the faces of his companions. After that, his majesty said to him, " alas upon thee, verily,

The Prophet reproves an *A'arabi* for entertaining unworthy notions of the deity.

* A favourite dish of the Arabs, prepared from bread.



God does not intercede with any one, because his own condition is greater than that; alas upon thee! dost thou not know what God is?

Verily, his imperial throne is upon the heavens, in this way," (putting the fingers of one hand upon the palm of the other in the shape of a cupola)

"and verily, the imperial throne, with all that greatness and spaciousness, makes a noise like a camel's saddle when rode upon, on account of God's greatness." JABIR. 'A. G. S. "It has been permitted me to inform

you of the bigness of one of the angels bearing the imperial throne; verily, the distance from the lower parts of his ears to his shoulders, is seventy years' journey. ZUR'RAH* said, 'verily, his majesty said to

GABRIEL, "did you see your cherisher?" and GABRIEL trembled and said, "O MUHAMMED! there are seventy mantles of splendor between me and God; and if I were to go near some of them, verily, I should be

burnt." IBN-ABB'AS. 'A. G. S. "Verily, ISRAFIL has been standing from the day God created him; and has not taken his eyes off the trumpet; and between GOD and ISRAFIL, there are seventy splendid mantles, and nothing could go near any one of those without being burnt." JABIR.

'A. G. S. When GOD created ADAM and his children, the angels said, "you have created those who eat and drink, and marry and ride: then make the world for them, and futurity for us." GOD said, "I will not make those whom I have created with the two hands of my power, and into whom I have breathed from my own spirit, like that person for whom I said, be, and he was: that is, for the children of ADAM are the world and futurity both."

* Son of ABU-AWFI, one of the *Tabi'in* of good authority. He was judge of *Basrah*, and one of the most learned and religious men of his time. He died. A. H. 93, in the time of WALID-BIN-ABDUL-MALIC.

GABRIEL is not able to look on the glory of God.

Part Third.

The works of the different days of creation described.

The distance from one of the spheres to another is five hundred years' journey.

ABUHURAIRAH. 'A. G. S. "Muslemàns are greater near God, than some angels." ABUHURAIRAH said, 'his majesty took hold of both my hands, and said, "God created the earth on Saturday, and the hills on it on Sunday, and the trees on Monday, and unpleasant things on Tuesday, and he created the light on Wednesday, and scattered the beasts upon the earth on Thursday, and created ADAM after afternoon prayer on Friday, the last of the creation, and in the last *Sáât* of the day, between afternoon prayer and night." ABUHURAIRAH said, 'whilst his majesty and friends were sitting, behold a cloud came over them, and his majesty said, "do you know what this is?" They said, "God and his messenger know best." His majesty said, "this is a cloud, which God is driving to the land of a tribe, which does not thank him, or mention his name."* After that, his majesty said, "do you know what is above you?" They said, "God and his messenger know best." His majesty said, "it is the region of the world, a roof of clouds which are kept from falling." After that, his majesty said, "do you know what the distance is between the region of the world and the next above it?" They said, "God and his messenger know best." His majesty said, "five hundred years' journey." And his majesty said, "do you know what is above that region?" They said, "God and his messenger know best." He said, "it is another region; and the distance between them five hundred years' journey." After that, his highness interrogated them in this way; till the companions counted seven regions, one above another; and

* The idea intended to be conveyed by MUHAMMED, in this place, seems to be taken from MAT. v. 45. "he sendeth rain on the just and on the unjust."

Seven
earths, one
under the
other, at im-
mense dis-
tances.Description
of the angels
who carry
God's im-
perial
throne.

the distance between each five hundred years' journey. After that he said, "what is on the top of these regions?" The companions said, "God and his messenger know best." He said, "verily, God's imperial throne is on the top of them; and the distance between it and the upper region, is five hundred years' journey." After that, his majesty said, "do you know what is under you?" They said, "God and his messenger know best." He said, "below you is earth." After that he said, "do you not know what is under that earth?" They said, "God and his messenger know best." He said, "verily, there is another earth under it; and the distance between the two is five hundred years' journey;" until his majesty counted seven earths; and the distance between each five hundred years' journey. After this, his majesty said, "I swear by God, if you could let down a rope to the lowest earth, verily, it would fall upon God."* After that, his majesty repeated this revelation, "He is the first and the last; the manifest and the hidden; and he knoweth all things."† ^ÀABB'AS-IBN-^ÀABDUL-MUT'ALLAB said, "I was sitting with a party of men, and the Prophet was also of the number; when a cloud passed over, and the party looked at it, and his majesty said, "what name do you call it?" They said, "a cloud." His majesty said, "do you also call it *Muznah*?" They said, "yes." His majesty said, "do you call it *Ānān* also?" And added, "do you know the distance between the earth and regions?" They said, "no." He said, "the distance is either seventy-one, seventy-two, or seventy-three years' journey; and the region above it is the same;" till his majesty counted seven regions. After that he said, "there is a river above the seventh region, the distance from its source to its end, the same as between one region to another; and above it, are eight angels, in the shape of mountain goats; and between their hooves and shoul-

* That is, God would know it, his knowledge pervading every thing. ^ÀABD-UL-HAK.† *Kor.* Ch. 57. v. 3. *SALE*, Vol. 2. p. 418.



BOOK XXIV.

The stature
of ADAM was
sixty cubits.

Number of
the Proph-
ets, and of
the Apostles.

ders, the distance is as between two of the regions; and upon their backs is God's imperial throne: and the distance from the bottom to the top of it, is as that between two regions; and God is upon it." AB'UHURAIRA

'A. G. S. "ADAM'S stature was sixty cubits; and he was seven cubits broad." AB'UD'HAR said, "I said, "O messenger of God! which was the first of the Prophets?" He said, "ADAM." I said, "O messenger of God! was ADAM a Prophet?" He said, "yes, he was; and a book was sent to him; I mean he was a messenger;" I said, "O messenger of God! how many of the Prophets are messengers?" He said, "there are three hundred, and from between ten to twenty." And in one tradition it is thus; that AB'UD'HAR said, "I said, "O messenger of God! what is

the number of all Prophets?" He said, "one hundred and twenty-four thousand; and of them three hundred and fifty are messengers."* IBN-

ABB'AS. 'A. G. S. "Hearing is not like seeing; verily, God acquainted MOSES of his tribe's worshipping a calf, but he did not throw down the tables; but when MOSES went to his tribe, and saw with his eyes the calf they had made, he threw down the tables and broke them."

* There is a difference between *Nabi* and *Rasul*: a *Nabi* is he who receives instruction from above to deliver to man, and a *Rasul* has those instructions and a book also, ABD-UL-HAK.

* That is, God would know if his knowledge pervaded every thing. ABD-UL-HAK.



CHAP. II.--PART I.

IN EXPLANATION OF THE EXCELLENCIES
OF THE PROPHET OF GOD.

ABŪHURAIRAH, 'A. G. S. "I have been sent from the best class of the children of ADAM, age after age; I passed in the backs of my fathers, till I came from the class from which I came." WATHILAH-IBN-UL-ASKA said, 'I heard his majesty say, "verily, God elected CINA'NAH* from the children of ISMA'IL, and elected KORAISH from the children of CINA'NAH, and elected from the children of KORAISH, HA'SHIM; and elected me from the sons of HA'SHIM." ABŪHURAIRAH, 'A. G. S. "I shall be the best and greatest of the children of ADAM, on the day of resurrection, in every description; and shall be the first raised up from the grave; and I shall be the first intercessor, and the first whose intercessions will be approved of." ANAS, 'A. G. S. "I shall have more followers than any other Prophet, on the day of resurrection; and I shall be the first to knock at the door of paradise; and I will enter myself, and

MUHAMMAD was from the noblest family in Arabia.

* The great grandfather of KORAISH. See Pococke p. 49. and SALE's genealogical table.



BOOK XXIV.

bring my sects into it." ANAS. 'A. G. S. I will come to the door of paradise, on the day of resurrection, and will ask to have it opened; and the keeper of it will say, "who are you?" And I shall say, "I am MUHAMMED." And the keeper will say, "on your account I have been ordered not to open the door, for any one before you." ANAS: 'A. G. S. "I am the first intercessor for the entrance of my sects into paradise; and the sects of no other Prophet shall have known him a teller of truth, or believed in him, so much as mine: and verily, there are some of the Prophets that were only believed by one person." AB'UHURAIRAH. 'A. G. S. "The comparison between me and former Prophets, is like a well made house with a place left for one brick; and people are astonished at seeing its goodness, except the place wanting one brick: then I filled up the place. Then the building was completed by me, and the Prophets are completed by me." AB'UHURAIRAH. 'A. G. S. "There is no Prophet but was given miracles, which when the sects saw, they believed; I mean their miracles were particularly confined to their own time: and my miracle is the *Koràn*, which was sent to me, and will remain for ever. Then I am hopeful of having more followers than any of the other Prophets." JABIR. 'A. G. S. "I have been given five qualities, which no one was given before me; I have been given victory by throwing fear into the hearts of my enemies, at a distance of a month's journey from them; and the whole face of the earth has been made pure for me to worship upon; therefore every man whose time of prayer comes and he cannot get water, let him use *Tayammum*, and perform his prayers: and plunder has been made lawful for me: and the Prophets sent formerly were merely to their own sects, and had no business with others; but I have been sent to all men." AB'UHURAIRAH. 'A. G. S. "I have been sent *Jawámi-ul-Calami*,* and I have been given victory by fear;

Miracles were performed by other Prophets; but the miracle of

MUHAMMED, which is the *Koràn*, will endure for ever.

Five privileges peculiar to MUHAMMED.

* That is, few words but much meaning.

MUHAM-
MED prayed
for three
things; two
were grant-
ed and the
third with-
held.Three mis-
takes
from which
Muhammad
has been
excused by
Allah.

and I saw in my sleep, that the keys of the treasures of the earth were brought before me." SAD-IBN-ABI-WAKK'AS said, ' verily, his majesty, in passing by the *Masjid* of *Beni Mu'awiah*, went in, and performed two *Racâts* of prayer; and we along with him; and he made a long supplication; after which he finished and said, " I asked God for three things, and he gave me two, but not one, I asked God not to destroy the whole of my sects by famine, and this he approved: and I asked him not to drown the whole of my sects; and this he also approved: and I asked him to prevent fighting amongst my sects, but this was not approved." AT'AA-BIN-YES'AR said, ' I met AB'DULLAH-BIN-ÂMER, and said, " inform me of some descriptions of the Prophet, which are mentioned in the bible." He said, " yes I will; I swear by God, his majesty was described in the bible, by some descriptions of him which are mentioned in the *Korân*, in this revelation; " O Prophet! verily, we have sent thee to be a witness, and a bearer of good tidings, and a denouncer of threats; "* and an asylum to *Arabia*. Thou art my special servant, and thou art my messenger, and I have named thee *Mutawaccil*, because thou hast resigned every work to me; and thou art neither harsh in disposition nor speech, nor a talker aloud in *Bázars*; and whoever does thee an ill, thou dost not retaliate it, but thou passest it over, and dost him good; and God will not take thy soul, until thou shalt make straight the crooked and strayed tribes, by saying, " there is no God but God," by which the eyes of the blind, and ears of the deaf, shall be opened; and the hearts which know nothing.'

* *Kor.* Ch. 33. v. 43. *SABE*, Vol. 2. p. 280.

Part Second.

KHABBÀB-BIN-UL-ARATTI* said, 'his majesty acted as *Imâm* to us, and was prolix: and the companions said, "O messenger of God! you have said longer prayers than usual." He said, "yes, because there is hope and fear in these prayers: verily, I prayed to God for three things; and he gave me two, but not one: the first, that my sects might not be destroyed by famine; the second, that infidels might not overcome them; and these two were granted: and I asked God not to make wars amongst them; but this was not granted." **AB'U-MALIC-ASHARI**. 'A. G. S. "Verily, God sheltered you from three things; one from the imprecations of your Prophet, by which you would be destroyed; the second, from infidels conquering *Muslemâns*; the third, from all of you according in straying." **ÂWF-BIN-MALIC**. 'A. G. S. "God never will raise up two swords over my sects, one their own, the other that of their enemies. God will not join two wars together over my sects; one a civil war, another with the infidels; but should one be, the other will not." **ÂBB'AS** said, 'I came to his majesty, when I heard something from the infidels concerning him: and he stood upon the pulpit, and said, "do you know who I am?" The companions said, "you are the messenger of God." His majesty said, to shew his noble pedigree, "I am **MUH'AMMED, BIN-ÂBDULLAH-BIN-ÂBDUL-MUT'ALLAB-BIN-HA'SHIM**. Verily, God created the creation, and made men two classes, one *Arab*, the second *Âjam*, and he placed me in

Three misfortunes from which *Muslemâns* have been protected by God.

