

Publications of the Institute
for the History of Arabic-Islamic Science

Natural Sciences in Islam

Volume 11

Publications of the
Institute for the History of
Arabic-Islamic Science

Edited by
Fuat Sezgin

NATURAL SCIENCES
IN ISLAM

Volume 11

Ad-Damîrî's
Hayât al-Hayawân
(A Zoological
Lexicon)

Translated from the
Arabic
by
A.S.G. Jayakar

Vol. II
Part One
(First Part)

2001

Institute for the History of Arabic-Islamic Science
at the Johann Wolfgang Goethe University
Frankfurt am Main

NATURAL SCIENCES IN ISLAM

Volume
11

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

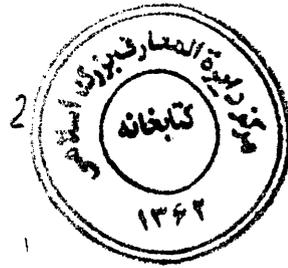
TRANSLATED FROM
THE ARABIC
BY
A.S.G. JAYAKAR

VOL. II
PART ONE
(FIRST PART)

2001

Institute for the History of Arabic-Islamic Science
at the Johann Wolfgang Goethe University
Frankfurt am Main

Q127
•I8
Vol. 7-12
v. II
v. 2. p. 1
C. 2



۳۸۸۶۵۰



Reprint of the Edition London/Bombay 1908
(all published)

50 copies printed

ISSN 1617-1713

ISBN 3-8298-7013-2 (ad-Damiri, K. Ḥayāt al-Ḥayawān, English Translation, Vol. I-II,1)

ISBN 3-8298-7012-4 (ad-Damiri, K. Ḥayāt al-Ḥayawān, English Translation, Vol. II,1)

Institut für Geschichte der Arabisch-Islamischen Wissenschaften

Westendstrasse 89, D-60325 Frankfurt am Main

www.rz.uni-frankfurt.de/fb13/igaiw

Federal Republic of Germany

Printed in Germany by

Strauss Offsetdruck, D-69509 Mörlenbach

AD-DAMÎRÎ'S
HAYÂT AL-HAYAWÂN
(A ZOOLOGICAL LEXICON)

TRANSLATED

FROM THE ARABIC

BY

Lt.-Colonel A. S. G. JAYAKAR, I. M. S. (Retired)
Hon. Fellow of the University of Bombay, F. R. M. S., C. M. Z. S., M. R. A. S., &c.

VOL. II, PART I

LONDON: LUZAC & Co.

BOMBAY: D. B. TARAPOREVALA SONS & Co

1908

All rights reserved



HAYÂT AL-HAYAWÂN

الزَّاعِغ (az-Zâg).¹—[The rook]. One of the species of crows. It is also called *az-zar'î* and *gurâb az-zar'* (the harvest crow), and is a small black crow. It is sometimes red in the beak and legs*, and is called *gurâb az-zaitûn* (the crow of the olive), because it eats that fruit. It is of a pretty form and beautiful appearance; but it is described in '*Ajâ'ib al-makhlûkât* to be the large black kind of crow, and said to live more than a thousand years, which is only an imagination, whilst the correct thing is what has been mentioned before.

(A wonderful thing.) I have seen it stated in *al-Muntakâ* (selected) from the *Intikhâb* of the Hâfid as-Silaff and on the last leaf of '*Ajâ'ib al-makhlûkât*, regarding Muḥammad b. Ismâ'îl as-Sa'dî, as having related, "Yaḥyâ b. Aktham (once) sent for me, and I went to him; when I entered his presence, I found on his right side a cage. He then made me sit down and ordered the cage to be opened, whereupon there came out of it something having a head like that of a human being, and the appearance of a rook from its lowest part to the navel, with two excrescences on it, one on the chest and the other on the back. I became frightened, but Yaḥyâ laughed; so I asked him, 'What is this thing? May God render your state good!' He replied, 'Ask it regarding itself.' I therefore asked it, 'What art thou?' upon which it stood up and recited the following lines in a clear voice:—

'I am a rook (*az-zâg*), the father of 'Ajwah dates;
I am the son of a lion and a lioness;
I love wine and sweet scent (basil)
And coffee and intoxication;
My hand fears not my enemy,
Nor is his attacking an object of fear with me;
I have things which are appreciated
On the day of marriage and feast,

¹ In Palestine the hooded crow, *Corvus cornix*; in Egypt it is called *gurâb Nâḥîl*. * In Egypt the red-legged crow, *Fregihus graculus*.

Out of which one is an excrescence on the back,
 Not concealed by my feathers;
 And as to the other excrescence,
 Had it only a handle,
 No man would have doubted
 Its being a drinking-cup.'

It then screamed and raising its voice said, 'zâg zâg;' it then went and threw itself in the cage. I thereupon said, 'May God cause the Kâdî to be illustrious! It is a lover too.' He replied, 'It is what you see, and I have no knowledge regarding it, beyond its having been sent to the Commander of the faithful with a sealed letter containing an account of its condition, which I have not read.' "

The Ḥāfiḍ Abû-Ṭāhir as-Silāfi has (also) related this differently, namely, in the manner narrated by Mâsâ ar-Riḍâ. He said that Abû'l-Ḥasan 'Alî b. Muḥammad said, "I (once) went to Aḥmad b. Abî-Duwâd and found on his right side a cage; he asked me to uncover it and to look at the wonder (in it); so I opened it, and there came out of it before me a man, a span in height and having the appearance of a human being from his middle to the uppermost part, and from his middle to the lowermost part that of a rook in its tail and legs. He asked me, 'Who are you?' I therefore mentioned to him my pedigree. I then asked him regarding his name, and he replied:—

'I am a rook (*az-zâg*), the father of 'Ajwah dates,
 A companion of wine and coffee;
 I have things the claims of which cannot be denied
 On the day of play at a feast;
 Out of them are an excrescence on the back,
 Not concealed by my feathers,
 And another on my chest,
 Which, had it only a handle,
 No man would have doubted
 To be truly a drinking-cup.'

He then said to me, 'Recite to me some lines of amorous verse, upon which I recited the following:—

'A night having on its sides tresses (redundances)
 Of darkness black, intensely black,
 As if its stars were the pent up tears,
 Flickering between the eyelids of girls.'

He then screamed out, 'O my father and my mother!' and returning to the cage hid himself. Ibn-Abî-Duwâd then said, 'He is a lover too.'

[The author here quotes, out of the biography of Yahyā b. Aktham, from the B. D. of Ibn-Kh., the reasons which led Ma'mūn to appoint Yahyā a *ḳāḏī*, the reply given by Yahyā to the people of al-Baṣrah when he found that they considered him too young to be a *ḳāḏī*, the incident which led to *matā'* marriages being declared unlawful, the conversation which passed between Yahyā and a certain man who had asked him for some advice, the vice for which Yahyā was reproached, together with the incident of his interview with a certain Khurāsānī, the particulars of his death, and the dream in which he was seen after his death.]¹

(Lawfulness or unlawfulness.) It is lawful to eat the rook, which is the correct opinion according to ar-Rāfi'ī; and al-Ḥakam, Ḥammād, and Muḥammad b. al-Ḥasan have said the same thing. Al-Baiḥaqī relates in his *Shi'ab*, "I asked al-Ḥakam regarding the eating of crows, and he replied, 'As to the large black ones, I disapprove of eating them, but as to the small ones which are called the rook, there is no harm in (eating) them.'"

The Proverbs will be given under the letter غ in the art. الغراب.

(Properties.) If the tongue of a rook be dried and eaten by a thirsty person, it will take away his thirst, even in the middle of summer. In the same manner, if its heart be dried and reduced to a fine powder and then drunk by a person, he will never feel thirsty on his journey, because this bird does not drink water in summer. If its bile be mixed with the bile of a domestic cock and then used as a collyrium, it will remove dimness (darkness) of vision (the eye); and if it be applied to hair, the hair will become wonderfully black. Its gizzard prevents the formation of cataract, (if it is used) at its commencement.

(Interpretation of it in a dream.) A rook having redness in its beak, in a dream, indicates a man possessing power and given to amusement and pleasure. Arṭamīdūs states that a rook in a dream indicates men loving partnership, and sometimes it indicates poor men. Some say that it indicates a bastard and a man having good and evil mixed in him.

¹ De Slane's T. Vol. IV, pp. 34-38 and 48.

الزَّانِي (*az-Zāki*).—The domestic cock. Pl. *az-zawāki*. يزقو، زقا
=it vociferated or crowed; and everything that vociferates or
crows is a *zāki*.

It is said in a tradition of Hishām b. 'Urwah, "You are heavier
than domestic cocks (*az-sawāki*)," meaning thereby that when they
crow at dawn, night-companions and friends part. الزقو and الزني
are the roots of the word. يزقي، زقا، يزقي = the echo
answered or the male owl hooted; *zāki* = a vociferator or crower;—so
al-Jawharī says.

[The author here gives the lines of Tawbah b. al-Ḥumayyir, the
lover of Lailā al-Akhyaliyah, which are already given in the art.
اليوم (Vol. I, p. 347), and states that they will be again given
under the letter ص in the art. الصدي.]

الزَّامُور (*az-Zāmūr*).—At-Tawḥīdī states that it is a certain fish,
small in body and fond of hearing the voices of men, on hearing
which it is pleased; on that account it accompanies ships, taking
a delight in hearing the voices of the men in them. When it sees a
large fish attempting to scratch and break ships, it jumps and enters
the ear of the large fish, in which it continually makes a singing
noise, until the latter runs away to the beach in search of a bank or a
rock; on finding it, it keeps on striking its head over it, until it
dies. People travelling in ships are fond of *az-zāmūr*; they give it
food and search for it as a lost thing, for the purpose of its being con-
tinually with them and in the company of their ships, so that they
may escape annoyance from any injurious fish. If they throw nets
and *az-zāmūr* happens to be caught in them, they let it go on account
of its generous action.

الزَّابَابِ (*az-Zabābah*).—A certain species of field-rat which steals
what it is in want of and what it is not in want of. Some say
that it is a blind and deaf rat. Pl. *sabāb*. An ignorant man is
likened to it. Al-Ḥārith b. Kaladah says:—

"I have seen a body of men
Who have collected for themselves wealth and children,
But they are only perplexed field-rats (*zabāb*)
Whose ears hear not thunder."

That is to say, they do not hear anything, meaning thereby that they are dead. The poet has described *az-zabâb* as possessing the quality of being perplexed, which quality belongs to the blind; he intends by it that wealth (the means of sustenance) is not distributed according to the proportion of men's intellect. The word *al-wuld* (child or children) is employed both in the sing. and in the pl. sense. The words of the poet, "لا تسمع الاذان رعد," mean that their ears do not hear thunder; he has substituted *ال* for apposition, as in the words of God, "Verily, Paradise is his resort (الداري)"¹. He has explained that, on account of the great deafness of their ears, they do not hear with them (even) thunder. The Imâm ath-Tha'âlibî states in *Fikh al-luġah* that a man is said to have in his ear *wakr* (heaviness of hearing); if it be a degree more than that, it is called *samam* (deafness); if it be greater in degree than that, it is called *farash*; and if it be still greater than that, so that thunder cannot be heard, it is called *salukh*.

This species of animal possesses the special characteristic of being deaf, in the same manner as *al-khuld* (the mole-rat) possesses that of being blind.

Its lawfulness or unlawfulness will be given under the letter *ب* in the art. الفأر.

(Proverbs.) "More thievish than a *zabâbah*," so said, because it steals what it wants and (also) what it is not in want of.

الزَّبَّاب (az-Zubzab).—A certain beast like the cat; so it is said in *al-'Ubb*.

It is related in the *Kâmil* of Ibn-al-Athir, among the events of the year 304 A.H., that in that year all the people of Bagdâd were in a state of alarm, owing to a certain animal which they called *az-zabzab*; they alleged that they used to see it on the tops of their houses, and that it ate their infants. Sometimes it used to bite the hand of a man or a woman and cut it off. The people used to defend and guard one another against it and beat basins, plates, and other articles, to frighten it away. Thus Bagdâd was in a state of panic on its account. Then after that, the followers of the Sultân seized at night an animal of a mixed colour having black in it and

¹ Al-Ḥur'ân LXXIX-41.

short in its fore and hind legs, and said that that was *as-zabzab*. They then impaled it over the bridge, which caused the panic among the people to subside.

الزَّخَّارِي (*az-Zakhârif*).—The pl. of *zakhraf*. Certain small flies having four legs, that fly about over water. Aws b. Hajar says:—

“He became reminded of a spring in ‘Umân and its water
Having a swell in it, in which *az-zakhârif* go about briskly.”

الزَّرْزُور (*az-Zurrûr*).—[The starling].¹ A certain bird of the passerine kind, so called on account of its *zarzarah*, that is to say, its peculiar cry. Al-Jâhid states that, if the feet of any bird having short wings like starlings and sparrows be cut off, it is unable to fly, in the same manner as a man with one of his feet cut off is unable to run.

Its lawfulness or unlawfulness will be given under the letter ع in the art. العصفور .