* One of the *Sahâbah*; he embraced *Islâm* before the Prophet's arrival at *Dâr-ul-Arkum*; and was persecuted on account of religion. He supported the persecution with steadiness; and was present at the battle of *Bedr*, as well as the succeeding ones. He was the first of the *Muslims* who died at *Cûfah*, and over whom the *Khalifah Ali* read the prayers.



the best class; that is *Arab*. After that, he made *Arab* into several families; and placed me in the best of them, which is the *Koraish*; after that, God appointed them houses, and placed me in the best of them, which is the house of *HA'SHIM*, and I am innately the best of men, and of the best house." *AB'UHURAIRAH*. "The companions said, "O messenger of God! when were you confirmed a Prophet?" He said, "when *ADAM* was between soul and body."* *IRB'AD-BIN-SA'RIAH*. "A. G. S. "Verily, I was written near God, the last of the Prophets; and verily, *ADAM* was in his own clay, and it is near that I will inform you of my first work: *ABRAHAM* praised for my mission; and the second, and joyful tidings given by his majesty *Jesus* of my coming by the name of *AHMED*; and the first was my mother's dreaming, that when she lay in of me, she saw a light come from her, which shewed her the houses of *Syria*." *AB'USA'ID*. "A. G. S. "I am the best of the sons of *ADAM*, on the day of resurrection, without boasting; and in my hand will be the standard of praise, without boasting; and there will be no Prophet, at the day of resurrection, whether *ADAM* or any other, but will come under my standard; and I am the first that will be raised up from the grave, without boasting." *IBN-ABB'AS* said, men of the Prophet's friends were sitting, and he came out of his house, till he came near, when he heard them mentioning to each other, "God took *ABRAHAM* as his friend;" and another said, "Moses talked with God;" and another said, "Jesus is the word of God, and spirit of God;" and another said, "God elected *ADAM*." Then his majesty said, "I heard you; and your surprize at *ABRAHAM*'s being the friend of God; and it is so; and at *Moses*' talking with God, and it is so; and at *Jesus* being the word and spirit of God, and it is so; and at God's electing *ADAM*, and it is so. Beware, I am the beloved of God, and without boasting; and I shall be the bearer of the standard of

The mission of *MUH'AMMED* was ordained before the creation of *ADAM*.

MUH'AMMED will be the first that will rise from the dead, at the last day.

* That is, I was a Prophet at the time when *ADAM* was not yet created, and his soul and body had as yet no dependence upon each other. *ABD-UL-HAK*.

BOOK XXIV.

praise, on the day of resurrection; and under it will be ADAM, and all the Prophets besides; and I shall be the first intercessor, and the first whose intercessions will be approved of, on the day of resurrection; and I am the first who will ask for the door of paradise to be opened: and God will open it, and enter me into it, accompanied by the poor *Muslimans*, and there is no boasting: and I am the best of the first and the last near God; and there is no boasting." AMER-IBN-KAIS. 'A. G. S. "I came last into existence, but shall be first in eminence, on the day of resurrection: and I am a speaker without boasting; ABRAHAM is the friend of God: MOSES the elect of God, and I am the beloved of God; and with me will be the standard of praise at the resurrection: and verily, God promised me, in the matter of my sects, to guard them from three things, one a general famine: from being overcome and destroyed by the infidels; and from the whole of them straying." JA'BIR. 'A. G. S. I am the leader of the Prophets, at the day of resurrection; and there is no boasting; and I am the last of the Prophets, and there is no boasting; and I am the first intercessor, and the first whose intercessions will be approved, and there is no ostentation." ANAS. 'A. G. S. I am the first man, in point of coming out from the grave; and am the guide to man, when he shall go to God's court; and I am the speaker of grace for men near God, when the Prophets will be silent; and I am the asker of grace, when men shall be made to stand up; and I am the giver of joyful news to man, of grace, when he shall despond of God's mercy, and the key of paradise will be in my hand: and all the standard of praise; and I shall be the greatest of the sons of ADAM, near my cherisher, particularly on that day: and I shall have a thousand servants waiting upon me, you might say like scattered pearls." AB'UHURAIRAH. 'A. G. S. "I shall be dressed in clothes of paradise: after that I will stand on God's imperial throne; and no one of the creation will stand there besides me; I shall

MUHAMMED, at the resurrection, will carry a standard, under which all the other Prophets will range themselves.

be first raised up from the grave, and dressed in clothes of paradise." AB'U-HURAIRAH. ' A. G. S. " Ask God *Wasilah* for me." They said, " O messenger of God ! what thing is *Wasilah*, and what is its meaning ?" His majesty said, " *Wasilah* is the name of the highest station in paradise ; and only one man will get it, and I am in hopes that I shall be that person." UBAL-BIN-CAB. ' A. G. S. " At the day of resurrection I shall be the guide of all the Prophets ; and the speaker, and the intercessor, without boasting. ABDULLAH-BIN-MAS'UD. ' A. G. S. " Verily, for every Prophet are Prophets as friends : and verily, my friend and near relation and forefather, ABRAHAM, the friend of God, is mine." After that, his majesty repeated this revelation, " verily, the men who are the nearest of kin unto ABRAHAM, are they who follow him ; and this Prophet, and they who believe on him : God is the patron of the faithful."* JABIR. ' A. G. S. " I have been sent to perfect good works, and all good qualities." CAB-UL-AH'BAR said, (when he was relating from the bible,) ' I found it written, " MUHAMMED, the messenger of God, my servant elect ; neither of harsh disposition nor speech, nor a raiser of his voice in *Baxars* ; and he does not retaliate evil for evil, but forgets and forgives : the place of his birth is *Mecca*, and his flight from *Mecca* to *Medinah* the pure ; and his sovereignty in *Syria* ; and his sects great praisers of God ; they praise God in pleasure and sorrow, and in every place they stop at ; and remember him with greatness on every high place ; and they attend to the rising, decline, and setting of the sun, as directions for their times of prayer ; and perform them when the times come ; and wear their trowsers half way down their legs, and tye them up to their navels, and perform *Wadu* thoroughly ; and a crier proclaims, in the middle of the regions ; their ranks in the field of battle and at prayers are the same ; and their worshippings at night are in a low tone of voice, like that of the bee." ABDULLAH-BIN-

* Kor. Ch. 3. v. 67. SALE, Vol. 1. p. 68.

BOOK XXIV.

JESUS will be buried near to MUHAMMED.

SAL'AM said, "a description of his majesty was written in the bible; and also, that JESUS son of MARY will be buried by his side, in his place of burial." AB'U-MAWD'UD said, "verily, a place for one grave remains in the Prophet's burial place, and JESUS will be buried in it."

Part Third.

The pre-eminence of MUHAMMED over the angels & the other Prophets proved from the Korân.

IBN-ABBÂS said, "verily, God gave excellence to his majesty over the Prophets and the angels; and people said to me, "in what is MUHAMMED given excellence over the angels?" I said, "God said, "whoever of them shall say, I am a God besides him; that angel will we reward with hell; for so will we reward the unjust."* And God said of MUHAMMED, "verily, we have granted thee a manifest victory: that God may forgive thee thy preceding and thy subsequent sin."† IBN-ABBÂS said, "they said to me, "what is MUHAMMED's excellence over the Prophets?" I said, "God said, "we have sent no apostle but with the language of his people, that he might declare their duty plainly unto them; for God causeth to err whom he pleaseth, and directeth whom he pleaseth."‡ And God said, to MUHAMMED, "we have not sent thee otherwise than unto mankind in general."§ IBN-ABBÂS says, "then God sent MUHAMMED over the genii, and men." AB'UDHAR-GHAFFARÎ said, "I said, "O messenger of God! how did you know that you were a Prophet, until you ascertained your prophecy?" His majesty said, "two angels came to me, when I was in the *Butihâ* of Mecca; and one

* Korân. Ch. 21. v. 30. SALE, Vol. 2. p. 155.

† Korân. Ch. 48. v. 1. SALE, Vol. 2. p. 381. The victory here alluded to was the taking of the city of Mecca.

‡ Korân. Ch. 14. v. 5. SALE, Vol. 2. p. 61.

§ Korân. Ch. 34. v. 28. SALE, Vol. 2. p. 291.



of them came down upon the earth, and the other remained between the heavens and earth: and one said to the other, that is the Prophet to whom God sent us. The other said yes, that is he. Then one of them said to the other, "weigh him with a man of his sects." And I was weighed, and weighed more than man. After that, one of them said to the other, "weigh him with ten men of his sects." And I was weighed against ten men, and weighed more than them. After that, one of them said to the other, "weigh the Prophet of God with one hundred men of his sects." Then I was weighed, and was heavier than them. Then one said to the other, "weigh the Prophet against a thousand men." And I was weighed, and heavier than the whole of them; you might say, that I am looking at them falling upon me from the lightness of their scale. Then one of the angels said to the other, "verily, if you weigh him against the whole of his sects, he will be heavier than them." IBN-ÂBBÂS. "A. G. S. "It is a divine order on me to sacrifice, but not on you; and I have been ordered *Duhâ* prayers, but ye have not."

The Prophet was weighed, & found to be heavier than a thousand men.



CHAP. III.---PART I.

IN EXPLANATION OF THE PROPHET'S
NAMES.

JUBAIR-BIN-MUTĪM said, ‘ I heard his majesty say, “ I have many names ; one is MUH’AMMED, another AH’MED, and my name is MA’HĪ ;* by whose existence GOD blots out infidelity ; and my name is HĀ’SHIR,† that HĀ’SHIR whom men will follow when rising from the dead ; and my name is ĀAKĪB,‡ that ĀAKĪB, after whom there is no Prophet.” AB’U-MU’SA-AASHARĪ said, ‘ his majesty was explaining his noble names, and said, “ my name is MUH’AMMED, and AH’MED, and HĀ’SHIR and NABĪ-UL-TAWBAH,§ and NABĪ-UL-RAHMET.” || AB’UHURAIRAH. ‘ A. G. S. “ Do ye not wonder how GOD withheld from me the abuse of the *Koraish* polytheists ; and GOD cursed them ? The polytheists called me MUḌHAMM,¶ and GOD has named me MUH’AMMED.” JA-

* That is, the eraser or expunger.

+ The gatherer together.

† The last in succession.

§ The Prophet of repentance.

§ The Prophet of repentance.
|| The Prophet of mercy ; thus it is said in the *Korân*, " I have sent you for mercy to man." ABD-UL-HAK.

¶ The blamer or censurer.

Explanati-
on of several
of the Pro-
phet's
names.

BIR-BIN-SAMURAH said, "verily, the hair over his majesty's forehead, had become of two colours, black and white, and also upon his noble chin; and when he used oil, the white hairs did not appear; but when his hair was uncombed, the white hairs appeared; and his majesty had a great deal of beard." JA'BIR says, "whilst I was relating this, a man said, "the face of his majesty was as bright as a sword;" and I said, "no, but it was like the sun and moon, and it was round; and I saw the seal of prophecy near his shoulders, which was like a pigeon's egg, in colour like his body." ABDULLAH-BIN-SARJIS said, "I saw his majesty, and ate bread and meat with him; after that I walked behind him, and looked at the seal of prophecy between his two shoulders, near the soft part of the bone of his left shoulder, and there were moles upon it raised." OMM-KHALID* said, "clothes were brought to his majesty, and with them a small blanket; and he said, "bring OMM-KHALID to me." Then I was carried to him, and he took up the blanket, and put it over me, and said, "wear this blanket out;" that is, "live long, till the blanket gets very old;" and it had a yellow or green border: and his majesty said, "O OMM-KHALID! this is a garment." Then I went behind him, and played with the seal of prophecy. But my father forbade me; and his majesty said to him, "never mind, do not forbid her." ANAS said, "his majesty was neither very tall nor very short, nor very white, without a mixture of red; nor was he very much the colour of wheat, inclining to blackness; nor was the hair of his head very curly,

The seal of prophecy described.

The Prophet's person described.