(Information.) At-Ṭabarâni and Ibn-Abî-Shaibah relate regarding ‘Abd-Allâh b. ‘Amr b. al-‘Âṣ as having said, “The souls of Believers are in the interior of green birds like starlings, contending one with another in glory, and being fed on the fruits of Paradise.” How beautiful are the lines of our shaikh, the Shaikh Burhân-ad-dîn al-Kairâtî:—

“I said, when he passed before me,
Carrying in his hand a starling,
‘O thou, whose delay (in coming) has tortured me,
If thou visit me not in person, visit me as a starling.’”

It is related in the book, *Mandâkib al-Imâm ash-Shâfi‘î* by ‘Abd-al-Muḥasan b. ‘Uthmân b. Ḡânim, that ash-Shâfi‘î said, “It may be mentioned, as one of the wonders of the world, that there is a talisman made of copper and having the appearance of a starling in Rûmîyah, which whistles one day in a year, and that thereupon no bird of the kind remains without coming to Rûmîyah with an olive in its beak. When all the olives are collected, they are pressed; and that is the stock of olive oil of the people for the year.” This will be (again) related in the art. السردانية under the letter س .

¹ In Palestine and Egypt *Sturnus vulgaris*. In ‘Omân the Siberian starling, *Sturnus merzbieri*, is called *al-washwâsh*.

(Lawfulness or unlawfulness.) It is lawful, because it is one of the species of passerine birds.

(Properties.) Its flesh increases the sexual power. If its blood be applied to boils, it will prove beneficial. If the ashes of a starling be sprinkled over a wound, it will heal by the permission of God.

(Interpretation of it in a dream) A starling in a dream indicates going forwards and backwards on journeys, both on land and by sea. Sometimes it indicates a traveller who is in the habit of travelling much, like one who lets out beasts on hire, never resting in any one place, and others like him; it also indicates lawfully acquired food, because, when God sent Adam down out of Paradise, it held food and drink unlawful for itself and did not take either of them, until God became again gracious to him. It sometimes indicates a mixture of good and bad actions, or a man who is neither rich nor poor and neither high nor low in life. Sometimes it indicates also meanness, satisfaction with the smallest means of sustenance, and play; and sometimes it indicates a writer.

الزُرْق (az-Zurraq).—A certain bird used for catching other birds, between the common hawk (*al-bāzī*) and the sparrow-hawk (*al-bāshak*);—so Ibn-Sīdah says. Al-Farrā' states that it is the white falcon. Pl. *zarārik*. It is a sort of a hawk and is delicate, but is hotter and drier in temperament than that bird, on account of which it is more powerful in its wings, swifter in flying, and stronger in attacking; it is deceitful and treacherous. The best colours for it are black on the back, white on the breast, and red in the eyes. Al-Hasan b. al-Hāni' says in his *Tarīdah* :—

“ Often do I go early with a receptacle of travelling provisions slung up,

And containing what one desires to profit by,—

In the morning with a male or female *zurraq*,

Which I now describe, giving a true description ;

Its eye, on account of the beauty of the pupil,

Is as though it were a lily springing upon a leaf,

And it has a beak dyed with congealed blood ;

Many a goose and many a stork have we chased with its aid,

Whereupon its talons (weapons) separated in their flesh.”

(Lawfulness or unlawfulness.) It is unlawful to eat it, as has been already mentioned in the art. البازي.

الزَّرَافَةُ (*az-Zaráfah*) and الزَّرَادَةُ (*az-Zuráfah*).—[The giraffe].

Its sobriquet is *umm-Isâ*. It is a certain beast of a beautiful make, having long fore legs and short hind ones, the collective length of both the hind and fore legs being nearly ten cubits. Its head is like that of a camel, its horn is like that of a cow, its skin is like that of a leopard, its legs and hoofs are like those of a cow, and its tail is like that of a gazelle. It has no knees to its hind legs, but its two knees are attached to its fore legs. When it walks, it advances its left hind leg first and then its right fore leg, contrary to the rule of all other quadrupeds, which advance the right fore leg first and then the left hind leg. Among its natural qualities are affection and sociableness. It ruminates and voids globular dung. As God knew that it would derive its sustenance from trees, He has created its fore legs longer than the hind ones, to enable it to graze on them easily; — so al-Ḳazwīnī says in *'Ajâ'ib al-makhlûqât*.

It is related in the History of Ibn-Kh., in the biography of Muḥammad b. 'Abd-Allâh al-'Utbi al-Baṣri al-Akḥbârî, the well-known poet, that he used to say, "*Az-zaráfah*, which may be pronounced with a *fathah* or a *ḍammah* over the *z*, is a certain well-known animal, the product of three animals, namely, the wild she-camel, the wild cow, and the male hyena. The hyena mounts the she-camel, which then begets an animal between a she-camel and a hyena; if the offspring is a male animal, it mounts the cow, which then brings forth the giraffe. This occurs in Abyssinia, and on account of what is mentioned above, it is called *az-zaráfah*, which originally means a collection; and because this animal is the product of several animals, it is thus called. The Persians call it *ushtur gâw yalank* (*palank*), because *ushtur* is a camel, *gâw* a cow, and *yalank* (*palank*) a hyena."

One party of authorities states that it is the product of several animals, the reason being that during summer beasts and wild animals collect together over the water (in the watering places), and have (promiscuous) sexual intercourse with one another, as the result of which some of the females conceive and others do not; sometimes several males mount the same female animal, thus causing the seminal fluids to be mixed up; and, in consequence of it, the females give birth to animals varying in appearance, colours, and forms. But al-Jâhidī is not satisfied with this explanation, and states that it

is rank ignorance and comes only from one who has no faculty of discrimination (in him), for God creates whatever He pleases; it is a certain species of animal, independent (standing by itself) like the horse and the ass, which is proved by the fact that it is able to bring forth one like itself, a fact which has been seen and ascertained.

With regard to its lawfulness or unlawfulness, there are two views, one being that it is unlawful, which is so decided by the author of *at-Tanbīh*. In the *Sharḥ al-Muḥalḥdhab* by an-Nawawī, it is said that it is unlawful without any contradiction, and that some reckon it as the product between an edible and an unedible animal. The Kāḍī Abū'l-Khaṭṭāb, one of the Ḥanbalīs, also declares it to be unlawful. The other view is that it is lawful, which has been so decided by the Shaikh Taḳī'd-dīn b. Abī'd-Dam al-Ḥamawī, and which he has copied out of the *Ḥatāwā* of the Kāḍī Ḥusain. Abū'l-Khaṭṭāb mentions what is conformable to its lawfulness, for he gives in his *Ḥurū'* (derivative institutes of the law) two statements with regard to the question whether in the case of the crane, the duck, and the giraffe, a sheep or a goat is to be given as a substitute, or their price, whilst there is no giving of substitutes, excepting in the case of such animals as are eaten. Ibn-ar-Rafā'ah states what is worthy of believing, namely, in the same way as has been decided by al-Bagawī, who states that there are some who have explained the word (*as-ra-rā'ah*) by saying that there is no ʿ in it but a ʿ. The Shaikh Taḳī'd-dīn as-Subkī states that this reason is of no consequence, because it is not known (to be spelt with a ʿ). It is accepted to be lawful in *al-Ḥalabīyāt*, as has been decided by Ibn-Abī'd-Dam and copied by him from the Kāḍī Ḥusain and from *Tatimmat at-Tatimmat*. He states, "What an-Nawawī has declared, namely, that it is prohibited, and what Abū'l-Khaṭṭāb has declared, make it possible that the name is applicable to a species of animal which obtains its nourishment by means of a canine tooth, but in this which we have come across, there is no ground for holding it unlawful, and I never heard it so for a moment in Egypt." Ibn-Abī'd-Dam states in *Sharḥ at-Tanbīh* that what the Shaikh has mentioned in *at-Tanbīh* is not mentioned in the books on religion, whilst the Kāḍī Ḥusain has stated it to be lawful; he then says, "I state this notwithstanding its near resemblance to lawful animals, namely, the camel and the cow, which points to its being lawful. It is possible that it may be said that the Shaikh has

said so, depending on the statement of the lexicologists, namely, that it is one of the beasts of prey, their calling it thus indicating its unlawfulness. As it is so, the author of *Kitāb al-'Ayn* states that *az-zarīfah*, with a *fathah* or a *damma* over the *z*, is one of the beasts of prey and is called in Persian *ushtur gāw yalank* (*palank*). It is mentioned in another place that the giraffe is the product (of connection) between a wild she-camel and a hyena, the offspring being partly like a she-camel and partly like a hyena; if the offspring be a male one, it mounts a wild cow and causes it to conceive, the cow then giving birth to a giraffe, which is called *az-zarīfah*, because it is (partly) a he-camel and (partly) a she-camel. As such is the case and as the Shaikh heard that it was one of the beasts of prey, he believed it to be truly so, but he could not have seen it. He therefore concluded that it is unlawful to eat it." It has, however, been already mentioned that al-Jāhidī was not satisfied with this statement and said, "This statement is rank ignorance, the giraffe being a certain independent species of animal like the horse and the ass."

I (the author) say that this, what al-Jāhidī states, is opposed to what Ibn-Abī'd-Dam has copied from the author of *Kitāb al-'Ayn*, namely, that the giraffe is the offspring of two (different) edible animals, whilst the likeness which Ibn-Abī'd-Dam considers to exist between it and the camel on the one hand, and the cow on the other, is a distant one, as its fore legs are long and its hind legs short. If a distant resemblance were sufficient, the eating of a cricket would have been also lawful, on account of its resemblance to a locust, and so would the giraffe have also been lawful to eat, because its foot resembles that of the camel. It is said in *Sharḥ al-Muḥadḍah* that some hold the opinion that the giraffe is the offspring of an edible and an unedible animal, which points to its being unlawful. But al-Jāhidī's statement sets this aside, and shows that it is lawful, which is the opinion accepted in *al-Fatāwā al-Ḥalabiyāt*, as has been already mentioned; this is the doctrine of the Imām Aḥmad, and is conformable with that of Mālik, the Ḥanafī doctrine also tending towards it. If, then, the statements (of the different authorities) conflict and reasoning over the proofs for them is out of the question, we must return to the original permission (for the use of such animals as are not declared to be unlawful), whilst this animal enters the class of those in regard to which there is no dis-

inct declaration as to their unlawfulness or lawfulness, and which will be mentioned hereafter under the letter *ر* in the art. *الورل*.

(Properties.) Its flesh is coarse and atrabilious, and gives rise to a corrupt humour (chyme).

(Interpretation of it in dreams.) A giraffe in a dream indicates a calamity affecting property. Sometimes it indicates a glorious or a beautiful wife, or the receipt of wonderful news from the direction from which it is seen to come; there is, however, no good in the news. If it be seen (in a dream) to enter a country or town, there is no gain to be obtained from it, for it indicates a calamity affecting property, and do not be sure of the security of whatever you take a pleasure in through it (the property), whether it be a friend, a spouse, or a child. It may sometimes be interpreted to mean a wife who is not faithful to her husband, because it differs from the riding beasts in its back.

الزيرياء (*az-Ziryáb*).—It is said in *Kitáb Mantik at-tayr* that it is the same as *abú-zuraiķ*. The author of that book states that a certain man (once) went out of Bagdád with four hundred *dirhams*, beside which he did not possess anything. On his having seen some young ones of the bird *ziryáb*, he purchased them with the sum of money he had with him. He then returned to Bagdád; the next morning he opened his shop and hung up the young birds over it, but a cold wind blew over them, and they died, excepting one which was the weakest and the smallest of them all. The man now became sure of becoming a pauper; so he continually addressed himself with energetic supplication to God during that night, saying, "O Helper of those asking for help, help me!" When the morning dawned, the cold abated, and the young bird commenced to ruffle its feathers and to sing with a clear voice, "O Helper of those asking for help, help me!" The people thereupon assembled to hear its voice, and a slave-woman of the Commander of the faithful happening to pass that way purchased it for a thousand *dirhams*.

Look at what true faith in God and turning to His omnipotence with extreme energy in supplicating before Him, keeping the heart with Him and preventing it from looking to anybody else for the accomplishment of the want despaired of, did! What do you

think of one who left the (usual) means and turned towards God with a turning, from which no engager of attention could draw him away, and no concealer or screener could screen him,—for his veil would have been his own self, but he had rid himself of it—? That was the place in which asking was pleasant and the drink sweet. Praise be to Him who distinguishes, by His grace, whomever He pleases! He is the mighty one, the giver of gifts!

الرُّغْبَةُ (*az-Zugbah*).—A certain small animal resembling a mouse;—so Ibn-Sîdah says. He states that the Arabs used to employ it as a proper name (for men), whereby he alludes to 'Îsâ b. Hammâd al-Basrî Zugbah, who related traditions on the authority of Râshid b. Sa'd, 'Abd-Allâh b. Wahb, and al-Laith b. Sa'd, and on whose authority Muslim, Abû-Dâ'wûd, an-Nasâ'î, and Ibn-Mâjah have related traditions. He died in 248 A.H. .

الرُّغْلُولُ (*az-Zuglûl*).—The young of the pigeon so long as it is fed by the parent bird. ازغُل الطائر فرخه = *The bird fed its young one with its bill.* Also, a young goat or sheep and a young camel persistent in sucking (milk). It also means a man light in respect of dignity and manners.

الرُّغَيْمُ (*az-Zugaim*).—A certain bird; some spell it with a ر;—so Ibn-Sîdah says.

الرُّقَّةُ (*az-Zukkah*).—A certain aquatic bird, that sits still until it is very nearly seized, when it dives into the water and comes out at a distance;—so Ibn-Sîdah says.