* One of the *Sahabiya't*, daughter of KHALID-BIN-SA'ID-BIN-AAS, who was one of the first who embraced *Islam*; so that it was a doubt whether he was before or after ALI-BIN-ABU-TALIB. Before the Prophet had announced his mission, this man saw, in a dream, the city of *Mecca* involved in such profound darkness, that a man could not see his own hand. Suddenly, a light, proceeding from the well *Zemzem*, mounted up into the sky, and illuminated the *Cdabah*. It then diffused itself over the whole city of *Mecca*. It afterwards proceeded to *Najd*, and thence to *Yathreb* (*Medinah*); and illuminated those places. KHALID related this dream to his brother AMER-BIN-SA'ID, a very wise man; who interpreted it to this effect, that the light would be one of the family of ABD-UL-MUTTALIB, to whom the well *Zemzem* belonged.

BOOK XXIV.

nor was it very straight. God made him a Prophet after his fortieth year; and he dwelt in *Mecca* ten years, and ten years at *Medinah* the pure; and God caused him to die at the expiration of sixty years, when there were not twenty grey hairs in his blessed head and beard.* (And in one tradition it is thus, when *ANAS* described his majesty, he would say, 'his majesty was middle sized; neither tall nor short; of a bright colour; and he wore the hair of his head to the middle of his ears.' And in one tradition, 'between his shoulder and ears'); and his majesty's head was moderately large, and his feet were fat; I never saw any person like him, before nor since; and the palms of his hands were broad.' *BAR'AA IBN-Ā'ZIB* said, 'his majesty was middle sized, and his shoulders broad; and he wore his hair to the bottom of his ears; I saw him in a red striped dress; I never saw any person so handsome as his majesty.' (And in one tradition it is thus, 'I never saw any person with hair to the bottom of the ear, in a red striped dress, look so well as the Prophet; his hair reached down to his shoulders, and his shoulders were very broad; he was neither tall nor short.' *SIM'AC** relates, from *JABIR-BIN SAMURAH*, who said, 'his majesty's teeth were open, and the white of his eyes was mixed with red; with little flesh upon his heels.' *ABU-TUEAIL* said, 'I saw his majesty; he was white and graceful; and middle sized.' *THIABIT* said, '*ANAS* was asked about the Prophet's colouring his hair; and he said, "verily, he had not reached the age for colouring, had I wished to have counted the grey hairs of his noble beard, I could have done it; and the grey hairs he had were under his lower lip, and upon his cheek bones, near his ears; and in his head he had a few scattered grey hairs."' *ANAS* said, "his majesty was of a sparkling colour; and the drops of his perspiration you might call pearls; when he walk-

The Prophet, at the time of his death, had very few gray hairs.

* One of the *Tabi'in*, the son of *HARR*. He was one of the learned men of *Cufah*, and had conversed with thirty of the *Sahābah*. Yet some traditionists consider his testimony of rather doubtful authority.

ed, he stepped firm; and I never felt any silk or sattin softer than the palms of his hands; and I never smelt any musk or ambergris, sweeter than the smell of his body.' OMM-SULAIM said, ' verily, the Prophet used to come to my house, and take a morning's nap. I used to spread a leather bed for him, on which he would sleep; and he used to perspire very much; and I used to collect it, and put it into essences and perfumes; and his majesty said, " O OMM-SULAIM; what do you do with the perspiration?" I said, " I put it into my perfumes; and it is the sweetest of all sweet smells." And in one tradition it is thus, ' OMM-SULAIM said, " O messenger of God; I hope for blessing for my little ones from your perspiration; and I rub it upon their bodies, to protect them from all calamities." His majesty said, " you have spoken true and done well." JA'BIR-BIN-SAMURAH said, ' I performed noon-day prayer with his majesty; after that, he came out of the *Masjid*, and went towards his wives, and I accompanied him out of the *Masjid*; and some children came before him; and he rubbed their cheeks, in a most kind manner, with his blessed hand, one after the other. Then his majesty touched my cheek, and I smelt so sweet a smell from it, that you might say he had just taken it out of a pot of perfumes.'

The perspiration from the Prophet's body was an exquisite perfume.

Part Second.

ALI-IBN-ABU'TALIB said, ' His majesty was neither tall or short; his head was large in moderation, his beard thick, his hands and feet fleshy, his complexion red and white, his joints thick; he had a line of hair from his breast to his navel; and, when he walked, you might say that he was stepping from a high or a low place; I never saw any one like him, before nor since.' ALI-IBN-ABU'TALIB said, ' his majesty was not very tall nor short, but above the middle size; his hair was not

The Prophet's hair was white.

BOOK XXIV.

very curly or very straight, but between the two; and his face was not very full, nor was it small, with a prominent forehead; but it was round; his complexion red and white mixed; and eyes very black, and his eye lashes long and thick; his bones were large, and the palms of his hands and soles of his feet fleshy, and his shoulders broad; and when he walked, he lifted up his feet, and stepped like stepping upon low ground; and when he turned his face to the right or left, he would turn his whole body at the same time. The seal of prophecy was between his shoulders; and it was the seal of the Prophets. And he was a man of the most liberal heart, and a man of the truest tongue, and of the greatest susceptibility, and of the greatest family. Whoever saw him, that was not used to associate with him, would be impressed with fear; and those who mixed with him, loved him; and I never saw any one like him, before or since.' JABIR said, 'his majesty never went any road, and was followed by any one, but that person would know, that he had been preceded by the Prophet, on account of his sweet smell.' AB'U-UBAIDAH said, 'I said, to RUBAIYYA-BINT-MUAWWIZ, "describe his majesty to me." She said, "O my little son! had you seen his majesty, you would say that you had seen a sun rising." JABIR-BIN-SAMURAH said, 'I saw his majesty, in a moonlight night; and sometimes I looked at his beauty, and then at the moon? and his dress was striped with red, and he was brighter and more beautiful to me than the moon.' AB'UHURAIRAH said,

The Prophet was the most liberal, sincere and compassionate of men.

The Prophet walked very fast, yet with apparent ease.

"I never saw any thing more beautiful than the Prophet: you might say the sun was moving in his face; and I never saw any one walk quicker than he did; you might say, the ground was wrinkled for him; and verily, it used to distress us to keep up with him, while he would walk with greatest ease.' JABIR-BIN-SAMURAH said, 'his majesty's legs were finely shaped; and his laugh was more of a smile; and, when I looked at him, I would say, he puts *Surmah* to his eyes; when it was not the case, but God had made them so.'

Part Third.

IBN-ÂBBÂS said, ' there was an opening between his majesty's two front teeth ; and when he spoke, a light appeared, issuing from his teeth.' CAB-BIN-MALIC said, ' when his majesty was pleased, his blessed face would brighten, so that you might say it was a piece of the moon ; and by this we knew that he was pleased.' ANAS said, ' there was a Jew's son, who waited upon his majesty : and the boy got sick, and his majesty came to see him, and found his father sitting near his head, reading the bible. And the Prophet said to him, " O Jew ! I conjure you by God, who sent the bible to MOSES, do you find a description of me in it, and my coming out from Mecca to Medinah ? " He said, " no." The boy said, " yes, by God I found a description of you in the bible, and your coming out from Mecca to Medinah ; and verily, I bear witness, that there is no true God but God, and that you are his messenger." Then the Prophet said to his companions, " make him get up from near the boy's head ; and do ye go near your brother and wait upon him." AB'UHURAIRAH. ' A. G. S. " I am no otherwise than a mercy sent by God."

The Prophet's countenance, when pleased, was uncommonly engaging.

Instances of the Prophet's countenance, when pleased, was uncommonly engaging.

THE HINDU
PUNJABI

CHAP. IV.---PART I.

IN EXPLANATION OF THE PROPHET'S

DISPOSITION AND QUALITIES.

Instances of
the Pro-
phet's good-
ness of tem-
per, and
kindness to-
wards his
domestics.

ANAS said, ' I served his majesty ten years, and he never said *uff** to me; and never said, " why did you do so?" and never said, " why did you not do so?" ANAS said, ' the Prophet of God was of the best disposition; and, one day, he sent me on business, and I said, " I swear by God I will not go," whilst it was in my heart to go. Then I came out, and passed some boys playing in the *Bāzār*; and, all on a sudden, behold the Prophet laying hold of me by the neck; and I saw him laughing; and he said, " O young ANAS! have you been where I ordered you?" I said, " yes; I will go now, O messenger of God!" ANAS said, I was going along with his majesty, and he had a *Najrān* cloth over him; the edge of it was very thick and coarse; and an *Ārābī* came to him, and gave his cloth a hard pull, in such a manner as to pull the Prophet upon his breast; so that I looked at his majesty's neck, verily, marked by the pulling of the cloth. After that, the *Ārābī* said, " MUH'AM-

* An exclamation expressive of displeasure.



MED! order that some of God's property, which you have, may be given to me." Then the Prophet looked at him, and laughed; and then ordered something to be given him. ANAS said, "the Prophet was the handsomest of men, and the most liberal, and the most brave. Verily, one night, the inhabitants of *Medinah* were alarmed, and people went towards the noise, but his majesty had gone to it before them, and said, "do not be alarmed, do not be alarmed." And his majesty was on AB'U-TALH'AH ANS'ARI's horse, without a saddle, with a sword hanging down from his shoulder; and he said, "I found this horse swift as a river." JABIR said, "his majesty never was asked for any thing that he said no."* ANAS said, "verily, a man asked the Prophet for all the goats that were in a valley, and he gave them to him; and the man went to his tribe and said, "O tribe! be *Muslemans*; I swear by God, verily, MUHAMMED gives a gift, and is not afraid of poverty." JUBAIR-BIN-MUT'IM said, "whilst I was walking with his majesty, on our return from the battle of *Hunain*, the *A'arabis* were pressing upon him, asking him for some of the plunder, and continued pressing upon him, as far as the *Samuraht* tree, the thorns of which carried off his clothes. And his majesty stopped, and said, "give me my clothes; if I had camels and goats equal in number to the trees of this forest, verily, I would give them to you; after that you would not find me parsimonious, nor a liar, nor a fearer of poverty." ANAS said, "when his majesty said morning prayer, the slave boys and girls of the people of *Medinah* would bring their pots of water; and his majesty would put his hand into every one of them, to cure those who might drink of the water, and to bless them. Then it was frequent that pots of water were brought to him, in cold mornings; notwithstand-

CHAP. IV.
PART I.

The Prophet's coolness in time of danger.

His great generosity.

* In conformity with the tradition in the text, the poet FAZR'UK, speaking of MUHAMMED, says, "the word no, never went upon his tongue, except in the confession of faith "I bear witness there is no God but God." ABD-UL-HAK.

† *Mimosa unguis cati.* FORSK. p. CXXIII.

BOOK XXIV.

ing which he put his hand into them." ANAS said, 'there was a slave girl of *Medinah* who used to take the Prophet by the hand, and lead him wherever she pleased, and represent her circumstances to him.' ANAS said, 'there was a woman out of her mind, and she said, "O messenger of God, verily, I have need of you." (When the Prophet was walking along the road.) And his majesty said, "O mother of such a one; sit down in any lane you please, and I will sit with you, and do what you want." Then the woman went into a bye lane, and represented what she had to say. ANAS said, 'the Prophet was not an obscene talker, nor a curser, or abuser; he would say, when angry, "what's come to him? may his forehead be smeared with mud." ABUHURAIRAH said, 'It was said to the Prophet, "O messenger of God! curse the infidels, that they may all be destroyed." His majesty said, "I was not sent for this; nor was I sent but as a mercy to mankind." AB'U-SA'ID-KHUD'HRI said, 'the Prophet was more modest than a virgin behind her curtain; and when he saw any thing that displeased him, we saw the marks of it in his blessed face, although he would not speak of it from modesty.' AA'YESHAH said, 'I never saw the Prophet laugh much, so as to see the roof of his mouth; his majesty only used to smile.' AA'YESHAH said, 'his majesty did not say one thing after another, as ye do; he used to speak distinctly and periodically; so that, if a hearer had wished to count his words, verily, he might have done so.' ASWAD* said, 'I asked AA'YESHAH "what did his majesty do within doors?" She said, "he used to serve his family, such as milking goats, mending shoes and stitching; and when prayer times came, he would go out to perform them." AA'YESHAH said, 'his majesty never was given choice of two works but he chose the easiest, so long as it was not a cause of doing wrong; but if it was, he

The Prophet was remarkable for the decency of his manners.

He smiled often, but seldom laughed aloud.

* One of the principal *Tabi'in*. He lived in the time of the Prophet, and in that of his four successors.

would keep himself the farthest from it: and he never was vindictive on his own account, in any thing; except when people did any thing unlawful, then he would punish them." AA'YESHAH said, 'his majesty never struck any one, or any thing with his own hand, (either his wives, slave girls, or boys,) but when he was fighting in the road of God; and on his own account never felt revenge; except when people did things unlawful, then he would punish.'

Part Second.

ANAS said, 'I served his majesty from the time I was eight years old; and he never scolded me for any thing, although things were spoilt by me. And if any of his majesty's family scolded me, he would say, "let him alone; do not scold him, because verily, what has been lost, was by God's fate." AA'YESHAH said, 'his majesty was not an obscene talker, or inclined that way, or a loud speaker in *Bázárs*, like as the habit of the commonalty; and he never returned evil for evil, but pardoned and passed over.' ANAS said, 'verily, his majesty would visit the sick, and follow biers, and would accept the invitation of a slave to dinner, and would ride upon an ass: verily, I saw him riding upon an ass, on the day of the battle of *Khaiber*, the bridle of which was made of the bark of the date.' AA'YESHAH said, 'his majesty used to sew his own shoes and clothes, and worked in his house, as one of you does; and he was the most cheerful of mankind, and used to pick off any thing that fell upon his clothes, and he used to milk his own goats, and wait upon himself.' KHA'RIJAH* said, 'a party came to ZAID-IBN-THA BIT, and said,

The Prophet was always ready to forgive injuries.

His courtesy & humility.

* The son of ZAID-BIN-THA BIT; one of the most respectable *Tabi'in*, of high authority, and one of the seven lawyers of *Medinah*.

BOOK XXIV.

He was always ready to join in conversation, whatever might be the subject.

“ relate to us the Prophet's sayings.” Then ZAID said, ‘ I was his majesty's neighbour, and when instructions came down to him, he would send a person to me, and I would write them for him; and his majesty used, when we talked about the world, to talk with us, and when we mentioned futurity, he would talk about it also; and when we talked about eating, he would join us; then I relate all these particulars to you of the Prophet.’ ANAS said, ‘ when his majesty shook any man by the hand, he would not pull his hand away, till the man drew his away first; and he would not turn his face away from the man, till the man turned from him; and his majesty was never seen sitting in company, with his knees before other people.’ ANAS, ‘ verily, his majesty kept nothing for to-morrow.’ JABIR-BIN-SAMURAH said, ‘ The Prophet was a man of great taciturnity.’ JA'BIR. ‘ His majesty spoke deliberately.’ A'AYESHAH said, ‘ his majesty did not say one thing after another, like you; but spoke with proper periods; and those who sat with him remembered what he said.’ ABDULLAH-BIN-HARITH said, ‘ I never saw any one smile more than the Prophet.’ ABDULLAH-BIN-SAL'AM said, ‘ when his majesty sat down to talk, he would frequently raise his eyes up to the heavens, in expectation of GABRIEL coming down with instructions.’

Part Third.

His condescension towards his son's nurse.

AMER-IBN-SÂID relates from ANAS, who said, ‘ I never saw any one more affectionate to his wives and family than the Prophet. The nurse of IBRA'HIM, his majesty's son, lived near the *Masjid* of *Beni Kuraidhah*, and his majesty used to go to see him, and have him taken care of, when we were along with him: and he would go into the nurse's house, which was full of smoke, from the circumstance of her husband's

being a blacksmith; and his majesty would take IBRA'HIM, and kiss him; after that would return to his noble dwelling. And when IBRA'HIM died, his majesty said, "he died whilst at the breast; verily, there are two nurses for him in paradise, that will suckle him." ^AALI-IBN-AB'UTALIB said, 'verily, a *Jew* was called a clever man, and the Prophet was indebted to him some *Dinàrs*; and he demanded them from his majesty; who said, "O *Jew*! I have nothing to give you." Then the *Jew* said, "verily, O *Muslemàn*! I do not quit you till you pay me." And the Prophet said to him, "since you will not quit me till I pay you, I will sit with you." Then he sat with the *Jew*, and performed the prayers of noon, afternoon, sunset, evening and morning. And the companions threatened the *Jew* with denunciations; and his majesty was aware of what they were about with him. And the companions said, "O Messenger of God; has the *Jew* confined you?" He said, "my LORD forbade me injuring a *Múahid*, or any other." Then, when it was morning, the *Jew* said, "I bear witness that there is no God but God; and I bear witness that you are the messenger of God;" and said, 'I bestow half of my property in the road of God; I swear by God, beware, I did not do what I have done with you so harshly, but that I might see in you the description which is written of you in the bible, which is this, "MUHAMMED-IBN-^AABDULLAH; his birth place is *Mecca*, and his flight from that is to the pure *Medínah*; and his sovereignty is in *Syria*; he is neither harsh in word nor disposition, nor a loud talker in *Bázárs*, nor a vain or obscene speaker." I bear witness that there is no God but God, and that you are the messenger of God; and my property is at your disposal, order in it as you please.' ^AALI says, 'the *Jew* was very rich.' ^AABDULLAH-BIN-ABÌ-AWFÌ said, 'the Prophet used to repeat God very much, and spoke little else: and he said long prayers, but short *Khut'bahs*; and he was not ashamed to go with the widow and

The Prophet's complaisance towards a *Jew* who was his creditor.

The *Jew* embraces *Islam*.

BOOK XXIV.

The Prophet preferred poverty to riches.

the poor, to assist them in their wants.' ^ĀĀLI-IBN-^ĀAB'UT'Ā'LIB said, ' verily, ^ĀAB'U-JĪHL said to his majesty, " I do not consider you a liar; but I deny that you have brought the book, and the laws." Then God sent this revelation, " verily, they do not accuse thee of falsehood; but the ungodly contradict the signs of God."* ^ĀĀ'YESHAH: ' A. G. S. If I asked for the world, verily, mountains of gold would attend me: verily, an angel came to me, whose waist was up to the *Cabah*, and said, " verily, your LORD sends you *Salâm*, and says, if you wish it, be a poor Prophet, or a royal one, like SOLOMON." ' Then I looked at GABRIEL, to see what he would say: and he made a sign to me to be a poor Prophet, not a king, nor rich.' (And in a tradition by IBN-^ĀABB'AS it is thus, ' when an angel spoke to his majesty, he looked at GABRIEL to consult him; and GABRIEL made a sign with his hand to him to be humble. Then the Prophet said, " I shall be a poor Prophet, not a royal one." ^ĀĀ'YESHAH says, ' then, after that, the Prophet would not eat reclining, but like slaves.'

* Kor. Ch. 6. v. 32. SALE, Vol. 1, p. 161.

CHAP. V.---PART I.

IN EXPLANATION OF GOD'S SENDING
HIS MAJESTY ON PROPHECY, TO ALL
MANKIND; AND IN EXPLANATION
OF THE BEGINNING OF IN-
STRUCTIONS FROM
ABOVE.

IBN-ABBÂS said, 'his majesty was sent on his prophecy in his fortieth year; and he dwelt thirteen years at *Mecca*; and during this period, instructions were sent to him. After that, he was ordered to fly from *Mecca* to *Medinah*; which he did, and dwelt in *Medinah* ten years, and died, at sixty-three years of his age.' IBN-ABBÂS said, 'his majesty dwelt at *Mecca* fifteen years, after the revelation of his prophecy; he used to hear a voice, on his right and left, saying, "O MUHAMMED!" and saw a light for seven of these years, but nothing else: and in eight of these years, instructions were sent down to him. And he dwelt ten years at *Medinah*, and died at sixty-five years of age. ANAS said, 'his majesty died at the

The Prophet's mission took place in the fortieth year of his age.

He died at the age of sixty-three, or sixty-five.

BOOK XXIV.

The first revelations made to MUHAMMED were in dreams.

The first visit of GABRIEL to him.

completion of his sixtieth year.' ANAS said, 'his majesty died at sixty-three years of age; and AB'U-BACR at sixty-three years of age; and ÔMER also at sixty-three years.' ÂA'YESHAH said, 'the first instructions begun with, were in true dreams; and his majesty never dreamt, but it came to pass, like the whiteness of the morning. After that, he was fond of retirement, and used to seclude himself, in a cave in the mountain of *Hirâa*,* and worshipped God there, day and night. And when he wished, he would return to his family in *Mecca*; and would take necessaries with him to the cave, to last him the time he intended staying there; when instructions came down to him; and GABRIEL came to him, and said, "read." His majesty said, "I am not a reader." The Prophet said, 'then GABRIEL took hold of me, and squeezed me as much as I could bear; then let me go and said "read," I said, "I am not a reader." Then he took hold of me a second time, and squeezed me as much as I could bear; after that let me go and said, "read." And I said, "I am not a reader." Then he took me, and squeezed me a third time, as much as I could bear; then let me go, and said, "read, in the name of your cherisher, who has created all things;" that is, "ask assistance from your LORD, who created man from a clot of blood in the womb; read, your cherisher is greater than all; that cherisher who taught men by the pen, and taught them what they could not have known from themselves." Then the Prophet repeated these words also; and returned with them to *Mecca*, his heart trembling: and he went to KHUDAIJAH, and said repeatedly, "wrap me up, wrap me up." And they wrapped him up in a garment, till his fear dispelled; and he told KHUDAIJAH what had passed; and said, "verily, I was afraid I should have died." Then KHUDAIJAH said, "it will not be so; I swear by God, he never will make you melancholy or sad. Verily, you do good to your relations, and speak true; and you

* A mountain near *Mecca*.

support a load, that is, you are charitable to the poor and needy; and gain, and expend it in producing good; and you are hospitable; and you assist mankind in debt and *Diät*." After that, KHUDAIJAH took his majesty to WARAKAH-BIN-NAWFAL, who was the son of KHUDAIJAH's uncle; and she said to him, "O son of my uncle! hear what your brother's son says," (I mean his majesty,) "then WARAKAH said to his majesty, "O son of my brother! what do you see?" Then his majesty informed WARAKAH what he saw; and WARAKAH said, "that is an angel, which God sent to MOSES. O would to God! that I were young, in the time of your prophecy; and would to God, I were living at the time of your tribe's turning you out." His majesty said, "will my tribe turn me out?" He said, "yes, no man ever brought what you have, but was held in enmity; and if I should live to that day, I mean to the day of your claiming prophecy, and your tribe's distressing you; verily, I will give you great assistance." After that, WARAKAH soon died. And after instructions coming to his majesty, and his prophecy being established, the instructions stopped for some time; some say three years, others six months, and others two years and a half; and BUKHARÌ has added this also, 'his majesty was sorrowful at the suspension of the instructions; so much so, that he wished to throw himself from the top of a hill, and destroy himself: and when he went upon a hill, to throw himself down, GABRIEL appeared to him, and said, "O MUHAMMED! verily, you are the Prophet of God in truth." At these words, his heart was comforted and at ease." JABIR said, 'I heard his majesty relating the commencement of the instructions from above, saying, "whilst I was walking along, I heard a voice from the heavens, and raised up my eyes; and behold, I saw the angel, who had come to me at the mountain of *Hiraa*, sitting upon a throne, between the heavens and the earth; and I feared him, so that I fell upon the ground. Then I went home, and said, wrap me in a cloth, wrap me

BOOK XXIV.

The chapter of the *Korân* which was first revealed was that entitled *The wrapped up*.

in a cloth; and they wrapped me up; when God sent this revelation, "O thou wrapped up! arise,"* and invite men to *Islâm*, and make them fear God's punishments, and know that your Lord is great, and clean your garments of filth, and abandon idolatry." Then after instructions came in succession.' ^ÂÂYESHAH said, 'verily, ^HÂRITH-BIN-HISH'AM† asked his majesty, "how did the instructions come to you?" His majesty said, "some times like the noise of a bell; and these kind were the most difficult for me to understand; and the angels would go away, and I remembered the instructions; and sometimes the angel would come in the shape of a man, and converse with me, all of which I remembered." ^ÂÂYESHAH said, 'verily, I saw his majesty perspire, when instructions came down to him in a very cold day.' ^UBA'DAH-BIN-^SÂMIT said, 'when instructions were sent down to the Prophet, they made him melancholy, and he turned pale in the face.' (And in one tradition it is thus, 'when instructions came down to his majesty, he would hang down his head; and his friends would do the same; and when the instructions stopped, he would raise up his head.')

^ÂB'U-JIHL and others of the *Korâish* treat the Prophet with great indignity.

^ÂÂB'DULLAH-BIN-MAS'UD said, 'whilst his majesty was saying prayers, near the *Câbah*, and other parties of the *Korâish* were sitting in different places, a person of them said,‡ "do not you look at that dissembler? which of you will stand up, and go to a camel which has been slain in such a tribe, and bring its blood and stomach, and the skin which holds its young, and put them down; so that, when he prostrates himself, to put them between his shoulders;" Then ^UKBAH-BIN-MUAIT got up (the most unfortunate amongst them,) and went, and brought the things; and when his majesty prostrated, put them between his shoulders.