الرُّزَالُ (*az-Zulâl*).—A certain worm that is bred in snow; it is marked with yellow spots and is about the length of a finger. Men seize it in its haunts to drink whatever is in its interior, on account of its great coolness; hence, cold water is likened to it, but in *as-Sihâh*, *mâ' zulâl* is given as sweet water. Abû'l-Faraj al-'Ijlî states in *Sharh al-Wajîz* that the water which is inside the snow-worm is pure, and he who says that agrees with the Kâfî Husain in regard to what has been already mentioned in the art. الرود. What is, however, generally known is that *az-zulâl* is cold water. Sa'd b. Zaid b.

'Amr b. Nufail, who was one of the ten for whom testimony was borne (by the Prophet) that they would enter Paradise, and regarding whom the Prophet said, "He would come as a nation by himself (on the Day of Judgment)," says :—

"I have turned my face with resignation to Him to whom
The cloud containing sweet and cold water has resigned itself."

How beautiful are the words of Abū'l-Fawāris b. Ḥamdān, whose proper name was al-Ḥārith! :—

"Thou wert my weapon with which I trusted to attack,
And my hand when fortune and my arm would prove false,
But thou hast thrown to me from thyself opposite of what I
had hoped for ;—
Whilst a man may be choked even with limpid cold water."

Another (poet) says :—

"He who is ill and has a bitter taste in his mouth,
Finds even cool limpid water bitter in it."

How beautiful are the lines of Wajih-ad-dawlah Abū'l-Mufa' b. Ḥamdān surnamed Dhū'l-Karnain, who was a distinguished poet and who died in 428 A. H. :—

"She said to the phantom of imaginary shadow which had visited me
and passed away,
'By God! describe him and add not to, nor detract from (his state).'
It replied, 'I saw him in a state in which, if he was dying from thirst
And thou wert to say, "Stop from going to the watering place," he
would not go.'
She said, 'Thou hast said truly, for fulness in love is his habit.'
Oh, how refreshingly cool was the effect of what she said on my
heart (liver)!"

Here is one of his beautiful pieces :—

"Seest thou linen clothes over which
The light of the full moon shines at times and causes them to become
old ;
How dost thou then deny that her head garments¹ become old,
When there is the full moon always present in them?"

¹ معا جر (ma'ājir), pl. of معجر (mi'jar) = a piece of cloth worn by a woman on her head. This word is given in only one of the copies, whilst in all the others the word معاير (ma'āyir) is given, which seems to me to be a mistake.

Another (poet) says:—

“Worder not at the wearing away of his coat of mail,
For its buttons are buttoned over the moon.”

This piece and the one that precedes it are quoted in support of the fact that the light of the moon has the effect of causing linen clothes to wear away (rapidly), as has been said by clever philosophers, especially if the clothes are thrown into water when the two luminaries, the sun and the moon, are present together (in the sky). The two luminaries are present together from the twenty-fifth to the thirtieth day of the (lunar) month. Hence is the expression *نوب حام* = *a garment tearing quickly*, the reason of which is what we have mentioned. Ar-Ra'is Ibn-Sînâ (Avicenna) has alluded to this fact in his *rajaz* poem in the following words:—

“Wash not your linen clothes,
Nor fish in them either,
At the time of the conjunction of the two luminaries, for then they
wear away (quickly);
This is true, and adopt it as a fundamental rule.”

Linen clothes ought to be guarded from the light of the moon and ought not to be washed when the two luminaries are present together (in the sky), as we have said.

(Lawfulness or unlawfulness.) Abû'l-Faraj al-'Ijlî says in *Sharḥ al-Wajîz* that the water inside the snow-worm is pure (clean), and what he says agrees with the statement of the Kâdî Husain in regard to what has been already mentioned in the art. *الدرد*; but the well-known thing is that *az-zulâl* is cold water, as has been mentioned before, on the authority of al-Jawharî and others.

الزُّمَّاج (*az-Zummâj*).—Like *rummân*. A certain bird that used to stand, in the Time of Ignorance, over Uṭam¹ in al-Madīnah and utter something which was not understood. Some say that it used to alight in a *mirbad*² belonging to one of the inhabitants of al-Madīnah and eat his fruit, whereupon the people used to throw (stones) at it and kill it, but nobody could eat its flesh without dying. A poet says:—

“Is Umm-'Amr in the same state as she was?
Would that I knew it! Or has a *zummâj* destroyed her?”

So Ibn-Sīdah and others say.

¹ A fortress in al-Madīnah. ² A place for drying dates in.

الزَّمَج (az-Zummaj).—Like *al-khurrad*. A certain well-known bird employed by kings for seizing other birds. The people of al-Bazdarah consider it one of the light kinds of birds of prey, which fact is known from its eye, its movement, and the vehemence of its attacking; they describe it to be deceitful, ungrateful, and untamable, on account of the coarseness of its nature. It is capable of being trained but after a long time, and is in the habit of seizing (other) birds on the surface of the earth. The praiseworthy thing in it is that it is of a red colour. It is one of the two species of the eagle, which will be described hereafter under its proper letter (ع).

Al-Jawālīkī states that *az-zummaj* is a certain species of bird, by means of which other birds are seized. Abû-Hâtim states that it is the male of the eagle, and that the pl. is *az-zamdmij*. Al-Laith states that it is a certain bird, smaller than the eagle and having the red colour prevalent in it; the Persians call it *du birâdarân*, which when translated means that, when it fails in seizing its game, its brother helps it in seizing it.

(Lawfulness or unlawfulness.) It is unlawful to eat it like all other birds of prey.

(Properties.) The habitual eating of its flesh is beneficial in palpitation of the heart. Its bile, if added to collyriums, is highly beneficial in obscurity and dimness of vision. Its dung removes freckles and spots on the skin, if it is applied externally.

زَمَج الْمَاء (Zummaj al-mâ').—[The gull].¹ A certain bird, called in Egypt *an-nawras*,² of a white colour, and of the same size as the pigeon or a little bigger. It soars high in the sky and then darting down into the water snatches fish from it, but it does not alight on a dead animal and does not eat anything but fish.

(Lawfulness or unlawfulness.) It is lawful to eat it, but ar-Rûyâni states, on the authority of aṣ-Ṣaimarî, that a white

¹ In Maskat the different species of gulls have different names; *Larus ridibundus* is called *ḥawairî*, *L. hemprichii* is called *suwaidî*, and *L. cachinnans* is called *ṣirakî*. ² This name is applied in Palestine to *Larus ridibundus*. The species found in Egypt are *L. leucophthalmus*, *L. gelistes*, *L. hemprichii*, and *vera*: others.

aquatic bird is unlawful, on account of the nastiness of its flesh. Ar-Râfiʿ, however, states that the truth is that all aquatic birds are lawful, excepting *al-laklak* (the stork), which will be described hereafter under the letter ج.

الزنبور (*az-Zunbūr*).—[The hornet.]¹ The same as *ad-dabr*. It is (sometimes) made of the fem. *gend.*. *Az-zimbār*² is a dialectical variety of it, and sometimes the bee is called *zunbūr*. Pl. *az-zanābūr*.

Ibn-Khālawaih states in *Kitāb Laisa*, "I have not heard anybody mention a sobriquet for the hornet, excepting Abū-ʿAmr az-Zāhid, who says that its sobriquet is *abū-ʿAlī*."

It is of two kinds, the mountain hornet and the hornet of the plain. The mountain hornet lives in mountains and builds its nest in trees; its colour is inclined to black, and at first it is of the form of a worm, after which it takes its proper form. It builds nests of earth like those of the bee, making four door-ways to the nest for the entrance of the four winds. It possesses a sting with which it stings, and it derives its nourishment from fruits and flowers. The males are distinguished from the females by the largeness of their bodies. The hornet of the plain is of a red colour and builds its nest under the ground, digging out the earth from it, in the same manner as the ant. It hides itself in winter, for, whenever it shows itself during that season, it dies. It sleeps during the whole of winter like a dead animal to escape the cold of it and does not store up any provisions of food for winter, its habit in that respect being contrary to that of the ant. When spring comes, hornets become like dry wood from cold and want of food, and God then blows life into their bodies, upon which they live again as in the previous year. This is their usual habit. There is a variety of this species having a different colour and a long body, and possessing in its nature the qualities of avarice and greediness; it seeks kitchens and eats meat out of them; it flies singly and lives under the ground and in walls. The head of this animal

¹ In 'Omān the name *az-zanbūr* is applied to the wood-burrowing bee *Xylocopa violacea* and *X. divisa*, the hornet being called *ad-dibī*, *Vespa orientalis* (*dibī ʿakar*) and *Folistes hebraicus* (*dibī kitāf*). ² The author gives it as الزنابير, which appears to be a mistake; in Lane's Lex. the word is given as *az-zimbār*.

is separate from its middle part, on which account it does not at all respire from its interior. When it is immersed into oil, it becomes still, on account of the narrowness of its passages (holes), and, if after that it is thrown into vinegar, it becomes active (again) and flies away.

Az-Zamakhsharî states in his commentary on the chapter الاعراف that a thing which is expected necessarily to happen may sometimes be expressed as a thing that has actually occurred, an instance of which is what has been related regarding 'Abd-ar-Rahmân b. Hassân b. Thâbit al-Anṣârî, who, while he was a little child, having gone in to his father crying, was asked by the father, "What makes you cry?" and he replied, "A flying thing, as if clothed in two cloaks of striped cloth, has stung me." The father thereupon said, "By the Lord of the Ka'bah, my son, you have said poetry!" meaning thereby, "You will become a poet." The father thus expressed a thing that was expected to occur, as if it had occurred.²

How beautiful are the lines of one of the early poets:—

Both the hornet and the hawk possess
For flying, wings and the property of flapping them,
But between what the hawk hunts
And what the hornet hunts, there is a difference."

The Shaikh Dûbir-ad-dîn b. 'Askar, the kâfî of as-Sallâmiyah, has said excellently in the following lines:—

"In the embellishment of speech lies the adornment of its falsehood,
Whilst truth is rendered unsound by a bad way of expressing;
Thus, when you say, 'This is honey,'³ you praise it,
But if you wish to speak of it in derision, say, 'The vomit of bees
(hornets);'⁴
Whether you speak of it in praise or derision, you change not its
character;
So, verily, the magic of poetry (eloquence) shows darkness to be
light."

¹ Al-Kur'ân, VII. ² De Slane has evidently not understood it in this sense, for he says in his note on the subject, "The Arabic words uttered by the child do not appear to form a verse, as they cannot be scanned by any metrical scale," whilst the father, as explained here, meant that the boy had poetical genius in him. See De Slane's T. of Ibn-Kh. B. D. Vol. III, p. 347 and p. 348. ³ مِجَاج النِّعْلِ lit. the spittle of bees. ⁴ قَلَى الزَّنَابِيرِ .

Sharaf-ad-dawlah b. Munqidh speaks enigmatically of the hornet and the bee in the following lines :—

“ Both of them buzz and make a rhythmic sound in an assembly,
Both are driven away on account of the annoyance they cause men;
This one is liberal in its gifts, and that one the opposite of it,
This one is praised, and the other dispraised (blamed).”

Ibn-Abî'd-Dunyâ relates on the authority of Abû'l-Mukhtâr at-Tamîmî, who said, “A man has informed me, saying, ‘We went forth on a journey, and had a man with us who vilified Abû-Bakr and ‘Umar; we forbade him, but he would not be forbidden. One day he went forth for a natural purpose of his, when hornets swarmed over him, and he cried out for help; we therefore went to his help, but they attacked us, and so we left him alone, and the hornets did not leave him, until they had cut him into pieces.’” Ibn-Sab' has related it similarly in *Shifa's-sudûr* and added, “We then tried to dig a grave for him, but finding that the ground had become so hard that we could not dig it, we threw him on the surface of the ground and threw some leaves and stones over him. One of our friends then sat down for the purpose of making water, and one of those hornets alighted on his private parts, but it did not injure him, from which we understood that those hornets were ordered (to punish him).”

Yahyâ b. Mu'in relates that Ya'la b. Mansûr ar-Râzî was one of the greatest of the learned men of Bagdâd; he related traditions on the authority of Mâlik, al-Laith, and others. One day while he was praying, a swarm of hornets alighted on him, but he did not turn round or move, until he had finished his prayer. The people then looked at him and found that his head had swollen up from inflammation.

(Lawfulness or unlawfulness.) It is unlawful to eat it, on account of its nastiness, and it is desirable to kill it, on account of what Ibn-'Adî has related in the biography of Maslamah b. 'Alf, on the authority of Anas, namely, that the Prophet said, “Whoever kills a hornet earns (the reward of) three good actions.” But the burning of their houses with fire is disapproved;—so al-Khattâbî says in *Ma'âlim as-Sunan*. The Imâm Ahmad, having been asked regarding the smoking of the houses of hornets, replied,

"If any injury or annoyance (on their part) is dreaded, then there is no harm in doing so, and I like it better than burning them." Their sale is not valid, because they are a kind of creeping things (*al-hashardî*).

(Properties.) If a hornet be thrown into olive oil, it dies, and if it be then thrown into vinegar, it comes to life again, as has been already mentioned. If young hornets are taken out of their hives and boiled in olive oil, and then rue and caraway seeds are sprinkled over them and they are thus eaten, they increase the sexual power and desire. 'Abd-al-Malik b. Zuhr states that, if the expressed juice of *al-mulūkhiyâ* (a certain species of marshmallow) be applied over a hornet sting, it will cure it.

(Interpretation of it in a dream.) A hornet in a dream indicates a fighting enemy. Sometimes it indicates a builder, a sapper, and an engineer; sometimes, a highway robber and a plunderer; and sometimes, a musician not keeping proper time. Sometimes a dream regarding it indicates the eating of poisons or drinking them. Some say that a dream about it indicates a contending dreaded man, one who is firm in fighting and vulgar and filthy in his food. If hornets enter a place, they indicate soldiers possessing the power of inspiring dread, quick (in their movements), brave, and fighting with the people openly. Some say that a hornet indicates a man contending with false arguments. It is a transformed animal. The Jews state that the hornet and the crow indicate gamblers and shedders of blood. Some say that hornets in a dream indicate a merciless people.

الزَّوْدُ بَيْدِلُ (*az-Zandabîl*).—A large elephant. Yahyâ b. Mu'în quotes :—

"There came to us Kuraish, Kuraish of the valley,
 Illustrious bands,
 Led by the elephant, *az-zandabîl*,
 And the one possessing a prominent tooth and upper lip."

Yahyâ states that he (the poet) intends by the elephant and *az-zandabîl* 'Abd-al-Malik and Abân, the two sons of Bishr b. Marwân, who fought in the company of Ibn-Hubairah the Lesser (younger), and that he intends by "The one possessing a prominent tooth and upper lip" Khâlid b. Maslamah al-Makhzûmî well-

known by the name of al-Fa'fa' al-Kūfi; traditions are related by Muslim and the other four collectors¹ of traditions as given by him, and he related traditions on the authority of ash-Sha'bi and his followers; Shu'bah b. al-Hajjāj and the two Sufyāns have (also) related traditions on his authority; he was a Murji'² and used to hate 'Alī. He was seized with Ibn-Hubairah, and Abū-Ja'far al-Manṣūr cut off his tongue and then slew him.

الزَّهْدَمُ (*az-Zahdam*).—The falcon; it is also said to be the young one of a hawk. Zahdam b. Muḍrib al-Jarmī was named after it; al-Bukhārī, Muslim, at-Tirmidhī, and an-Nasā'ī have related traditions as given by him. *Az-Zahdamān* were two brothers in the tribe of the Beni-'Abs, namely, Zahdam and Kardam, regarding whom Kais b. Zuhair says:—

"The two Zahdams have requited me with evil,
When I was one worthy of being requited with generosity."

أَبُو زُرَيْقٍ (*abū-Zurāik*).—The same as *al-kīk*, which will be described under the letter ق, and the same as *az-ziryāb*, which has been already described (p. 11) before. It is tame with men and can be quickly taught, picking up quickly what it is taught. It sometimes excels (even) the parrot, the excellence consisting in its being nobler; if it is taught, it produces the sounds of the letters distinctly, so that a person hearing it has no doubt of its being a human being that is uttering them. It has been already described in the art. الزرباب.

(Lawfulness or unlawfulness.) It is lawful to eat it, as it is not considered filthy. Some, however, say that it is a hybrid produced between the green magpie (*ash-shikarrāk*) and the crow, under which condition it is open to be held unlawful, though it is not mentioned so.

أَبُو زَيْدَانَ (*abū-Zaidān*).—A certain species of bird.

¹ Abū-Dā'wūd, at-Tirmidhī, an-Nasā'ī, and Ibn-Mājah. ² Belonging to the sect of Murjiyah, who assert that good works are unnecessary, and that faith alone is sufficient.

أَبُو زِيَاد (abû-Ziyâd).—The ass. A poet says:—

“Ziyâd, I know not who his father is,
But the ass is called the father of Ziyâd.”

It also means the male organ of generation. A poet says:—

“She tries to excite *abû-Ziyâd*,
But the (black) crow becoming white would be easier than its
erection.”

It also means the poor-rate tax (*az-zahad bâj*);—so it is said in
al-Muraṣṣa'.



س

سَابُوط (Sābūt).—A certain marine animal;—so Ibn-Ṣīdah and others say.

سَاقِ حُرِّ (Sāk ḥurr).—It is the same as *al-warashān* and is the male of collared turtle-doves (*al-kamārī*). It is an indeclinable word. Al-Kumait says :—

“The warbling of a pigeon standing on a stem is answered,
By one of the loud warblers, possessing a ring (round the neck) and
a (long) neck.”

Ḥumaid b. Thawr al-Hilālī says :—

“Nothing has excited this desire but a pigeon
That called a *sāk ḥurr* cheerfully and warbling ;
It is collared and handsome, and warbles the more
As summer approaches and the change in spring shows itself ;
It is decked with a ring which is not an amulet,
Or one made by a goldsmith's hands for money ;
It sings on a branch at early part of the night and leaves not
For a female mourner, a share in its plaintive note ;
When the wind shakes the branch, or when it is bent down,
It still warbles, whether the branch is erect or bent.
I wondered as to whence its power of warbling
So eloquently, when no mouth has ever uttered its speech ;
I have never seen one like me in whom a voice like its has excited
ardent desire,
Or an Arab excited (to desire) by a foreign voice.”

Ibn-Ṣīdah states that the male of collared turtle-doves is called *sāk ḥurr*, on account of its cry, for it says, “*sāk ḥurr, sāk ḥurr,*” and for that reason the word does not bear (final) vowel-marks; if it had final vowel-marks, it could be declined, in which case one could say سَاقِ حُرَّانِ in case by apposition, and سَاقِ حُرَّانِ in a state of government, and it could then be declined on account of its being indeterminate. But the leaving off of its (final) vowel-marks is a proof of its being the sound of its cry. Sometimes, however, (in the

case of compound words) the first word may be in apposition with the second one as in خاز باز (*khâz bâz*), for that among words resembles the door of a house.

This bird will again be mentioned under the letter ق in the art. القمري.

السَّالِح (as-Sâlikh).—A certain black species of serpent. It has been already described in the art. الانعى under the letter ا.

سَامَ أَبْرَص (Sâmm abraṣ).¹—Lexicologists state that it is one of the large kinds of geckoes. It is a determinate word, but only in the sense of a generic appellation; they are two nouns compounded into one, and there are two ways of using the word, namely, one to use the two nouns with a *fathah* like خمس عشر, and the other to use the first one determinate and to join it to the second with a *fathah*, because it cannot be declined and has neither a dual nor a plural out of the same root. But one may say as its dual, “these two *simmâ abraṣ*,” and in the pl., “these *sawâmm abraṣ*,” and if he wishes, he may say, “these *as-sawâmm*,” without mentioning *abraṣ*, or if he wishes, he may say, “these *al-birāṣah* or *al-abâriṣ*,” without mentioning *sâmm*. A poet says:—

“By God, even if I were his entirely,
I should not be a slave eating *abâriṣ*.”

If one uses the second word only, he may say in the dual *abraṣâu* and in the pl. *abâriṣ*, as the poet has done (in the above lines), for he has given the pl. of the second word only.

This species is called *sâmm abraṣ*, because it is a *sâmm* (poison), that is to say, God has created a deadly poison in it, and because He has made it of a leprous appearance (*abraṣ*). It will be mentioned again under the letter و in the art. الوزغ. One of the characteristic qualities of this animal is that, when it settles down in salt, it rolls about in it, giving rise to what becomes a means of producing white leprosy.

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

¹ A species of gecko. In Egypt gen. *Ptyodactylus*.

the Prophet) to kill it ; and it is not permissible to sell it, as is the case with other animals from which no benefit is derived.

(Properties.) If its blood be applied over a patch of alopecia, it will cause hair to grow on it. Its liver relieves tooth-ache; and if its flesh be placed over a scorpion sting, it will prove beneficial for it. If its skin be placed over a hernia, it will cause it to disappear. It does not enter a house in which there is the smell of saffron.

(Interpretation of it in a dream.) *Sāmm abraş* and *al-ʿadīyah* mean, in the interpretation of dreams, two scoundrels going about with slander. *Arfāmīdūs* states that a *sāmm abraş* indicates poverty and anxiety.

السَّانِعِ (*as-Sāniḥ*).—Applied to a gazelle or a bird or any other animal that turns its right side (towards one) in passing. One says, "سَخَّ الطَّيْرُ لِي مِنْوَحًا" = *The gazelle presented its right side to me in passing,*" when it passes from the direction of his left side to that of his right one. The Arabs look upon *as-sāniḥ* as an auspicious omen and upon *al-bāriḥ* as an inauspicious one. It is said in a proverb, "Who will be responsible to me for an auspicious event (*as-sāniḥ*) after an inauspicious one (*al-bāriḥ*)?"

Abū-'Ubaid states that Yūnus having asked Ru'bah regarding *as-sāniḥ* and *al-bāriḥ*, the latter replied, "*As-sāniḥ* is that which turns its right side towards you in passing, and *al-bāriḥ* is that which turns its left side towards you in passing; the latter used to stop people from proceeding to accomplish their objects, but the Prophet has prohibited that by an interdiction against omens, and informed that it has neither the power of drawing any advantage nor that of driving away any evil." Labīd says:—

"By thy life, the diviners with pebbles know not,
Nor the diviners by the flight of birds, what God is doing."

The subject of *at-tiyarah* (an omen) will be given in the arts. الطَّيْرُ and اللُّقْمَةُ under the letters ط and ج.

السُّبْدِ (*as-Subad*).—A certain bird having soft plumage over which, if a drop of water is dropped, it flows over it on account of its softness. Pl. *sibdān*. A *rājjiz* says:—

" Oh! Every day her house is my place of rest at noon,
So that you see the long breeches
Like the wing of a washed *subad*."

The Arabs liken to it a horse when it sweats. Tufail al-Āmiri says :—

" As if it were a *subad* washed with water."

I do not find that our divines have expressed any views regarding its lawfulness or unlawfulness.

السَّبْعُ (*as-Sabu'*), also السَّبْعُ (*as-Sab'*) —An animal of prey. Pls. *asbu'* and *sibā'*. ارض مـبـعة = *A land abounding with animals of prey.*

Al-Ḥasan and Ibn-Ḥayāt used to recite, "And what wild beasts of prey (*as-sabu'*) have eaten,"¹ with a *saknah* on the ب (*as-sab'*), which is a dialectical variety with the people of Najd. Ḥassān b. Thābit says with regard to 'Utaibah b. Abī-Lahab :—

" Who will return this year to his people ?

For, verily, one that is eaten by a lion will not return !"

Ibn-Mas'ūd used to recite (in the above verse) رأ كَيْلَ السَّبْعِ, and Ibn-'Abbās used to recite رأ كَيْلَ السَّبْعِ .

Some say that it (the lion) is called a *sab'*, because it remains in the womb of its mother for seven months, because the female does not give birth to more than seven whelps in a litter, and because the male does not leap the female until it is seven years old.

Abū-'Abd-Allāh Yāqūt al-Ḥamawī states in *Kitāb al-Muṣṭarik*, under the (combination of the) letters غ and ب, that Ḡābah is the name of a certain place in the direction of Syria, between which and al-Madīnah there is a distance of four miles; it is mentioned in the military expeditions of the Prophet, and it was in it that the beasts of prey came to the Prophet to ask him to assign for them something as food. It is related in the *Ṭabaqāt* of Ibn-Sa'd, on the authority of 'Abī-Allāh b. Ḥanṭab, who said, "While the Prophet was seated in al-Madīnah, a wolf approached, stood before him, and howled, upon which the Prophet said, 'This is an ambassador to you from the beasts of prey; if you wish to assign for it something (as food), it will not pass on from it to any other thing, and if you wish, you may leave it alone and guard against it, in which case whatever it

¹ Al-Ḳur'ān V-4.

is able to seize will be its means of sustenance.' They replied, 'O Apostle of God, our hearts are not inclined to grant it anything.' The Prophet thereupon beckoned to it with three of his fingers, meaning thereby, 'Snatch it from them unawares.' The wolf then went away." A portion of this has been already related under the letter ذ in the art. الذئب.

The Wādī as-Sibā' (the valley of the beasts of prey) is on the road to Raḡḡah. Wā'il b. Kāsīt, while passing through it by Asmā' bint Ruwaim, thought of (enjoying) her, when he saw her alone in the tent; she said, "By God, if you are thinking of me, I shall call my beasts of prey," upon which he said, "I see nobody in the valley but yourself." She thereupon called out to her sons, "O Dog, O Wolf, O Lynx, O Bear, O Sirhān (wolf), O Lion, O Sabu' (lion), O Hyena, O Leopard," upon which they came with their swords, vying with one another in running. He then said, "This is nothing but the Wādī as-Sibā' (valley of the beasts of prey)."

It is related in the two *Sahīhs* that the Apostle of God has prohibited a person saying a prayer to spread out his two forearms in the manner that a lion (beast of prey) does.

At-Tirmidhi and al-Ḥākim relate on the authority of Abū-Sa'īd al-Khudri that the Prophet said, "By Him in whose hand my soul is, the Hour of Judgment will not arrive, until the beasts of prey talk with men, and until the lash of a man's scourge and the strap of his shoe talk to him, relating to him of what his people may have done in his absence (after him)." He (al-Ḥākim) adds that it is a tradition delivered on respectable authority, and resting on the authority of a single narrator. We do not, however, know it, excepting as being out of a tradition of al-Kāsim b. al-Faḍl, who is a trustworthy authority with the collectors of traditions. Yaḥyā b. Sa'īd al-Kaṭṭān and 'Abd-ar-Raḥmān b. Maḥdī have considered him trustworthy.