* *Korân*. Ch. 73. v. 1. SALE, Vol. 2. p. 465.

† One of the *Sah'abah*; brother to ^ÂB'U-JIHL. He embraced *Islâm* before the conquest of Mecca.

‡ That was ^ÂB'U-JIHL.

ders. And his majesty remained in prostration, and the polytheists laughed at him, turning to one another; till a person went to FA'TIMAH, and informed her of the matter; and she came running. And his majesty remained prostrated, till she threw off the things from his shoulders; and she turned to those wretches and abused them. And when his majesty finished prayers, he said, "O LORD! take the *Koraish*, and punish them." This he said three times; and this was his custom, whenever he made a supplication, to repeat it thrice; "O LORD! take AB'U-JIHL into punishment, and UKBAH-BIN-RABI'AH, and SHAIBAH-BIN-RABI'AH, and WALID-BIN-UTBAH, and UMAIAH-BIN-KHALEF, and UKBAH-BIN-AB'U-MUAIT, and UMA'RAH-BIN-WALID." ABDULLAH-IBN-MAS'UD says, 'I swear by God, I saw the whole of them lying upon the ground, killed, on the day of the battle of *Bedr*; and they were dragged to a well, and thrown into it. After that, his majesty said, "the curse of God is sent after that party thrown into the well." AA'YESHAH said, 'O messenger of God, have you experienced a harder day than the day of *Ohud*?' He said, 'verily, I have seen from your tribe greater severity, on the day at *Akabah*, when I invited to *Islām* IBN-ABD-YA'LIL;* and he did not accept it.† Then I went away sorrowful, and did not recover myself, till I reached a village, called *Karn-ul-Tha'alib*.‡ I raised up my head, and behold, I saw a cloud shading me, in which was GABRIEL, and he called to me and said, "verily, God heard the words of your tribe, and the answers they gave you, taxing you with falsehood, and treating you so harshly and severely; verily, God has sent an angel to you, in whose charge are the mountains of the earth, that you may order him to do

* One of the chiefs of *Thakif*, whom, among others, the Prophet invited to embrace *Islām*.

† On that day the ignorant threw stones at his majesty, and covered him with blood, and he left *Akabah* sorrowful and in doubt where to go. ABD-UL-HAK.

‡ Name of a village, called also *Karn-ul-Manazil*, which was the *Mikāt* of the people of *Najd*, or the place where they assembled, when about to perform the pilgrimage to *Mecca*.

BOOK XXIV.

MUH'AMMED lost a tooth at the battle of Ohud.

what you wish with your tribe; death, punishment, or sinking them under hills." Then the angel of the mountains called out to me, and made me a *Salâm*, and said, "O MUH'AMMED! verily, GOD heard the words of your tribes; and I am the angel of the mountains; and your cherisher has sent me to you, for you to give me your orders; and I will execute them. If you wish it, I will put two mountains upon them, called *Akhshabain*."* Then the Prophet said, "I do not wish for their destruction, but am hopeful that GOD will bring out of their loins those to worship him, who is one, to whom there is no partner." ANAS said, ' verily, on the day of *Ohud*, one of his majesty's blessed canine teeth† was broken, and his blessed head also; and he wiped the blood off himself; and said, "how will that tribe be redeemed, which have broken the head, and teeth, of their Prophet." AB'UHURAIRAH‡ A. G. S. "GOD became very angry with that tribe which broke the teeth of their Prophet; and great will be the anger of GOD on him, who shall be killed by the Prophet of GOD, in the road of GOD."

This Chapter has no second part.

Part Third.

YAHYÀ said, 'I asked AB'U-SALMAH-BIN-ÂBD-UL-RÂHMÂN about the coming down of the first part of the *Korân*; he said, "the Chapter commencing with O thou covered."‡ I said, "people say, that the first thing which came down was; read in the name of thy Lord."§ AB'U-SALMAH says, 'I asked JA'BIR about it, and he said, as I said to you; and

* Two mountains, between which the city of *Mecca* is situated.

† It was that of the lower jaw, on the right side. ABD-UL-HAK.

‡ *Korân*. Ch. 74.

§ Chap. 96.



I said to JA'BIR as you said to me ; and he replied, ' I related nothing to you but what his majesty related to me ; which is this, " I retired to the cave of *Hiraa* one month ; and, at its expiration, came down the mountain ; and I was called to ; and looking on my right, saw nothing, and nothing on my left ; and I looked behind me, but saw nothing. Then I raised up my head, and looked above, and saw an angel, who informed me of my prophecy. Then I went to *KHUDAIJAH*, and said, from fear, " wrap me up in a cloth, " and they wrapped me up, and poured cold water over me ; when this revelation came down, O thou covered ; arise and preach and magnify thy LORD."* And this happened before the coming down of the divine orders for prayers.'

* *Koràn. Ch. 74.*

CHAP. VI.---PART I.

IN EXPLANATION OF SIGNS OF PROPHECY.

MUH'AM-
MED's heart
opened by
GABRIEL.

ANAS said, ' verily, GABRIEL came to his majesty, when he was playing with boys, and took hold of him, and laid him upon the ground, and split his heart, and brought out a little bag of blood ; and GABRIEL said, " this is the devil's part of you." After that, he washed his majesty's heart, in a golden vessel of *Zem Zem* water, then sewed it up, and replaced it ; and the boys that were with them came running to his nurse, saying, " verily, MUHAMMED is killed." Then people came to his majesty, and saw him pale.' ANAS says, ' I saw the marks of the sewing in his majesty's breast.' JA'BIR-BIN-SAMURAH. ' A. G. S. " Verily, I know a stone in *Mecca* which used to *Salâm* to me before my prophecy ; and verily, I know it now." ANAS said, ' the people of *Mecca* asked his majesty to shew them miracles, to prove the truth of the prophecy ; and he shewed them the moon split in two, and the mountain of *Hirâa* between.' IBN-MA-SU'UD said, ' the moon was split in two parts, in the time of the Prophet ; one part above a mountain, and the other below it : and the Prophet said to the infidels who asked for the miracles, " be present, see, and bear



witness." AB'UHURAIRAH said, ' AB'U-JIHL said, " does MUHAMMED prostrate himself amongst you?" It was said, " yes." Then that cursed wretch said, " I swear by LAT and UZZ'A; verily, if I see him doing it, I will kick him on the neck." Then AB'U-JIHL came to his majesty, when he was at prayer; and attempted to put his foot upon his neck; but walked backwards, repelling something with his hands. And it was said to him, " what are you about? What is it that you are warding off with your hand." He said, " verily, there is a pit of fire, and fear between me and him, and angels are between us." Then his majesty said, " if he had come close to me, the angels would have carried him away, torn limb from limb." ADI-IBN-HA'TIM said, " whilst I was near his majesty, behold a man came to him, and complained of poverty. After that, another man came, and complained of high-way murders. And his majesty said to me, O ADI! have you seen *Hirah*?* If you live long, you most certainly will see a woman sitting in a *Hawdaj*, marching from *Hirah* to encompass the *Cabah*; fearing no one but God. If you should live long, verily, the treasures of *Cisrâ*† will be spent for you, and divided amongst *Muslemans*; and if you should live long, you verily will see a man come out, with both hands full of gold and silver, seeking for a beggar to accept of it, but he will not find any one to take it, on account of not wanting it; and verily, one of you will come before God, on the day of resurrection, without an interpreter, and God will say, " did I not send a Prophet to you, to carry you the orders of religion?" And he will say, " yes." And God will say, " did I not give you property and abundance of sustenance?" And he will say, " yes." Then he will look to his right, and will see nothing but hell; and will look to his left, and will see nothing but hell: abstain then from hell-fire, although by half a date; and if you have

AB'U-JIHL withheld, by a dreadful apparition, from offering indignity to the Prophet.

Two predictions of MUHAMMED, which were literally fulfilled.

* The name of an ancient city near *Cûsafah*.

† The king of *Persia*.

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not that, even abstain from the fire, by good and pure speaking." ^ÂADÎ-IBN-^ĤĀTIM says, "then I saw a woman, sitting in a *Hawdaj*, marching from *Ĥirah* to encompass the *Cābah*, and she feared none but God, as his majesty had mentioned; and I saw amongst those who opened the treasures of the king of *Persia*: and verily if ye should live long, ye most certainly will see what the Prophet said." KHAT'T'AB said, "we complained to his majesty, when he was lying down in the shade of the *Cābah*, with a blanket under his head, that we were ill treated and distressed by the polytheists; and we said, "will you not curse those infidel tyrants?"

The Prophet exhorts his followers, by the example of ancient martyrs, to fortitude under persecution; and foretells better times.

Then his majesty sat up, red in the face, and said, "there was a man of those who were before you, for whom a hole was dug in the ground, and he was put into it, and a saw was put upon his head, and he was sawed in two, but that punishment did not withhold him from his religion: and another man was combed with iron combs, which went through his flesh to his bones; but that punishment did not deter him from his religion. I swear by God, verily, religion is arriving at perfection, and you will see ease after difficulties; so that a single horseman shall go from *Šanáà* to *Ĥadramūt*, and will fear no one but God: and wolves will be like sheep: but you are impatient and in a hurry." ANAS said, "his majesty used to come to the house of OMM-^ĤĀR'AM-BINT-MILH'AM,* the wife of ^ĀŪBA'DAH-BIN-^ŠĀMIT: and one day, his majesty came to her house; and she gave him victuals, and then began wiping the dust of his head. After that he went to sleep, and awoke laughing; and she said, "what has made you laugh, O messenger of God?" His majesty said, "I was shewn my sects in my sleep, fighting in the road of God, and riding upon the sea, like kings upon thrones. Then I said, † "O messenger of God! pray to God to make me of that party." Then

* The aunt of ANAS, being sister to his mother OMM-SULAIM.

† OMM-^ĤĀR'AM relates in her own person.



his majesty prayed for her, and laid down his head and slept; then he awoke laughing; and I said, "O messenger of God! what makes you laugh?" He said, "I saw another multitude, like the first." Then I said, "O messenger of God! pray to God to make me of them." His majesty said, "you are of the first of them." ANAS says, 'then OMM-HAR'AM rode upon the sea, to fight for religion, in the time of MUA'WIAH; and when she came on shore, a beast knocked her down: then she died in the road of GOD.' IBN-^AABB'AS said, 'verily, ^DIM'AD* arrived at Mecca, and he used to charm those possessed of genii: and he heard from the ignorant people of Mecca, that verily, MUHAMMED was mad; and said, "it will be better if I see that man, perhaps God may cure him by my hand. And IBN-^AABB'AS said, 'D^IM'AD visited his majesty, and said, "O MUHAMMED! verily, I charm the mad, then have you a wish for my spells?" His majesty said, "verily, all praise is for God; I praise him, and thank him, for his benefits; and I ask him for assistance in worshipping him: he to whom God shews the road, no one can lead astray; and he whom God causes to stray can have no one to guide him aright. I bear witness there is no God but God; one to whom there is no partner; and I bear witness that MUHAMMED is his servant and messenger." Then ^DIM'AD said to his majesty, "repeat those words again," and his majesty repeated them to him three times. And ^DIM'AD said, "verily, I have heard the sayings of magicians, soothsayers, and poets; but never heard any thing like these words of yours; verily, they have reached into the middle of the sea: give me your hand, that I may profess *Islâm* to you." IBN-^AABB'AS says, 'then his majesty received the profession of ^DIM'AD, and he became a *Muslemân*.'

^DIM'AD, who had been informed that MUHAMMED was mad, and went to cure him, embraces his religion.

* He was from *Ardishnût*, a town of Yemen, and was a friend of MUHAMMED before his mission.

Part Third.