(Information.) The Apostle of God was asked, "Shall we perform ablution for prayer with the water left behind by asses?" and he replied, "And with the water left behind by the beasts of prey (too)." It has been thus rendered by ad-Dāraḡuṭnī. As-Suhailī states that the Prophet intended by it, "Yes, and with the water left behind by the beasts of prey (too)," and that resembling this in construction are

the words of God, "Seven, and the eighth of them was their dog."¹ He adds, "The , in it is said to be *the , of the eight*. It is, however, not so, but the , in it indicates an admission of the truth of what the speakers said, namely, that they were seven, because it refers to the antecedent words being true with the meaning, 'Yes, and the eighth of them was their dog,' as would be the case if one were to say, 'Zaid is a poet,' and I were to reply, 'And a jurisconsult too,' meaning thereby, 'Yes, and a jurisconsult too.' It is said in the *Ḳur'ân*, 'And provide the dwellers there with fruits.'² Az-Zamakhshari states that this , is permissible, for those that said, 'Seven, and the eighth of them was their dog,' said that with a firm knowledge and satisfaction on their part, and did not merely guess or imagine it like the others."

Al-Ḳushairî relates in the first part of *ar-Risâlah* regarding Bunân al-Jammâl (the camel-driver), who was a man of great power and a worker of miracles, that having been cast before a lion, the latter began to smell him and did not do him any harm. When he came out, he was asked, "What was there in your mind when the lion smelt you?" and he replied, "I was thinking of the difference of opinion among the learned, in regard to the remains of food left by a lion."

It is said that Sufyân ath-Thawrî happened to go on the pilgrimage in the company of Shaibân ar-Râ'î (the pastor), when a lion appeared before them. Sufyân thereupon said to Shaibân, "Do not you see this lion?" but he replied, "Be not afraid," and then taking hold of its ear, he rubbed it, upon which the lion wagged and shook its tail. Sufyân said, "How great is this notoriety!" and Shaibân replied, "If it were not for the fear of notoriety, I should have placed my travelling provisions on its back, until it came to Makkah."

The *Hâfid* Abû-Nu'aim mentions in *al-Hilyah* that Shaibân ar-Râ'î, whenever he was under the obligation of performing a total ablution on account of sexual intercourse and had no water near him, used to ask his Lord (for it), upon which a cloud used to come and shade him, with (the water of) which he used to bathe and then go away. When he used to go for the Friday congregational prayer, he used to draw a line round his sheep and goats, and when he

¹ Al-Ḳur'ân XVIII-21. ² Idem, II-120.

returned, he used to find them in the same state that he had left them in, without their having moved at all.

Abū'l-Faraj b. al-Jawzī and others relate that the Imām Aḥmad and ash-Shāfi'ī one day passed by Shaibān the pastor, upon which the Imām Aḥmad said (to his companion), "I shall ask this pastor a question and see what his answer is;" but ash-Shāfi'ī said, "Do not come in his way." The Imām Aḥmad, however, said, "I must do that," and asked him, "O Shaibān, what do you say regarding a person who says a prayer with four bowings of the body and makes a mistake in the four prostrations,—what ought he to do?" Shaibān thereupon asked, "According to our religious doctrine, or yours?" So, Aḥmad asked him, "Are there two religious doctrines about it?" He replied, "Yes; as to you, you hold that he ought to say a prayer with two bowings of the body and make a prostration for the mistake, but as to us, we hold that that person is divided in his heart and therefore ought to punish his heart, so that it may not repeat the mistake." Aḥmad then asked him, "What do you say regarding a person possessing forty sheep or goats, a year old,—what ought he to do?" Shaibān replied, "According to you, he ought to give a sheep or goat (as a poor-rate), but according to us, a slave cannot possess any thing while he is with his Master (God)," upon which the Imām Aḥmad swooned; and when he returned to his senses, they both went away.

I (the author) say that a party of later learned men have adopted the doctrine that the prayer of a person making a mistake (in his prayer) is spoilt, on the authority of the saying of the Prophet, "No part of a man's prayer is acceptable, unless he has completed (bound) it properly, both as regards actions and words." They say that a prayer is not spoilt, excepting through leaving off some obligatory part (out of it); if not so, for what purpose are the bowing of the body and prostration? Their object is (to ensure) the magnification (of God) and the presence of one's mind, and not the absence of one's mind and neglect. It is a tradition delivered on respectable authority. The learned have fixed upon that as the test for the completeness of a prayer, on account of their inability to perceive the secret intentions of hearts, and they have handed it over to persons saying it, so that they may consult themselves, so as to enable the juriconsults to keep away the machination and vociferation of Satan from those who

recite the formula, "There is no deity but God," and to lead them to the proper observance of prayer. They (the learned) have not decided that that in which the heart and the tongue do not conform with each other, though there may be sincerity towards God, is beneficial to them as regards the future world. Sincerity towards God is obligatory in all devotional acts, and consists in freedom from turbidity (of the mind) and clearness from impurities. God has said, "(We give you to drink from that which is in their bellies,) betwixt chyme and blood,—pure milk,—(easy to swallow for those who drink)."¹ In the same way as is the freedom of milk from chyme and blood, there ought to be the freedom of the sincerity (of man) in devotional acts from hypocrisy and the several desires of the soul. I have discussed this subject at length in *al-Jawhar al-farīd*, to which the reader is referred.

I have seen in one of *al-Majāmi'* that ash-Shafi'i used to sit with Shaibān the pastor to ask him decisions on certain subjects. Ash-Shafi'i was therefore used to be asked, "Can one (learned) like you ask this Badawī for decisions?" and he used to reply, "He has been granted knowledge of what we do not know." Shaibān was illiterate; and if such was the position of one unlearned in the sciences among them (the people of former days), what do you think of their imāms? Men who had attained the highest degree in learning, like ash-Shāfi'i and others, used to acknowledge the abundance of the excellence of the learned men versed in hidden or secret knowledge. The two illustrious Imāms, ash-Shāfi'i and Abū-Ḥanīfah, have said, "If learned men are not the saints of God, God has no saint (at all)."

More ḥāfiḍs than one have related that Abū'l-'Abbās b. Shuraih, whenever those present at his lectures used to be astonished at what he expounded out of the sciences, used to say, "Do you know whence I have derived this (knowledge)? I have derived it from the blessing of my sitting with Abū'l-Kāsim al-Junaid."

Shaibān's mode of supplication (to God) was this:—"O loving one, O beloved one, O owner of the glorious throne, O creator, O restorer, O doer of what Thou desirest, I ask of Thee, by Thy might which none can attempt (desire) to reach, by Thy kingdom which

¹ Al Qur'an XVI—68.

passeth not away, by the light of Thy face which has filled the pillars of Thy throne, and by Thy power with which Thou hast assigned a destiny for all Thy creatures, that Thou mayest spare me from the evil of all the wrong-doers!" One of the poets has given in verse the names of a party of saints, out of which are the following lines :—

“ Shaibân was a pastor,
 And the secret of his secret was not concealed.
 Exert yourself and leave alone your boastful assertions,
 Even if some (of them) have become manifest to you (as true).”

It is related in *ar-Risâlah*, in the chapter on the miracles performed by saints, that Sahl b. 'Abd-Allâh at-Tustarî had in his house a room which the people used to call “the room of the beasts of prey (*bait as-sibâ'*).” The beasts of prey used to come to him, and he used to show them into that room, treat them hospitably, entertain them with meat, and then allow them to take their way. It is related in *Kifâyat al-mu'takid*, where mention is made of the earth having been collected together before them (saints) without any motion on their part, which is more excellent (as a miracle) than flying in the air and walking over water, about Sahl b. 'Abd-Allâh at-Tustarî as having related, “I performed the ablution for prayer one Friday in the early days of my career, and went to the congregational mosque. The mosque was full of people, and the preacher was thinking of mounting the pulpit; so leaving good manners and passing over and beyond the necks of the people, I reached the first row. I sat there and found on my right side a young man, beautiful in appearance, fragrant in smell, and having old and worn-out woollen garments on him. When he saw me, he said (to me), ‘O Sahl, how do you find yourself?’ I replied, ‘Quite well; may God render your state good!’ I then remained thinking over the fact of his having knowledge of me without my knowing him. While I was in that state, I was taken with a burning sensation for making water, which distressed me; so I remained in a state of fear between having to step over the necks of the people, and my prayer not being accepted if I sat down. The youth then looked towards me and said, ‘O Sahl, are you taken with a burning sensation for making water?’ and I replied, ‘Yes,’ upon which taking off his sleeveless garment (*hirâm*) from his shoulders, he covered me with it, and said, ‘Accomplish your want, and be quick, so that you may join

the prayer. I then swooned, and when I opened my eyes, I found an open door and heard a voice saying, 'Enter the door; may God have mercy on you!' So, I entered and found myself in a high and fortified palace raised on lofty columns, with a date palm standing in it and by its side a water-closet containing water sweeter than honey, and having in it a place for making water, a towel that was hung up, and a tooth-stick. I therefore took off my clothes, made water, then bathed, and wiped myself with the towel. I then heard a voice saying, 'O Sahl, if you have finished your want, say, "Yes."' So, I said, 'Yes,' and the youth thereupon took off the *ḥirām* from over me, when I found myself sitting in the place in which I was, and nobody knew (of my having moved out of it). I remained puzzled, thinking within myself and not admitting what had occurred to be true. The time for prayer having then come, I prayed, and I had no business left but the youth, so that I might know him. When I had finished my prayer, I followed his traces and found him to have entered a certain street; he then turned towards me and said, 'O Sahl, you seem as if not to believe what you saw,' and I replied, 'No, not at all.' He then said, 'Enter the door; may God have mercy on you!' I saw the door to be the very same one (as I had entered before); I entered the palace and saw the water-closet, the date-palm, and their condition to be the very same (as I had seen before). I then wiped my eyes and opened them, but did not find the youth or the palace." I have mentioned this narrative, because it is one of the many wonderful things with others beside this class of men, and because a great many people hardly believe them. There are, however, many possible explanations of it, one of which is that it is possible that he was removed from his place when he swooned, to where God desired, without his knowledge, and then brought back to his place, out of God's grace and as a mark of honour for His saints.

Our Shaikh al-Yāfi'ī relates that among other things told about Sahl, it is also related that the Amīr of Khurāsān, Ya'qūb b. al-Laith, having been attacked with a disease in the treatment of which the physicians were tired, was told, "In your government there is a pious man called Sahl b. 'Abd- Allāh; if you cause him to be brought before you, and to pray for you, we shall hope of your being restored to health." So, he had him brought to him and

asked him to pray (for him), but Sahl replied, "How can my prayer for you be answered, when you are engaged in a course of wrongdoing?" Ya'qûb thereupon resolved upon repenting, turning away from wrong actions, and acting well towards his subjects; he then set free such of the oppressed people as were in his prison. Sahl then prayed, "O God, in the same manner as Thou hast shown him the abasement of sin, show him (now) the glory of obedience and clear away from him (the source of) his grief! He thereupon rose up, as though he were loosed from his bond, and was restored to health that moment. He offered a large sum of money to Sahl, but the latter refused to accept it. When he returned to Tustar he was told at the turning of the road, "(You would have done well), had you accepted the wealth which the Amir offered you, and distributed it among the poor," upon which he looked down at the pebbles, and they were converted into gems. He then said, "Take as much as you wish," and added, "Does one who has been given like this, want the wealth of Ya'qûb b. al-Laith?"

Resembling this narrative is the following one out of *Kalb al-a'yân* regarding the Shaikh 'Isâ al-Hitâr, namely, that he happened to pass one day by a prostitute and said to her, "After the first part of the night I shall visit you." She was pleased with it and adorned herself. When the first part of the night came, he entered the house in which she was, said the prayer with two bowings of the body, and then went out, upon which she said, "I see you are going out," but he replied, "I have accomplished my object." Then a man came to her and disquieted her mind with regard to the life she was leading. She therefore went out after the shaikh and repented through him. He married her to one of the beggars (poor men) and said, "Hold a feast with '*asidah*' as the principal dish for it, but do not purchase any condiment for it." They did accordingly and brought the shaikh there; and the beggars also came, but the shaikh seemed like one expecting that something was yet coming. In the meantime that news reached the ears of an amir (nobleman) who was a friend of that woman; he therefore took out two flasks filled with wine and sent them to the shaikh, desiring thereby to sneer at him; he directed the messenger to say to the shaikh, "I am delighted

¹ A sort of thick gruel made with boiling water, flour, clarified butter, and honey.

with the news I have heard, but I learn that you have no condiment; take this therefore and use it as a condiment." When the messenger came, the shaikh said to him, "You are late (in coming);" then taking one of the flasks and shaking it, he poured out of it pure and clear honey. He then did the same thing with the other one, and pouring out of it Arabian clarified butter, said to the messenger, "Sit down and eat." So he ate and tasted the clarified butter and honey, the like of which two in taste, colour, and smell he had never seen. The messenger thereupon went back and informed the amir of it; so he next came and ate, was puzzled over what he saw, and repented (of his sins) through the shaikh.

Resembling this is what has been related regarding one of them, as having said, "While I was going through a desert, I found a man turning round a thorny tree and eating out of it fresh dates. I greeted him with a salutation, and he returned it and said, 'Advance and eat.' I therefore advanced to the tree, but every time I took a date out of it, it returned to the condition of a thorn, upon which the man smiled and said, 'Begone, had you obeyed Him in your places of retirement, He would have fed you with dates in deserts!'"

There are several narratives about them like this, but I have here given only a drop out of the deep oceans. In short, the world appears to them in the light of an old woman who serves them, as will be shortly related under this letter. To refer all this to an origin requires faith in it, namely, that "God is mighty over all;" whilst a breach in the usual natural laws is not inconsistent with reason.

It is related regarding the Shaikh Abū'l-Ḥaith al-Yamanī that he went out one day to collect wood, and that while he was engaged in doing it, a lion came there and ate his ass. He therefore said to the lion, "By the might of Him who is worshipped, I shall not carry my wood but on thy back." So, the lion submitted itself to him, upon which he loaded the wood on its back and drove it to the town, where he unloaded it, and then let the lion go.

It is related that Sha'wānah was blest with a son, and that she brought him up in the best manner possible. When he grew up and came to be of age, he asked her, "O mother, I ask you by God, have you not given me to God (as a present)?" She replied, "O my son, none but the people of learning and those that have the fear of

God in them are fit subjects for making a present of to kings, whilst you my son are (yet) devoid of experience and knowledge and do not know what is wanted of you; your time for it therefore has not yet come." He then did not speak any more on the subject with her. One day he went forth to the mountain to collect wood; he had his riding beast with him, so he dismounted from it, tied it, and then went away. He collected the wood, and on returning finding that a lion had eaten his beast, he placed his hand on the lion's neck and said to it, "O dog of God, thou hast eaten my riding beast; so by the truth of my Master, I shall certainly load the wood on thy back, in the same way as thou hast acted wrongfully towards my beast." He then loaded the wood on its back, and it was obedient to his order, so much so that it went with him to the house of his mother. He then knocked at the door, which she opened for him. She then said, "O my son, now that I have seen this, you are certainly fit for the service of the King (God); therefore depart now in the service of God." He thereupon bade her farewell and went away.

The author of *Manâkib al-abrâr* relates regarding Shâh al-Kirmânî, who was the king of Kirmân, that having (one day) gone out for hunting, he went so far in pursuit of game that he reached a desert by himself. He there saw a young man mounted on a lion, and round about him a great many beasts of prey. When the beasts of prey saw him (Shâh), they hastened towards him; but the youth turned them away from him. While he was doing that, an old woman approached with a cup of water in her hand; she handed it over to the youth, who drank some of it and gave the rest of it to Shâh. The latter drank it and said, "I have never tasted any thing pleasanter or sweeter than it." The old woman then disappeared, and the youth said, "This world, the whole of which belongs to God, is at my service, and whenever I want anything, I cause it to be present before me until such time as I wish." Shâh was surprised at it, and the youth added, "I inform you that when God created the world, He said to it, 'O world, serve him who serves me, and make him serve thee who serves thee.'" He then gave him some good advice. That was the reason of Shâh's repentance and turning away from his sinful course.

It is related in *al-Ihyâ'*, in the subject of '*Ajâ'ib al-kalb* (the wonders of the heart), on the authority of Ibrâhîm ar-Raqqî, who said,

"I went to Abû'l-Khair ad-Dailamî at-Tinâtî (?) to pay my respects to him; he said the evening prayer, but did not recite the first or opening chapter of the Kur'ân standing; so I said to myself, 'All my journey is in vain.' When the morning came, I went to the washing place for ablution, when a lion came to me; so I returned to him and said to him, 'A lion came to me,' upon which he went out and cried out to the lion, 'Have I not told thee that thou art not to come in the way of my guests?' The lion then turned away, and I performed the ablution. When I returned, he said, 'You devote yourselves to the observance of the external forms and are therefore afraid of the lion, whilst we devote ourselves to the observance of the internal forms, and the lion is therefore afraid of us.'"

Our shaikh, the Imâm the very learned Jamâl-ad-Dîn b. 'Abd-Allâh b. Asad al-Yâfi', recited to us the following lines composed by himself:—

"They are the (true) lions! What is the lion? The lions are in dread of them!
 And what is the leopard, and what are the claws of the lyx and its canine tooth,
 And what is the shooting with arrows and what the stabbing with a spear,
 And what is the stroke of a sharp (bold) sword, and what its point, to them?
 They have resolutions that cut cutting instruments;
 They have hearts a change in which is the most excellent of things desired;
 To them everything is obedient and subservient,
 Nothing ever rebels against them, nay, to obey them is the custom of everything;
 They fear God and nothing else,
 Whilst all beside Him, the animate and inanimate things fear them
 They have prepared themselves for acquiring all kinds of honour
 And respect, to count which would take a long time,
 Until they have (now) plucked the fruit of love after undergoing fatigue,
 And the tortures of love have (now) become sweet."

It is related in a narrative that God inspired David to the effect, "O David, fear Me as thou fearest the injurious lion." The meaning of it is, "Fear Me on account of My fear-inspiring character in the shape of My might, My greatness, My magnificence, My omnipotence, My indignation, the vehemence of My sternness, and

the execution of My order, in the same way as thou fearest the lion accustomed to seize its prey, on account of the greatness of its body, the austerity of its countenance, the interlocking of its canine teeth, the strength of its claws, the courage of its heart, the quickness with which it becomes enraged, the suddenness of its attack, its excessive rushing, and the vicissitudes of fortune in the seizing of its prey." O my brother, entertain a due fear of God and leave off the rest; everything fears him who entertains a just or due fear of God, and everything obeys him who observes due obedience to God.

Its lawfulness or unlawfulness has been already given under the letter أ . The riding of lions is disapproved, on account of what Ibn-'Adī has related in the biography of Ismā'īl b. 'Ayyāsh, on the authority of Baḳīyah, who had it on the authority of Yahyā b. Sa'īd, who had it on the authority of Khālid b. Ma'dān, who had it on the authority of al-Miḳdām b. Ma'dī-Karib, who said, "The Prophet has prohibited the riding of the beasts of prey." The sale of such of the beasts of prey as are not useful is not valid, but some say that it is allowable to sell them for their skins. As to such as are useful like the lynx, the elephant, and the ape, it is allowable to sell them.

السَّبَانِي (*as-Sabantā*) and السَّبَانْدِي (*as-Sabandū*).—A bold or daring leopard. Fem. *sabandāh*.

'Ā'ishah said that the genii wailed for 'Umar three days before his death.

[The author here gives some lines purporting to be the lamentation of the genii, which are omitted here on account of their length and on account of their not being in connection with the subject of this art., excepting the last line. The last distich is as follows:—

"I did not fear that his death would be

At the hands of a daring leopard (*sabantā*), blue in the eyes, indignant and looking down."]

المطرق = *One who is indignant with his eyelids relaxed and looking down on the ground.* The word *as-sabantā* may sometimes be pronounced with a *maddah*. Al-Jawharī attributes these lines to ash-Shammākh and says in *al-Istī'āb* that, when 'Umar died, the people ascribed these lines to ash-Shammākh b. Dirār and his two brothers; they were three brothers, and all of them were poets. The leopard (*an-namir*) will be described hereafter under the letter و .

السَّبَيْطَر (as-Sabaitar).—Like *al-'amaithal*. A certain bird having a very long neck, always seen on shallow water, and bearing the sobriquet of *abû'l-'aizâr*;—so al-Jawharî and Ibn-al-Athîr say, and it is evident that they intend by it *mâlik al-ḥazîn*. It is said in *al-Muḥkam* that *al-kurkî* (the crane) is surnamed *abû'l-'aizâr*. *Al-'amaithal* will be described hereafter under the letter ع .

السَّحَلَاة (as-Suḥalah).—Like *al-humazah*. A leveret or a young hare that has become larger than a *khûrnîk* and has separated from the company of its mother.

السُّحَابِيَّة (as-Suḥbiyyah).¹—The same as the lizard *al-'aḏāyah*. Ibn-aṣ-Ṣalâḥ states that it is a certain reptile larger than the common gecko, and that in *ar-Rawdah*, *al-'aḏāyah* is reckoned to be a species of the lizard *al-wazūq* (gecko); he says that it is unlawful. Ibn-Ḳutaibah and the author of *al-Kifāyah* state that the male of *al-'aḏāyah* is called *al-'aḏrafūt*, and al-Jāḥiḏ states that *al-'aḏrafūt* is in the dialect of al-Ḳais the same as *al-'aḏāyah*. Under the letter ع will be given the statement of al-Azhari, namely, that it is a sleek (shining) reptile that runs about and goes to and fro much, resembling *sānm abraṣ*, but it does not injure (anybody) and is better looking than it.

السَّحَابِيَّة (as-Saḥâ).—The bat. Sing. *saḥâh*;—so an-Nadr b. Shu-mail says. The bat (*al-khuffâsh*) has been already described under the letter خ .

السَّحْنُون (Sahnûn) and السُّحْنُون (Suḥnûn).—A certain very intelligent bird found in Morocco; it is so called on account of the sharpness of its intelligence and sagacity.

Sahnûn b. Sa'id at-Tanûkhî al-Ḳairawânî was named after it; it is a unique surname, his proper name being 'Abd-as-Salâm. He was a disciple of Ibn-al-Ḳâsim and the author of *al-Mudawwanah*, which was before him (at first) drawn up by Asad b. al-Furât, on the authority of Ibn-al-Ḳâsim, but without any arrangement in it. Ibn-al-Furât then, however, withheld it from Sahnûn, and Ibn-al-Ḳâsim therefore prayed against him to the effect that neither it nor he would

¹ Called in 'Omân *insilân*—*Chalcides ocellatus*. *Lacerta ocellatus* of Forskål.

be of any use to God, which has happened accordingly, as that book is neglected, and reliance is placed on the *Mudawwanah* of Saḥnūn. Saḥnūn died in the month of Rajab in the year 240 A. H., and was born in the month of Ramadān in the year 160 A. H. .

السَّخْلَاءُ (*as-Sakhlah*).—[A kid or lamb]. The young one of a she-goat or a ewe, both male and female. Pls. *sakhl*, *sikhlah*, and *sikhāl*. A poet says:—

“For death, the mothers nourish their young ones (*sikhāl*),
In the same way as for the ruins of houses, are dwelling-houses built.”

The *ل* in the above lines (للوت و للخراب) is the *ل* of consequence, as in the lines of another poet:—

“Our wealth for those who are to inherit, we collect,
And our houses for ruin to be caused by vicissitudes of fortune, we build.”

Houses are not built for ruin, but their end is ruin, which is like the lines of another poet:—

“If death is their end,
Then (surely) what the mother brings forth is for death.”

God has said, “And Pharaoh’s people picked him up *that* he might be (ليكون) for them a foe and a grief.”¹ And God has said, “Moses said, ‘O our Lord! verily, Thou hast brought to Pharaoh and his chiefs ornaments and wealth in the life of this world; O our Lord! *that* they may err (ليضلوا) from thy way! O our Lord! Confound their wealth and harden their hearts that they may not believe until they see grievous woe!’”²

(Information.) Abū-Zaid states that the young ones of a ewe or she-goat, the moment they are born, are (each one) called *sakhlah*, whether they are males or females; then they are called *bahmah* in the sing., both masc. and fem., and in the pl. *baham*; when they become four months old and are separated from their mothers, the young ones of a she-goat are called *jifār*, sing. *jafr*, and fem. *jafrah*; when it (a kid) grazes and becomes strong, it is called *urīd* and *atīd*, pl. *irdān* and *itdān*. The male during all these stages is called *jadī*, and the female which has not become a year old is called *andāk*, pl. *unūk*; the

¹ Al-Kur’ān XXVIII—7. ² Idem X—88.

male when it becomes a year old is called *tais*, and the female 'anz. Then in the second year it becomes a *jadha'*, the male being called *jadha'*, and the female *jadha'h*.

Mâlik relates regarding 'Umar as having said, "For taking the poor-rate from them, count the kids and lambs (too)." Ash-Shâfi'i and others look upon this as a proof that one ought to pay a poor-rate (also) on what is produced from taxable property (*an-nisâb*),¹ by a year passing over the original stock,² for a year represents an increase, and the young kids and lambs are an increase in lives,—so much so that, even if they are born before the completion of the year by a moment (twinkling of an eye), the poor-rate tax ought truly to be paid on them, on the completion of the year over the *nisâb*, even if all the mothers have died before the completion of the year. But some say that it is conditional on the *nisâb* out of the mothers being alive (at the time), and others say that it is conditional only on some of the *nisâb*, even if it be one, being alive.

The Imâm Aḥmad and Abû-Ya'la al-Mawsilî relate out of a tradition of Abû-Hurairah that the Prophet happened to pass by a mangy kid or lamb, which its people had taken out (from the rest); the Prophet thereupon said, "By Him in whose hand my soul is, verily, the world is more insignificant in the eyes of God than this one is in the eyes of its people." Al-Bazzâr relates in his *Musnad*, on the authority of Abû'd-Dardâ', that the Prophet happened to pass by a dung-place of a tribe, in which a kid or lamb was lying dead, when he asked, "Have not its people any need of it?" and they replied, "O Prophet of God, had its people any need of it, they would not have thrown it away." The Prophet thereupon said, "By God, verily, the world is more contemptible in the eyes of God than this kid or lamb is in the eyes of its people. May I not find one of you destroyed by it (the world)!"