IBN-ABBÂS said, ' AB'U-SUFÎ'AN related to me personally, saying, " I went, when at peace with his majesty, to trade ; and whilst I was in the country of *Syria*, unexpectedly a letter came from the Prophet to HIRKAL,* and it was brought by DAHIAH-CULBÎ, who carried it to the commandant of *Basrah*, and he carried it to HIRKAL, who said, " is there any one here of the tribe of that man who pretends to prophecy ?" The people said, " yes, there is." AB'U-SUFÎ'AN says, ' then myself and others of the *Koraish* were called ; and we went to HIRKAL, and were seated in front of him, and he said, " which of you is nearest in pedigree to this man who pretends to prophecy ?" I said, " I am." Then I was seated in front of HIRKAL ; and my friends behind him ; after which HIRKAL called his interpreter, and said to him, " tell AB'U-SUFÎ'AN's friends that I am asking him the particulars about that man, who claims prophecy ; and if he lies, they must tell me." AB'U-SUFÎ'AN said, ' I swear by God, if it had not been for fear that they would say I lie, verily, I would have told lies to HIRKAL, on account of the enmity which I bore the Prophet." After that, HIRKAL said to his interpreter, " ask AB'U-SUFÎ'AN, what is that man's pedigree amongst you." I said, " he is a man of family amongst us." HIRKAL said, " was there any king in his family ?" I said, " no." HIRKAL said, " did you suspect him of lying, before his claim to prophecy ?" I said, " no ; I never heard him tell a lie." HIRKAL said, " who are they that believe in him, and follow him ; the rich, or the poor ?" I said, " the poor and needy." HIRKAL said, " do

AB'U-SUFÎ'AN examined by the emperor HERACLIUS, respecting MUHAMMED.

* The emperor HERACLIUS.



men multiply daily in professing to him, or do they decrease?" I said, "they encrease daily." HIRKAL said, "does any one apostatize after entering into his religion, from dislike to it?" I said, "no one becomes an apostate." HIRKAL said, "do you fight with him?" I said, "yes." HIRKAL said, "then how does it turn out?" I said, "war between us is like water buckets; sometimes this full and that empty, and sometimes that full and this empty; misfortunes happen to us sometimes, and at other times to him." HIRKAL said, "does he break treaties?" I said, "no; but we do not know what he may have done since we left him. I swear by God, it is not possible for me to say any thing more concerning him." HIRKAL said, "has any one laid claim to prophecy before this man?" I said, "no." After that, HIRKAL said to his interpreter, "tell ABU-SUF'AN, verily, I asked you about that man's pedigree amongst you, and you said, he was a man of family; and in this way are Prophets sent, in the nobility of their tribes: and I asked you, was there any king amongst his fore-fathers, and you said, no." HIRKAL said, "I said, to myself, if there had been a king among his fore-fathers, I would have said, he is a man wishing for the kingdom of his fore-fathers: and I asked you about his followers, whether they were of the rich or poor, and you said the poor; and such are the followers of the Prophets: and I asked you, did you suspect him of lying before claiming prophecy, and you said, no; then I comprehended that he who abandoned lying to men, would not lie to God: and I asked you whether any of his followers apostatized from dislike to his religion, and you said no; and such is the case, with faith, when its sweets mix with the heart: and I asked you whether his followers augmented daily, or diminished; and you said, they do not decrease; and such is faith, it encreaseth daily, until perfect: and I asked you whether you fought with him; you said yes, and that your fighting with him was like water buckets, that he

BOOK XXIV.

HERACLI-
US acknow-
ledges MU-
HAMMED to
be a Proph-
et.

beat you sometimes, and you beat him at others; in such like are the wars of the Prophets with the enemies of religion: but finally they conquer. I asked you, did any one pretend to prophecy before him; you said no; then I said in my heart, if any one had done so before him, I would have said, he is a man who follows the words of his ancestors: and I asked you whether he broke treaties; and you said no; and in this manner Prophets do not break treaties." After that, HIRKAL said to me, "in what does that man order you?" I said, "prayers and charity, and doing good to one's relations, and withholding ourselves from that which is unlawful." HIRKAL said, "if what you say be true, he verily is a Prophet. I verily knew of his coming forth; but I did not imagine that he would have come from you; and if I could reach him, verily, I should love his religion; and if I were with him, I verily would wash his feet. Verily, he will get the kingdoms which are in my possession, *Greece* and *Syria*." After that, HIRKAL called for the Prophet's letter and read it.



CHAP. VII.---PART I.

IN EXPLANATION OF MĪRĀJ.*

KUTĀDAH relates from ANAS, and he from MA'LĪC-BIN-ŠĀS'AH,† who said, 'his majesty informed his companions of the particulars of the night in which he was carried up, saying, 'whilst I was sleeping upon my side, in *Hat'im*,‡ GABRIEL came to me, and cut me open, from my breast below my navel; and took out my heart. After that, a golden vessel was brought near me, full of *Imān*; and my heart was washed, and filled with it and knowledge, and then put into its place.' (And in one tradition it is thus, 'my belly was washed with *Zemzem* water, and then filled with *Imān* and science.') After that, an animal was brought for me to ride, its size between a mule and an ass, called BUR'AK;§ it stretched as far as the eye could reach. Then I mounted it, and GABRIEL set off with me, till we arrived at the lowest region: and he asked the door to be

GABRIEL
washes MU-
HAMMED'S
heart.

He is mount-
ed on BU-
RAK.

* The word signifies a ladder, stair, or any instrument whereby one ascends. It is here used to signify MUHAMMED'S nocturnal journey to heaven; into which he is said to have mounted, by a ladder which is used by the angels.

† One of the *Sah'ābah*, from whom few traditions have been received; but this one, which he related to ANAS, is esteemed the fullest and most authentic narrative extant, regarding the *Mirāj*.

‡ A place in the court of the *Cābah*.

§ So named from its whiteness; or from its speed, like that of lightning.



BOOK XXIV.

MUHAM-
MED'S inter-
view, in pa-
radise, with
ADAM,JOHN the
Baptist, JE-
SUS,

JOSEPH,

opened, and it was said to him, "who is it?" He said, "I am GABRIEL." They said, "who is with you?" He said, MUHAMMED." They said, "has MUHAMMED been called?" He said, "yes." They said, "welcome MUHAMMED, his coming is well." Then the door was opened; and when I arrived in the region, behold, I saw ADAM. And GABRIEL said to me, "this is your father ADAM, salute him." Then I saluted ADAM, and he answered it, and said, "you are welcome, O good son, and good Prophet!" After that, GABRIEL took me above, and we reached the second region; and he asked the door to be opened, and it was said, "who is it?" He said, "I am GABRIEL." It was said, "who is with you?" He said, "MUHAMMED." It was said, "was he called?" He said, "yes." It was said, "welcome MUHAMMED; his coming is well."

Then the door was opened; and when I arrived in the second region, behold I saw YAHYA* and JESUS, (sister's sons;) and GABRIEL said, "this is YAHYA, and this is JESUS; salute both of them." Then I saluted them; and they answered it. After that they said, "welcome good brother and Prophet." After that, we went up to the third region, and asked the door to be opened; and it was said, "who is it?" GABRIEL said, "I am GABRIEL." They said, "who is with you?" he said, "MUHAMMED." They said, "was he called?" GABRIEL said, "yes." They said, "welcome MUHAMMED; his coming is well." Then the door was opened, and when I entered the third region, behold I saw JOSEPH. And GABRIEL said, "this is JOSEPH, salute him." Then I did so; and he answered it, and said, "welcome good brother and good Prophet." After that, GABRIEL took me to the fourth region; and asked the door to be opened: it was said "who is that?" He said, "I am GABRIEL." It was said, "who is with you?" He said, "MUHAMMED." It was said, "was he called?" He said, "yes." They said, "welcome MUHAMMED; his

* JOHN the baptist.



coming is well." And the door was opened, and when I entered the fourth region, behold I saw ENOCH. And GABRIEL said, "this is ENOCH, salute him;" and I did so; and he answered it, and said, "welcome good brother and Prophet." After that, GABRIEL took me to the fifth region, and asked the door to be opened; and it was said, "who is there?" He said, "I am GABRIEL." It was said, "who is with you?" He said, "MUHAMMED." They said, "is he called?" He said, "yes." They said, "welcome MUHAMMED; his coming is well." Then the door was opened; and when I arrived in the fifth region, behold I saw HA'R'UN.* And GABRIEL said, "this is HA'R'UN, salute him." And I did so; and he returned it, and said, "welcome good brother and Prophet." After that, GABRIEL took me to the sixth region, and asked the door to be opened; and they said, "who is there?" He said, "I am GABRIEL." They said, "and who is with you?" He said, "MUHAMMED." They said, "is he called?" He said, "yes." They said, "welcome MUHAMMED; his coming is well." Then the door was opened; and when I entered the sixth region, behold, I saw MOSES. And GABRIEL said, "this is MOSES, salute him." And I did so; and he returned it, and said, "welcome good brother and Prophet." And when I passed him, he wept. And I said to him, "what makes you weep?" He said, "because a boy was sent after me, of whose ~~sects~~ more will enter into paradise than of mine." After that, GABRIEL took me up to the seventh region, and asked the door to be opened; and it was said, "who is it?" He said, "I am GABRIEL." And it was said, "who is with you?" He said, "MUHAMMED." They said, "was he called." He said, "yes." They said, "welcome MUHAMMED; his coming is well." Then I entered the seventh region, and behold I saw ABRAHAM. And GABRIEL said, "this is ABRAHAM your father, salute him;" which I did, and he returned it,

CH. VII.
PART I.

ENOCH,

AARON,

MOSES,

and ABRAHAM.

* AARON, the brother of MOSES.

BOOK XXIV.

He sees *Sidrat-ul-Muntahâ*,

and *Bait-ul-Mâmûr*.

MUH'AM-MED, by the advice of MOSES, obtains a reduction of the number of prayers prescribed to his followers.

and said, "welcome good son and good Prophet." After that, I was taken up to *Sidrat-ul-Muntahâ*.* and behold its fruits were like water pots, and its leaves like elephant's ears. And GABRIEL said, "this is *Sidrat-ul-Muntahâ*." And I saw four rivers there; two of them hidden, and two manifest. I said to GABRIEL, "what are these." He said, "these two concealed rivers are in paradise; and the two manifest are the *Nile* and *Euphrates*." After that, I was shewn *Bait-ul-Mâmûr*.† After that, a vessel full of wine, another full of milk, and another of honey, were brought to me; and I took the milk and drank it. And GABRIEL said, "milk is religion; you and your sects will be on it." After that, the divine orders for prayers were fifty every day. Then I returned, and passed by MOSES; and he said, "what have you been ordered?" I said, "fifty prayers every day." Then MOSES said, "verily, your sects will not be able to perform fifty prayers every day; and verily, I swear by God, I tried men before you, I applied a remedy to the sons of ISRAEL, but it had not the desired effect. Then return to your LORD, and ask your sects to be eased." And I returned; and ten prayers were taken off. Then I went to MOSES; and he said as before: and I returned to God's court, and ten prayers more were curtailed. Then I went to MOSES; and he said as before. Then I returned to God's court; and ten more were taken off. And I went to MOSES, and he said as before; then I returned to God, and ten more were lessened. Then I went to MOSES, and he said as before. Then I went to God's court; and was ordered five prayers every day. Then I went to MOSES, and he said, "how many have you been ordered?" "I said five prayers every day." He said, "verily, your sects will not be able to perform five prayers every day; for verily, I tried men before you, and applied the severest remedy to the

* A tree in the seventh heaven; having its roots in the sixth.

† The name of a house in the seventh region. BUKHARÎ has said, if the falling of it upon the earth were admitted of, it would fall right upon the *Câbah*.



sons of ISRAEL; then return to your cherisher, and ask them to be lightened." I said, "I have asked him till I am quite ashamed; I cannot return to him again, but I am satisfied, and resign the work of my sects to God." Then, when I passed from that place, a crier called out, "I have established my divine commandments, and have made them easy to my servants." THABIT-BUNIA'NÌ* relates from ANAS, who said, "verily, the messenger of God said, BUR'AK was brought to me, a grey quadruped, long, above the size of an ass, but under that of a mule; he took a stretch as far as eye can see: and I mounted him, till I arrived at Jerusalem, and tied him to a ring of the door of the Masjid, to which all the Prophets tied him." Then I went into the Masjid, and performed two *Racáts* of prayers. Then I came out, and GABRIEL brought me a cup of wine, and of milk; and I chose the milk, and drank it; and GABRIEL said, "you have chosen religion." (Here follows MUHAMMED'S excursion, as before related.) And God said, "he who intended to do good, but did not, shall have one good written for him; but if he intended good and did it, then ten goods shall be written for him. And he who intended doing evil, but did not, nothing shall be written for him; but if he practised evil, then one evil shall be written for him." IBN-SHAH'AB relates from ANAS, who said, ABUD'HAR was relating that, "verily, his majesty said, "the roof of my house was opened, when I was in Mecca, and GABRIEL came down, and opened my breast, and washed my heart with *Zemzem* water: after that brought a golden vessel, full of *Imàn* and knowledge, and poured it into my breast; then covered my breast, took me by the hand, and carried me towards the heavens. And when I came to the lowest region, he said to the door-keepers, "open the door;" and they said, "who is it?" He said, "I am GABRIEL;" They said, "is there another with you?" He said, "yes, MU-

Description
of BUR'AK.Men will be
rewarded
for good in-
tentions;
but evil de-
signs, not
carried into
effect, will
not be pun-
ished.