It is related in the *Sîrah* of Ibn-Hishâm that when the Prophet and his companions started on the expedition to Badr, they met a Badawî and asked him for the news of the people, but they did not get any news from him. The men then said to him, "Salute the

¹ Namely, two hundred dirhams, or five camels, or twenty dinârs, or forty sheep or goats, on all of which the poor-rate is levied. ² From the date of the last payment of the poor-rate.

Apostle of God;" so he asked them, "Is there an apostle of God among you?" They replied, "Yes," and so he saluted him and said, "If you are an apostle of God, inform me as to what there is in the womb of this my she-camel." Salamah b. Salâmah b. Waḡash, who was then quite a young boy, said to him, "Do not ask the Apostle of God that question, but turn to me, I shall inform you of it; there is in her womb a young one (*sakhlah*) from you." The Apostle of God thereupon said to Salamah, "Desist, you have uttered obscene language towards the man," and then turned away from him. Al-Ḥâkim has related it in *al-Mustadrak*, out of a tradition of Ibn-Luhai'ah, on the authority of Abû'l-Aswad, who had it on the authority of 'Urwah, with some additional words, namely, that the Apostle of God having met at ar-Rawḡâ' a man out of the people of the desert, who was going in the direction of Badr, the men asked him regarding the news of the people, but they did not find any news with him. They then said to him, "Salute the Apostle of God;" so he asked them, "Is there an apostle of God among you?" and they replied, "Yes." He then saluted him and said to him, "If you are an apostle of God, inform me of what there is in the womb of this my she-camel." Salamah b. Salâmah b. Waḡash, who was then quite a young boy said to him, "Do not ask the Apostle of God, but turn to me, I shall inform you about it; you have covered her, and there is in her womb (as the result of it) a young one (*sakhlah*) from you." The Apostle of God thereupon said to Salamah, "Desist, you have used obscene language towards the man." The Apostle of God then turned away from him and would not speak to him at all, until they returned from the journey, and the Muslims welcomed them at ar-Rawḡâ' and congratulated them, when Salamah said, "O Apostle of God, what do they congratulate you about? By God, we saw none but barren old women like confined (tied down) sacrificial camels, and we slaughtered them!" The Apostle of God said, "Every tribe has the faculty of intuitive perception, and the noble ones are aware of it." Al-Ḥâkim adds that it is an authentic tradition, but one not traced to the Companion (of the Prophet) who first related it (*mursal*).

Connected with the subject of the faculty of intuitive perception (*al-ḡirdsah*) is what al-Ḥâkim has related regarding Ibn-Mas'ûd as having said, "The best of mankind in intuitive perception were three,

namely, al-'Azīz, when he perceived the intrinsic state of Joseph and said to his wife, "Honour his abiding here;"¹ the woman, who when she saw Moses said to her father, "O my father, hire him (as a servant);"² and Abū-Bakr, when he appointed 'Umar as his successor." Al-Ḥākim adds that Ibn-Mas'ūd has brought them together beautifully, with this authentic authority.

(Side-information.) A kid or lamb that has been reared on the milk of a bitch is, as regards its lawfulness, in the same position as an animal eating ordure (*al-jallālah*); the eating of it is disapproved in the same light as that of a thing from which one ought to keep at a distance as being unclean. This is said to be truly so, in *ash-Sharḥ al-kabīr*, *ar-Rawḍah*, and *al-Minhāj*, and ar-Rūyānī and the people of al-'Irāq have decided in the same way, whilst Abū-Ishāq al-Marwazi and al-Kaffāl state that the disapproval of it is to be in the light of unlawfulness, and the Imām al-Ḡazzālī, al-Bagawī, and ar-Rāfi'ī in *al-Muharrar* are inclined to the same opinion. *Al-jallālah* is an animal that has been eating ordure and unclean things, whether it be one of the class of camels, or cows, or goats and sheep, or domestic fowls, or geese, or fish, or any other kind out of the edible animals. It has been already related under the letter ج in the art. *الدجاج* that whenever the Prophet wished to eat a domestic fowl, he used to order it to be tied, which was done accordingly for days, after which he used to eat it. Ad-Dāraḳuṭnī, al-Ḥākim, and al-Baihaḳī relate on the authority of 'Abd-Allāh b. 'Umar that the Prophet has prohibited the eating of an animal feeding on ordure, and the drinking of its milk, until it is confined; al-Ḥākim adds that the tradition is authentic in its authorities, but al-Baihaḳī states that it is not a strong one, and adds that, if no change be apparent in its flesh on account of its feeding on ordure, there is no unlawfulness in it or any disapproval of it. Ar-Rāfi'ī, copying from *Tatimmat at-Tatimmat*, states that, if an animal mostly eats clean things, it is not a *jallālah*, but the truth is that the test does not consist in what it does mostly, but in the smell, for if there is the slightest smell of uncleanness in its sweat or its mouth, even if it be very little, it is in the position of a prohibited animal, otherwise not. It is related on the authority of Abū-Hurairah that the test for prohibition is that there should be a smell of uncleanness in the whole of it, or the smell should

¹ Al-Kur'ān XII—21. ² Idem XXVIII—26.

nearly resemble the smell of uncleanness; but as to a little smell, it is not to be taken into consideration. But the former is the true opinion, and it corresponds in that respect to any slight change towards uncleanness in water. If, however, an ordure-eating animal eats clean fodder for a long time, so that its flesh becomes good and is free from uncleanness, the condition of disapproval is also removed from it. There is no particular period with us for feeding it on fodder, but the test is the removal of the smell by whatever means. Ar-Râfi'î states that, according to some of the learned men, the period of feeding with fodder in the case of camels and cows is forty days, in the case of goats and sheep seven days, and in the case of domestic fowls three days. He adds, "With us that is the period mostly allowed." If it be not fed on fodder, the prohibition for its use is not removed by (simply) washing it after slaughtering it, or by cooking or roasting it, or drying it in the air; even if that should remove the smell, and similarly according to the author of *at-Tahdhîb*, even if the smell passes away in process of time. Some, however, say the opposite of this. In the same manner as its flesh is prohibited, so are also its milk and eggs prohibited, and riding it without a thing intervening between the rider and it is disapproved; its hide becomes clean by tanning, but the true opinion is that it is like its flesh and cannot be rendered clean by slaughtering it, according to those who hold the animal to be unclean.

Sahnûn was asked regarding a lamb suckled by a sow, and he replied that there was no harm in eating it. At-Tabarî states that all the learned men are agreed in the opinion that, if a kid (*al-jadî*) be fed with the milk of a bitch or a sow, it is not unlawful, though there is no difference of opinion with regard to the doctrine of the milk of swine being unclean like ordure. Another authority states that the meaning of it is that the milk of the sow is not recognisable either by taste or smell in the lamb; God removes it and converts it (into another thing), in the same way as He converts nourishment, whilst God has declared as unlawful for eating (only) the things which are in themselves unclean, and the uncleanness of which is recognisable by the senses;—so Abû'l-Hasan 'Alî b. Khalaf b. Baṭṭâl al-Kurṭubî says in *Sharḥ al-Bukhârî*. He died in the year 449 A. H. and was one of the shaikhs (teachers) of Abû-'Umar b. 'Abd-al-Barr.

السَّرْحَان (as-Sirḥān).—The wolf. Pls. *sarāḥ* and *sarāḥīn*. Fem. *sirḥānah*. The fem. pl. is of the usual form. It means the lion in the dialect of Hudhail. Abū'l-Muthlam says as an elegy on a dead man:—

“The alighter in valleys, the carrier of banners,
The sitter in assemblies, the lion (*sirḥān*) of youths.”

Sibawaih states that the ن in *sirḥān* is an additional or servile letter, and that the word is of the measure نعلان, the pl. being *sarāḥīn*. Al-Kisā'ī states that the fem. is *sirḥānah*.

Al-Kazwīnī relates regarding a pastor that he alighted in a valley with his sheep and goats, and that a wolf snatched away a sheep out of them. He thereupon rose and raising his voice exclaimed, “O protector of the valley!” upon which he heard a voice saying, “O wolf, return to him his sheep.” The wolf then brought the sheep and leaving it there, went away.

Its lawfulness or unlawfulness, properties, and the interpretation of it in dreams have been already given.

(Proverbs.) “The seeking for the evening meal made him light on a wolf.” Abū-'Ubaidah states that the origin of it is that a man, having gone out in search of his evening meal, fell upon a wolf which ate him. Al-Aṣma'ī states that a beast went forth in search of its evening meal, and a wolf having come across it, ate it. Ibn-al-A'rābī states that the origin of it is that the people used to be afraid of a man called Sirḥān, who was a brave man; a man, however, said one day, “I shall surely graze my camels in this valley, and I am not afraid of Sirḥān b. Huzlah,” but Sirḥān came to him, killed him, and took away his camels, saying:—

“Inform Naṣṭḥāh that the pastor of their camels
Fell upon Sirḥān, while he was in search of his evening meal;
But the search for an evening meal made him fall upon one like a
leopard,
Free of both hands and accustomed to stabbing.”

It is applied to the seeking of an object of want which leads one to destruction.

السَّرَطَان (as-Sarṭān).—[The crab]. A certain well-known animal; it is also called the water-scorpion. Its sobriquet is *abū-baḥr*. It is one of the aquatic creatures, but also lives on land; it is very

quick in walking and running, and has two jaws, claws, sharp nails, and several teeth, and is hard in its back; a person seeing it would think that it is an animal without a head or a tail. Its two eyes are placed on its shoulders, its mouth is in its chest, and its two jaws are split on the two sides. It has eight legs, and walks on one side. It draws in through the nostrils both water and air together. It casts off its skin six times in a year, and builds for its hole two doors, one opening into water and the other on dry land; when it casts off its skin, it closes the door which is next to the water, out of fear for itself on account of the animals of prey of the fish kind, and leaves the one which is next to the dry land open, so that the wind may reach it, dry up the moisture in it, and strengthen it; when it becomes strong again, it opens the door next to the water and seeks its nourishment.

Aristotle states in *an-Nu'ât* that people assert that, if a dead crab be found in a hole (pit) thrown on its back in a village or any land, that place will be secure from heavenly misfortunes, and that if it be hung on a tree, it would increase the quantity of its fruit. A poet says descriptive of it:—

“There is a wonder in the crab of the sea,
Visible to men, and not concealed;
It is esteemed to be weak in its movement,
But it is more powerful in assaulting with its arms than its neighbours;
It shows itself to one who sees it, as a whole,
But when it moves, he sees it (only) as a half.”

It is said that in the Chinese Sea there are crabs which, when they come out on land, become hard like stone, and physicians make them into a collyrium, which has the effect of clearing away opacities (in the eye).

The crab does not affect to be created by means of propagation (of the species) or production, but it affects to be created in the shell; it comes out of it and is then born.

It is related in *al-Hilyah* regarding Abû'l-Khair ad-Dailamî as having said, “I was with Khair the weaver, when a woman came to him and asked him to weave a sash for her; she asked him, ‘What would be the cost of making it?’ and he replied, ‘Two dirhams.’ She said, ‘I have nothing with me this moment, but

to-morrow morning I shall bring them to you'. He then said, 'When you bring them in the morning, if you do not see me, throw them into the Tigris, and when I return I shall take them out of it,' upon which she replied, 'Willingly and with pleasure.' The woman came the next morning, and Khair being away, she sat down for a time expecting him, after which she got up and threw a rag with the two dirhams folded in it into the Tigris. A crab thereupon held up the rag and dived (with it) into the water. Then after a time Khair came back, opened the door of his shop, and sat on the bank (of the river) for the purpose of performing ablution for prayer, when a crab came out of the water, hastening towards the direction of the place where he was, with the rag on its back. When it approached the shaikh, he took it, and the crab went its way. I thereupon said to him, 'I saw such and such a thing!' and he said, 'I wish you not to divulge this secret in my life-time.' I consented to do so."

(Lawfulness or unlawfulness.) It is unlawful to eat it, on account of its being considered filthy like a shell-fish, and ar-Râfi'i states, on account of an injurious property in it. But according to one statement it is lawful, which is the doctrine of the school of Mâlik.

(Properties.) The eating of a crab is beneficial in pain of the back, which is thereby strengthened (hardened). It is said in *an-Nu'ut* that he who has the head of a crab hung on his person is not able to sleep, if the moon is invisible or black (burnt), but if it be otherwise, he would sleep. If a crab be burnt and piles of whatever nature are stuffed with it, it will cure them. If its leg be hung on a tree having fruit on it, its fruit will fall down without any (obvious) reason. Its flesh is highly beneficial to persons suffering from consumption. If a crab be placed over wounds, it would extract an arrow, and it is beneficial in snake-bites and scorpion-stings.

(Interpretation of it in a dream.) A crab in a dream indicates a man much given to plotting, on account of the large number of its weapons,—one possessing much energy, difficult to be caught, and difficult to be made a friend of. He who dreams of eating a crab will obtain wealth from a distant land. Jâmâsb (جام شب) states that the flesh of a crab in a dream indicates unlawful property.

السرعوب (*as-Sur'ub*).—[The weasel]. The same as *ibn-'ir.s*. It is also called *an-nims* (the ichneumon);—so it is said in *Kifāyat al-mutahaffid*.