* One of the *Tábfín*, of considerable celebrity; and one of the lawyers of Bas'rah. He was in the society of ANAS for forty years.

BOOK XXIV.

ADAM has a view of his posterity, part destined for paradise, & part for hell.

H'AMMED." They said, "has he been called?" He said, "yes." Then, when the door was opened, we went above it, and behold, a man sitting with black men on his right and left; and when he looked to his right, he laughed, but wept when he looked to his left. And he said, "welcome good Prophet and son." And I said to GABRIEL, "who is this?" He said, "it is ADAM, and those black appearances, on his right and left, are the spirits of his children, in the shape of men; then those on his right are of paradise, and those on his left the infernals; so that when ADAM looks to his right, he laughs; but weeps on looking to his left." After that, I was taken up to the second region.' (Here follows as before recited, with little variation.) AB'UHURAIRAH. 'A. G. S. "Verily, I know that I was in *Hijr** when the polytheists asked me about *Jerusalem*, which I did not remember, and was sorry. Then God brought it near to me, and I saw it; and whatever they asked me I described. And verily, I saw myself near *Jerusalem*, in a party of the Prophets, and MOSES standing up at prayers; a thin man, like the men of *Shanuah*: and I saw JESUS standing at prayers, and ABRAHAM also. Then the time for prayers came again, and I acted as *Imam* to the Prophets. And when I had finished, a speaker said to me, "O MUHAMMED, this is the keeper of hell, salute him." Then I looked at him, and he saluted me first."

Part Third.

JABIR said, "I heard the Prophet say, "when the polytheists of the *Koraish* taxed me with lying, and asked me about *Jerusalem*, I was standing in *Hijr*, and God brought *Jerusalem* before me; and I informed the polytheists about it, looking at it all the time."

* The name of a place in the *Cabah*.



CHAP. VIII.---PART I.

IN EXPLANATION OF THE MIRACLES OF

THE PROPHET.

ANAS-BIN-MALIC said, "verily, when AB'U-BACR-SIDDIK related the flight, he said, 'I saw the polytheists' feet that were seeking for us, whilst we were in a cave; and I said, "O messenger of God! should one of them look down at his feet, he will see us." His majesty said, "what do you imagine? God is our assister and support." BARA'A-IBN-AZIB said, 'my father said to AB'U-BACR, "tell me what you did when you were hid in the cave." He said, "we passed the whole night, and next day till noon; when not a soul was passing on the road, and a shady stone appeared, on which the sun had not come; and we went to it, and I smoothed a place for his majesty to sleep upon with my hands; and I spread a skin upon it; and said, "sleep, O messenger of God! and I will keep watch." Then his majesty slept; and I came out to look about, and met a shepherd, and said to him, "have your goats any milk?" He said, "yes." I said, "do you milk them.?" He said, "yes." Then he took a goat, and milked her into a wooden cup; and I had a leather bason, out of which his majesty drank water, and perfor-

BARA'A-IBN-AZIB related the flight of the Prophet from Mecca.

The Prophet relates the history of the flight from Mecca.



BOOK XXIV.

SURA'KAH
miraculous-
ly withheld
from pur-
suing MU-
HAMMED.

The Pro-
phet re-
solves three
questions
proposed
by ABDUL-
LAH-BIN-
SALAM;

to history
the light
from these
and

med *Wad'u*. Then I went to his majesty, and he was asleep, and I did not like to awaken him, and went to sleep also, till he awoke. Then I poured a little water upon the milk, which cooled it: and I said, "drink, O messenger of God!" And he drank: at which I was pleased; and he said, "is it not time to march?" I said, "yes, it is." Then we marched off, at the sun's inclining to the west: and SURAKAH-BIN-MALIC, who had been sent by the people of Mecca, to look for us, came up with us; and I said, "O messenger of God! somebody is come to take us." And his majesty said, "be not sad; verily, God is with us." Then his majesty pronounced an imprecation against SURAKAH, and his horse sunk up to its belly with him on hard ground. And SURAKAH said, "verily, I see that you have cursed me; then pray for my relief, God is your protector and guard, so that I shall put a stop to the infidels' looking for you." Then the Prophet prayed for him, and he was relieved. And SURAKAH stood up, and said to every one that came to look for his majesty, "he whom you want is not here." ANAS said, "ABDULLAH BIN-SALAM heard of his majesty's arrival at *Medinah*, when he was in his orchard, gathering his fruit: and he came to the Prophet, and said, "verily, I ask three things of you, which none but Prophets know. What is the first token of the resurrection? and what thing will those eat first, who go to paradise? and what is it that makes a child sometimes like to its father, at other times to its mother?" His majesty said, "GABRIEL has just now informed me, regarding these three things. The first token of the resurrection will be a fire, driving men from the east towards the west: and the first food the people of paradise will eat, is an excrescence of a fishes liver; and the cause of a child's resemblance to father or mother is this; when the man's semen is before the woman's in the womb, the child resembles the father, but when the woman's semen is before the man's, then the child resembles the mother." ABDUL-

LAH-BIN-SAL'AM said, after hearing the answer, "I bear witness there no God but God, and verily, that thou art the messenger of God:" and he said, "O messenger of God! verily, the *Jews* are great liars: and if they knew of my embracing *Islām*, before your asking them about me, they would tell lies." Then some *Jews* came to his majesty, who said, "what kind of a man is ^AABDULLAH-BIN-SAL'AM amongst you?" They said, "he is of the best of us, and the son of the best of us: he is our chief and the son of our chief." His majesty said, "tell me, if he embraces *Islām*, will all of you do the same?" They said, "God preserve him from embracing *Islām*." Then ^AABDULLAH came out from a private place, and said, "I bear witness there is no God but God, and that MUHAMMED is the messenger of God." And after this, then *Jews* said, "he is the worst of us, and the son of the worst of us;" and they treated him contemptuously. And ^AABDULLAH said, "this is what I was afraid of from them." ANAS said, "his majesty consulted with his companions, when we heard of AB'U-SUFYAN's coming from *Syria* to *Mecca*; and ^ASAD-IBN-^UBA'DAH* stood up, and said, "O messenger of God! I swear by God, if you order me to ride into the sea, verily I will do it; and if you order me to go hastily to *Barc-ul-Ghimād*,† I will go." Then his majesty ordered the people to move out; and they did so, till they reached *Bedr*. Then his majesty said, (putting his hand upon the ground,) "such a one of the polytheists will be slain here, and such another on this spot." ANAS says, that 'not one of them passed the spot marked out by the Prophet for him to be killed upon, but was so.' IBN-^ABB'AS. 'A. G. S. when he was in his tent on the day of the battle of *Bedr*, "O LORD! I supplicate thee for the performance of the promise thou madest me, that I should conquer the enemies of religion. O LORD! if this body

who em-
braces his
religion.

The Pro-
phet mar-
ked out, at
Bedr, the
spot on
which each
of the idola-
ters should
be slain.

* Called also AB'U-THA'BIF, one of the chiefs of the *Ans'ars*. He died in *Syria*, A. H. 15; or according to others, A. H. 11.

† A city of *Yemen*.



CSL

BOOK XXIV.

of *Muslemans* should be killed, then who will worship thee ?" Then *Ab'u-Badr* took hold of his majesty's hand, and said, "O messenger of God! you have sufficiently supplicated your cherisher." Then, when *Ab'u-Badr* said this; his majesty came out from the place he was praying in, and jumped about in his armour, with excessive pleasure, and said, "it is near, that this body of infidels shall be discomfited, and made to turn their backs." *Ibn-Abb'as* said, "GABRIEL is holding his horse by the head, dressed in armour." *Ibn-Abb'as* said, "whilst a *Muslemân* attacked a polytheist at the battle of *Bedr*, all on a sudden, he heard the whipping of some body above him, and the voice of a horse-man saying, "come, O GABRIEL!" And behold, he looked at the polytheist his antagonist, fallen upon his back on the ground, and on looking at him again, saw the marks of a whip upon his nose, and his face much cut, and the places whipped black and white. And the *Muslemân*, who had seen the polytheist in this condition, came to his majesty, and informed him of what he had heard and seen: and his majesty said, "you speak true; this is from the assistance of the angels of the third region." Then on that day, the angels slew seventy of the polytheists, and took seventy prisoners. *Sâdabn-Ab'u-Wakk'as* said, "on the day of the battle of *Ohud*, I saw two men, one on the right and one on the left of his majesty, dressed in white, fighting desperately: I never saw them before nor afterwards; I mean GABRIEL and MICHAEL."

The idolaters at *Bedr* slain by angels.

The two men, one on the right and one on the left of his majesty, fighting desperately: I never saw them before nor afterwards; I mean GABRIEL and MICHAEL.

BAR AA-IBN-AA'ZIB said, "his majesty sent some persons to *Ab'u-Ra'fi*, the Jew; and *ABDULLAH-BIN-ATIK** entered his house, at night, when he was asleep, and killed him; and *ABDULLAH* said, "I struck him across the belly, through his back, and then was certain of having him, and got up to open the doors of his castle, to let my friends in, till I reached some

* One of the principal *Ans'ars*.

CH. VIII.
PART I.MUHAM-
MED cured
a broken leg
by a single
touch.He conver-
ted hard
ground into
sand, by one
stroke of an
axe.One thou-
sand men
miraculous-
ly fed, with
one kid and
one 'Sád of
barley.

steps, and putting my foot upon them, fell down to the ground, in a moon light night, and broke my leg, and tied it up with my turban, and came to my friends, who were standing without. Then I reached the Prophet, and informed him of it, and he said, "stretch out your leg;" which I did, when he passed his blessed hand over it, and it was cured; you might say that I never had felt any pain in it.' JABIR said, 'we were digging a trench, on the day of the battle of *Ah'záb*, and came to hard ground, which it was not easy to dig; and the companions went to his majesty, and said, "there is hard ground in the trench." Then his majesty said, "I am coming down." And he stood up, and his belly had a stone tied upon it, from hunger: and he had remained hungry three days, without tasting any thing. And his majesty took up an axe, and struck the hard ground, which became a heap of sand.' JABIR says, 'when I saw hunger on his majesty, I went to my wife, and said, "have you got any thing to eat? Because I have seen the marks of great hunger on his majesty." Then she brought out a *Sád* of barley; and I had a kid, which had been bred in the house; and I killed it, and my wife made flour of the barley; and when I put the meat into the kettle, I went to the Prophet, and whispered to him, "O messenger of God! I have killed a kid, and my wife made flour; come and the party with you." Then his majesty called out saying, "O people of the trenches! hasten and come; for verily, JABIR has prepared an entertainment." And his majesty said to him, "do not take off your kettle, nor bake your flour, till I come." Then his majesty came; and my wife brought out to him the flour which she had; and his majesty spit into it, and prayed for blessings on it, and increase. After that, he came to the kettle, and spit into it, and prayed for blessing on it, and increase; and said to my wife, "call another woman to take along with you, and take the meat out of the kettle with a spoon; but do not take off the kettle." JABIR says, 'the people of the trenches were one

BOOK XXIV.

MUH'AM-MED fore-tells the death of AMM'AR-BIN-YA-SIR.

MUH'AM-MED under-takes the expedition against the Beni-Kuraidhah, by direction of GABRIEL.

thousand; and I swear by God, they ate, and went away leaving; and verily, my kettle boiled as it was, and my dough continued baking, as at first.' AB'U-KUTADAH said, ' verily, the messenger of God said to AMMAR-BIN-YA'SIR, when he was digging a trench, putting his hand upon him, and rubbing off the dust; " verily, a multitude of the rebellious from the true *Imâm* will kill you."* SULAIM'AN-BIN-SURAD.† ' A. G. S. (When bodies of the polytheists were discomfited in the battle of the ditch,) " now I will fight with them, but they will not be able to fight with me; and I will advance upon them, but they will not be able to come near me."‡ AA'YESHAH said, ' when his majesty returned from the battle of the ditch, and took off his armour and bathed; GABRIEL came to him, knocking the dust off his head, and said to him, " you have put off your armour; but by God, I have not; come out to these infidels." Then his majesty said, " where shall I go? towards whom?" And GABRIEL made a sign to the *Beni-Kuraidhah*. Then his majesty went out, towards them.' And in one tradition it is thus. ANAS said, ' you might say, I behold the dust raised in the streets of *Beni-Ghanm*, by the multitudes of cavalry, which were along with GABRIEL; and his majesty went towards the *Beni-Kuraidhah*.' JA'BIR said, ' on the day of the battle of *Hudaibiah*, the men were thirsty: and there was a leathern bottle near his majesty; and he did *Wadû* from it. After that, the men turned themselves to him, and said, ' we have no water to drink, or for *Wadû*; except that which is in your bottle." Then his majesty put his hand into it, and water spouted from between his fingers, like fountains.' JA'BIR says, ' then we all drank, and performed *Wadû*; and I was asked, " how many of you were there?"

* The allusion here is to MUAWIAH and his party; and the true *Imâm* is ALI-IBN-ABUTALIB. ABD-UL-HAK.

† One of the *Sahâbah*, of *Cûfah*, of the tribe *Khuzâd*, named also AB'UL-MUTREF. He was a very learned, wise and pious man, and of high rank in his tribe.

‡ So it was, that after this battle, the polytheists did not come to *Medinah*, to fight with the *Muslemâns*; but the *Muslemâns* went towards them, and gained many victories. ABD-UL-HAK.

I said, "how many were you indeed! There was so much water, that had we been a hundred thousand, it would have been sufficient; and we were five hundred." BARA'A-IBN-^AAA'ZIB said, 'on the day of the battle of *Hudaibiah*, we were fourteen hundred men, and we drew up every drop of its water; and the Prophet was informed of it, and came to the top of the well, and sat down by its side, and called for a pot of water, and performed *Wadu*; after washed out his mouth, and poured water from it into the well, and prayed for abundance; then said, "leave it for an hour, that it may fill." Then the men and their horses drank at it, till they marched away; and they halted there near twenty days.' ^AIMR'AN-BIN-HUSAIN said, 'we were travelling with the Prophet, and people complained to him of thirst; and he alighted, and called to a person, and to ^AALI-IBN-ABUTALIB, and said, "go both of you and look for water." Then they went, and saw a woman riding upon a camel, between two large bags of water, and brought her to his majesty; and took her, and the bags of water, off the camel; and his majesty called for a pot, and ordered that water should be poured into it from both the bags; and called out to the people to take and drink water, which they did: and forty of us that were thirsty, drank, till we were satiated: then we filled every bag and vessel that we had: I swear by God, verily, the two bags remained full as at first.' JABIR said, 'we were going with his majesty, till we entered a spacious valley, and he went to ease himself, but did not see any thing to cover himself from the people, but two trees on the side of the valley; and he went towards one of them, and took hold of one of its branches, and said, "obey me, by the command of God." Then the tree obeyed his majesty, like a camel tied along with a rope in its nose, till his majesty came near another tree, and took hold of one of its branches, and said, "obey me by the order of God." Then the tree obeyed him like the other; and his majesty

CH. VIII.
PART I.

Miraculous
supply of
water at
H'udaibiah.

Two trees
miraculous-
ly moved,
to form a
shade for
the Prophet.

BOOK XXIV.

MUHAMMED healed a severe wound, by blowing on the part.

said, "unite, by the order of God, as a covering for me; and the trees joined." JABIR says, "then I was sitting, talking to myself, and looked, and behold I saw his majesty with his face turned towards me, and the trees separated, and standing upon their places." YEZID-BIN-UBAID,* said, "I saw the mark of a cut in SALMAH's leg; and I said, "O ABU-MUSLIM; what is this mark of a stroke?" He said, "it is one I got in the battle of Khaiber; and they thought I had died; then I came to his majesty, and he blew upon the part three times, and I felt no pain from it, from that time to this." ANAS said, "his majesty informed the people of the deaths of ZAID-BIN-HARITHAH and JAFIR-BIN-ABUTALIB, and ABDULLAH-BIN-RAWAHAH, before the news of it arrived; and his majesty said, in explanation of the nature of their martyrdom; "ZAID-BIN-HARITHAH took the colours first, and was killed; then JAFER-BIN-ABUTALIB took them, and he was slain; then ABDULLAH-BIN-RAWAHAH bore them; and he was killed;" (ANAS says, "his majesty related this with tears running from his eyes,)" "till at last he took the colours whose title is Saif-Ullahi,† KHALID-BIN-WALID: and God gave them victory over Greece." ABBAS said, "I was present with his majesty at the battle of Hunain; and when the Muslemans and infidels fronted each other, the Muslemans turned their backs on the infidels. And his majesty was driving on his mule towards them, and I was holding the bridle, that he might not go fast; and ABU-SUFIAN was holding his stirrup: and the Prophet said, "O ABBAS! call to the companions of Samurah." Then I called out with a loud voice, and I said, "where are they?" Then they came, like cows to their calves; and they said, "Labbaic! Labbaic!" Then I said, "fight the infidels;" and they asked aid from the assistants, saying, "O body of assistants! O body of assistants!" Then the com-

* One of the *Tābī'in*, the slave of SALMAH-BIN-UL-ACWA.

† The sword of God.

panions fought, and his majesty stretched out his neck, looking at them from his mule, and said, "this is the heat of the action." Then he took up some pebbles; and threw them at the faces of the infidels, and said, "I swear by the cherisher of MUHAMMED, the infidels are defeated." [^]ABB'AS says, 'I swear by God, their discomfiture was entirely from his majesty throwing pebbles at them; and I saw their swords blunted; and they ran away.' AB'U-IS'H'AK, said, 'a man said to IBN-[^]AA'ZIB, "did you run from the infidels, on the day of *Hunain*?" He said, "no, by God, the Prophet did not retreat; but this happened, the youths of his majesty's companions came out, short of arms, and the body of infidels came before them, who were archers, and their arrows never missed: and they threw their arrows at those youths, till they were nearly destroyed: and they turned towards the Prophet, and he was upon his grey mule, and AB'U-SUF'AN holding the stirrup: and his majesty alighted, and asked assistance from God, prayed and said, "I am a Prophet, there is no lie in it; I am the son of [^]ABDUL-MUTTALIB, who was famous for intrepidity and bravery." After that, his majesty drew up his companions.' (And in one tradition it is thus, that BAR'AA-IBN-[^]AA'ZIB said, 'when the battle raged, we sought for shelter with his majesty: and verily, the bravest man amongst us was he who was standing near his majesty.)* SALMAH said, 'we fought the battle of *Hunain*, along with his majesty; and some of his companions turned their backs: and when the infidels came near his majesty, he alighted from his mule, and took up a handful of dust, and threw it in their faces, and said, "vile be their faces." And the dust went into every one of their eyes, and they ran away: and God defeated them, and gave victory to the *Muslemans*; and his majesty divided the plunder

CH. VIII.
PART I.

The victory at *Hunain* was obtained by the Prophet's throwing pebbles in the faces of the infidels.

* On this occasion, the *Muslemans* were punished, for their presumption and contempt of the enemy, by falling into an ambuscade, whereby they were near being totally defeated. See ABULFEDA, p. 112—115. *Mod. Univ. Hist.* Vol. 1. p. 86. fol. ed.

BOOK XXIV.

The Prophet announces the perdition of a man, who was apparently very zealous in the cause of religion.

The Prophet is instructed, in a vision, how to free himself from enchantment.

amongst the *Muslemàns*. AB'UHURAIRAH said, ' we were present with his majesty, at the battle of *Hunain*, and he said, of a man who was along with him and claimed *Islàm*, " this person is of the people of the fire." And when the battle commenced, the man fought desperately, and received a number of wounds: and a man came and said, " O messenger of God! inform me of that man's condition, who you say is of the people of fire; verily, he fought most desperately in the road of God, and received many wounds." His majesty said, " beware, he is of the people of fire." Then some people were near about doubting it; and at this time the man felt great pain from his wounds, and stretched out his hand towards his quiver, and took out an arrow, and pierced his own breast with it, and killed himself. Then the *Muslemàns* ran to his majesty, and said, " O messenger of God! God has made your words true, when you said, he is of the people of fire: verily, he has pierced his own breast, and killed himself." Then his majesty said, " *Alláho-Acber!* I bear witness that I am God's servant and sent by him." And he added, " O BILL'AL! get up, and give notice that none will enter paradise, but *Muslemàns*." AA'YESHAH said, ' his majesty was bewitched, while he was with me, and he prayed to God, and then said, " O AA'YESHAH! do you know, that verily, God gave me what I asked him. Two men came to me, one sitting at my head the other at my feet; and one of them said to the other: " what is the cause of his majesty's pain and illness?" The other said, " the man has been bewitched." The other said, " who did it?" he said, " LAPID-BIN-AS'AM, the *Jew*." The first said, " in what thing?" The other said, " in a comb; and in the hair which falls from it; and in the film of the male date bud." And one of them said, " where has he put them?" The other said, " in the well *Dharwàn*." Then his majesty went, with some of his companions, to the well, and said, " this is a well which has been shewn me," and the water of it,



you might say, had been changed with *Hina*. Then his majesty brought out of the well, the things they had charmed him with.' (And in one tradition it is said, that 'his majesty sent *Âlî* and *ÔMER*, to bring the things out of the well; and they found, in the bud, an image of his majesty, made with wax, with needles stuck into it, and a thread tied upon it, with eleven knots in it. Then *GABRIEL* brought the chapters imploring protection,* every verse of which repeated opened one of the knots: and his majesty received ease from every needle that was pulled out of it.'). *AB'UHURAIRAH* said, 'I used to invite my mother to *Islâm*; and she was of the polytheist's religion; and one day I invited her, and she said a thing, concerning his majesty, which I dislike to repeat. Then I went to him, crying at my mother's condition; and said, "O messenger of God! pray to God, to shew the right road, to the mother of *AB'UHURAIRAH*." His majesty said, "O LORD! shew the straight road to *AB'UHURAIRAH*'s mother." Then I left his majesty, much pleased; and when I came to the door of my house, behold I saw it shut, and my mother, having heard my steps, said, "do not come in, O *AB'UHURAIRAH*." Then I heard the noise of the water, with which my mother was bathing herself: and she bathed, and put on her shift, in a hurry, without putting a cloth over her head, and opened the door, and then said, "O *AB'UHURAIRAH*! I bear witness there is no true beloved but God, and verily, *MUHAMMED* is his servant and messenger." Then I returned to the messenger of God, crying with joy; and he praised and thanked God, for my mother's embracing *Islâm*, and prayed for her good.' *AB'UHURAIRAH*, 'Verily, ye say that *AB'UHURAIRAH* has related many traditions from his majesty; but if I have related more or less, God will reward me for it, at the day of resurrection. Verily, my brethren, the refugees, were prevented from attending his majesty, by traffick; and

The mother of *AB'UHURAIRAH*, converted from idolatry, by the Prophet's prayers.

* Kor. Ch. 113, 114. See SALE, Vol. 2. p. 518. Note x.

BOOK XXIV.

verily, my brethren, the assistants, were prevented attending his majesty by tillage, and their gardens, and by driving out their camels and goats; and I was a poor man, always waiting upon his majesty, and contented myself with that which assuaged my hunger. And I heard his sayings, and saw his actions. His majesty said one day, "whoever spreads his cloth for me, to pray for my sayings being remembered, and after that takes it, and presses it to his breast; never will forget any part of them." AB'UHURAIRAH says, 'then I spread a blanket, which was the only thing I had upon my body: and his majesty prayed upon it; after which I put it to my breast: and, by God, who sent MUHAMMED on truth, I have not forgot, to this day, what I heard his majesty say.' JARIR-BIN-ABDULLAH said, 'the messenger of God said to me, "will not you comfort me, by breaking *Dhu'l-Khalas'ah*?"' I said, "yes, I will comfort you, I will break it." I was not able to ride on horse back very well, and used to fall off; and I mentioned the case to the Prophet; and he struck his hand upon my breast, the mark of which I perceived; and he said, "O LORD! keep him firm upon his horse! and O LORD! make him a shewer of the right road, and a finder of it." Then I never fell from my horse afterwards: and I set off towards *Dhu'l-Khalas'ah*, with one hundred and fifty cavalry, in order to break it; and I broke it, and burnt it.' ANAS said, 'verily, there was a man, who used to write, for his majesty, the instructions from above; and apostatized, and joined the polytheists. And his majesty said, "verily, the earth will not receive him." Then ABU TALHAH-ANSARI, informed me, saying, "I went to the land where he died, and was buried; and found him thrown out of his grave, and asked about his condition: and they said, "we have buried him several times, but the earth will not receive him; every time we bury him, he is thrown out." ABU-AYUB said, his majesty came out, at sun set, and heard

MUHAMMED made JARIR a good horseman, by a prayer.

The grave rejected an apostate, in consequence of the Prophet's malediction.

* The name of an idol.