السرفوت (*as-Sarafūt*).—A certain small insect that builds its nest in a furnace for making glass, at the time of its being excessively heated; it lays its eggs and produces its young ones in it, and it does not build its nest, excepting in a place in which fire is continually burning;—so Ibn-Kh. says in the biography of Ya'kūb b. Šābir al-Manjanīkī. This insect shares this descriptive character in common with the phoenix (*as-samandal*), which will be described in its proper place.

السرفة (*as-Surfah*).—The same as *al-aradah* (the wood-fretter). Ibn-as-Sikkī states that it is a certain creeping thing having a black head, the rest of its body being red. It builds for itself a square nest or habitation out of small fragments of twigs, which it glues together by means of its slaver in the shape of a coffin. It then enters it and dies.

سرفت السرفة الشجرة، or نسرفها with a *kasrah*, سرفاً. = *The surfah* at the leaves of the tree, the tree becoming مسرفة شجرة.

It is related in a tradition that Ibn-'Umar said to a man, "When you come to Minā and reach such and such a place, alight there under a certain tree which is there, the leaves of which never fall, upon which locusts never light, which is never attacked by the insect *surfah*, which is never pastured upon by pasturing camels and goats and sheep, and under which seventy prophets alighted."

(Lawfulness or unlawfulness.) It is unlawful to eat it, because it is one of the small animals that creep on the earth (*al-ḥasharāt*).

(Proverb.) "More skilled in fabricating than a *surfah*," which has been already explained under the letter *f*.

السرمان (*as-Surmān*).—A certain insect like a stone. Also, a species of hornets, yellow, black, and of mixed colours.

السَّوْرَة (as-Sirwah).—The locust in its first stage, when it is a larva. The word is originally with a *hamzah* (*sar'*), and *as-sirwah*(?)¹ is a dialectical variety.

السَّرْمَاح (as-Sirmāh).—The locust;—so Ibn-Sidah says.

السَّعْدَانَة (as-Sa'dānah).—A pigeon.

السَّعْلَانَة (as-Si'lāh).—The most malignant kind of devils called *al-glān*. *As-silā* also means the same. It may be written with either a long or short ا (at its end). Pl. *as-sa'dāli*. اسْتَمَعَت الْمَرْأَة = *The woman became very clamorous and foul-tongued*. A poet says:—

“I have seen a wonder since yesterday,—
Five old women like goblins (*as-sa'dāli*)
Eating what I make, by chewing it gently with closed mouths;
May God not leave a tooth for them!”

Abū-'Umar says:—

“O, may God remove far from good, the children of the female goblin!
'Amr b. Yarbū'—the most wicked of men (*an-nāsi*);
They are neither chaste nor prudent (*akjāsi*).”

The poet has converted the س in *an-nāsi* and *akjāsi* into ت, which is a dial. variety with some of the Arabs.

Al-Jāhīd states that it is said that 'Amr b. Yarbū' was the offspring of a female goblin and a man. He adds that Jurhum was out of the offspring of angels and women (daughters of Adam), and that whenever an angel rebelled against God in heaven, he was sent down to the earth in the guise of a man, as was done in the case of Hārūt and Mārūt; in this manner one of the angels had sexual intercourse with one of the women (daughters of Adam), who then gave birth to Jurhum, on which account a poet of theirs says:—

“There is no harm, for Jurhum are your slaves;
People are strangers (to you), but they are your inherited slaves.”

Al-Jāhīd further states that out of this class was Bilqis, the queen of Sheba, and likewise Dhū'l-Karnain, whose mother was a woman and

¹ *As-sirwah* is given as a dial. var. in Lane's Lex.

whose father was an angel, for which reason, when 'Umar b. al-Khaṭṭāb heard a man calling out another man, "O Dhū'l-Ḳarnain," he said, "Have you finished the names of the prophets, so that you have now taken to the names of angels?" The truth about it is that angels are preserved from the minor and major sins like prophets, as the Ḳāḍī 'Iyāḍ and others have said. As to their saying that Jurhum was out of the offspring of angels and women, and likewise Dhū'l-Ḳarnain and Bilqīs, it is a thing which is rejected (denied), whilst their adducing in evidence the story of Hārūt and Mārūt is not worth anything, for it does not establish the argument which they advance, nay, Ibn-'Abbās states that they were two men, enchanters, living in Babylon. Al-Ḥasan states that they were two strong sturdy men out of the unbelieving foreigners, who used to decide disputes between men and teach them the art of enchantment or magic; but they were not angels, because angels do not know magic. Ibn-'Abbās and al-Ḥasan al-Baṣrī used to recite the word الملكين in the verse, "And what has been revealed to the two angels at Babylon, Hārūt and Mārūt,"¹ with a *kasrah* under the ج. An account of them will be given hereafter under the letter ك in the art. الكلب.

There is a difference of opinion with regard to the pedigree (origin) and name of Dhū'l-Ḳarnain. The author of *Ibtidā'l-akhyār* states that the proper name of Dhū'l-Ḳarnain was Alexander, and that his father was the most learned man out of the people of the earth in the science of astrology; nobody had observed the movements of the stars as he. God had extended his period of life. He said one night to his wife, "Want of sleep has very nearly killed me; let me alone that I may sleep for a time, and do you watch the sky (for me); when you see a (certain) star rising in this place," pointing with his hand the place of its rising, "wake me up, that I may compress you, and you may conceive a son who will live to the end of time." Now, her sister was listening to his words. The father of Alexander then slept, and the sister of his wife kept up watching for the star; when the star rose, she informed her husband of the affair, and he compressed her, with the result of her conceiving al-Khidr, so that al-Khidr was the son of Alexander's (maternal)

¹ Al-Ḳur'an II-96.

aunt; he was his wazīr (too). When Alexander's father woke up, he saw that the star had descended into a sign of the Zodiac other than he was watching; so he said to his wife, "Why did you not wake me up?" She replied, "I was ashamed." He then said to her, "Do not you know that I have been watching for this star for forty years? By God, I have wasted my life without any profit; but at this moment there will rise in its steps another star, and I shall compress you then, so that you will conceive a son who will possess the two horns of the sun." He had not waited long when the star rose, upon which he compressed her, and she conceived Alexander, who and the son of his maternal aunt, al-Khidr, were born on the same night. Then God bestowed on Alexander his firm possession of the earth; he conquered countries, and his career was such as is known to have been.

It is related on the authority of Wahb b. Munabbih, who said that Dhū'l-Karnain was a man out of the Greeks and the son of one of their old women; who had no son beside him. His name was Alexander, and he was a pious man. When he reached the age of puberty and maturity of judgment, God said (to him), "O Dhū'l-Karnain, I am sending you to the nations of the world, who are diversified and of various classes; out of them there are two nations between whom there is the length of the earth, and two nations between whom there is the breadth of the earth, and there are nations on the middle of the earth." Dhū'l-Karnain thereupon said, "O my God, Thou hast, verily, summoned me for a great task, the magnitude of which none but Thou can estimate; inform me therefore about these nations for whom Thou hast summoned me, as to by what strength I am to overpower them, by what patience I am to endure their troubles, in what language I am to talk to them, how I am to understand their languages, with what ear I am to hear their words, with what eye I am to look furtively at them, with what argument I am to dispute with them, with what reason I am to reason about them, with what heart and wisdom I am to manage their affair, with what justice I am to administer justice among them, with what knowledge I am to decide (disputes) between them, with what hand I am to domineer over them, with what foot I am to tread upon them, with what power I am to compute them, with what army I am to fight with them, and with what kindness I am to act towards them, whilst, O my God, I possess nothing

out of what I have mentioned, nothing that would stand for them, that would be strong enough against them, and that would be able to bear the brunt of their strength. Thou art merciful and compassionate, one who "requires not of a soul save its capacity" and burdens it not beyond its power." God said, "I shall give you strength to domineer, lead you, and widen your chest that it may become capacious enough for everything; I shall strengthen for you your power of understanding that you may understand everything, stretch out for you your tongue that you may talk in every language, open your ear that you may hear everything, and extend your sight that you may gaze furtively at everything; I shall strengthen for you your army that nothing may overpower you, and I shall strengthen your heart that nothing may frighten you. I shall guard for you your intellect that nothing may be concealed from you, and I shall extend what there is before you that you may domineer over everything; I shall strengthen your footsteps that you may demolish everything, and I shall dress you with grandeur that nothing may terrify you. I shall make submissive to you light and darkness and appoint them among your forces, that light may guide you from before you and darkness may protect you from behind you," which is meant by the words of God, "And we gave him a way to everything."¹

Ibn-Hishâm states that Dhû'l-Karnain's proper name was aṣ-Ṣa'b b. Dhî-Marthad al-Himyari, and that he was out of the children of Wâ'il b. Himyar. Ibn-Ishâk states that his name was Marzubân b. Mardhabah;—so it is mentioned in the *Sîrah* compiled by him. It is mentioned that he was the same as Alexander. Some say that he was a man out of the children of Yûnân b. Yâfiṯh (Japhet), and that his name was Hermes (Hurmus), but others say that it was Hardîs. What is, however, apparent from the science of History and accounts of military expeditions is that there were two different persons (of that name), one of whom flourished in the time of Abraham; it was he who decided in favour of Abraham, when he went to him for justice with regard to *bi'r as-sab'* (the lion's well) in Syria. The other one flourished near the time of Jesus. Some, however, say that he was the same as Afrîdûn; he it was that killed the rebellious king who was in the time of Abraham or some time before him.

There is a difference of opinion in regard to his being surnamed Dhū'l-Ḳarnain. Some say that he was thus named, because he possessed the kingdoms of Persia and Greece, and some say, because there were on his head things resembling two horns; others say, because he saw in a dream that he had seized the two horns of the sun, the explanation of the dream being his circumventing the east and the west. Some, however, say that he was thus surnamed, because he invited his people to declare the unity (of God), upon which they struck him on the right side of his head; he then again invited them to declare the unity (of God), but they struck him on the left side of his head. Others say that he was noble in his origin on both the sides, out of the people of honour, both on the side of his father and that of his mother. Some say, because in his time two generations of men passed away, and yet he was alive. Some say, because, whenever he went to a battle, he fought with both his two hands and his two stirrups. Some say, because he entered both light and darkness, and others say, because he had two beautiful forelocks, a forelock (*alḥ-dhu'ābah*) being also called a *karn*. Ar-Rā'ī says:—

“I kissed her mouth, taking hold of her forelocks (بقرونها).”

Some say that he was so called, because he was given both the open and the secret knowledge. He was a man from Alexandria bearing the name of Iskandar (Alexander) b. Failabash (Philip) the Greek, and he flourished in the interval which elapsed after Jesus.

Al-Mujāhid states that there were four men out of the believers and unbelievers who possessed the kingdom of the whole earth, the believers being Solomon and Dhū'l-Ḳarnain and the unbelievers Nimrod and Nebuchadnezzar. A fifth one, out of this nation (the Muslims), will hereafter possess it, namely, al-Mahdī.

There is a difference of opinion with regard to Dhū'l-Ḳarnain having been a prophet. Some say that he was a prophet, on account of the words of God, “We said, ‘O Dhū'l-Ḳarnain!’”¹ but others say that he was (only) a pious and just king, which is most probably true. Those who argue that he was a prophet say that the name of the angel that used to come to him with the revelation was Raḳyā'il, who is the angel of the Earth, and who it is that will fold

¹ Al-Ḳur'ān XVIII-85.

up the Earth on the Day of Judgment and decrease it, the feet of all the creatures treading on the surface of *as-Sâhirah*;¹—so Ibn-Abi-Khaithamah says. As-Suhailî states that this state resembles the duty with which he was charged in respect of Dhû'l-Ḳarnain, who traversed the whole earth—all its eastern and western parts—in the same manner that the narrative regarding Khâlid b. Sinân al-'Absî, who was a prophet in the interval that elapsed between the time of Jesus and that of Muḥammad, in respect of his subduing fire,² resembles the state of the angel who was entrusted with his charge, namely, Mâlik, the keeper and guardian of Hell-fire. The subject of Khâlid and his prophetic mission will be treated of hereafter under the letter *ع* in the art. *العنقاء*.

Al-Jahîdî states that it is asserted that sometimes sexual intercourse between men and genii and their conception (in consequence of it) do take place, on account of the words of God, "And share with them in their wealth and children."³ This is quite evident, for female genii set themselves to cause men to be affected with an ardent desire for sexual intercourse (with them), and in the same manner male genii act towards women, and, were it not so, the males (of one kind) would have presented themselves to the males (of the other kind), and the females (of one kind) to the females (of the other kind). God has said, "Whom no man nor *jinn* has deflowered before them;"⁴ so then, if male genii were not in the habit of deflowering women, why is the word introduced into what God has said in the above verse? It is said that *al-wâk'wâk* is a cross-breed between one of the plants and an animal.

As-Suhailî states that *as-si'lâh* is the goblin that shows herself to men in the daytime, and that *al-yûll* is the one that shows herself at night. Al-Ḳazwîni states that *as-si'lâh* is a species of devilish beings, the reverse of *al-gûl*. 'Ubaid b. Ayyûb says:—

"Were the eye of the enchantress of my eyes
To see what I meet with in the shape of horrors, she would go mad;
I remain at night, and the devils and goblins in the desert,
When the night conceals the confusedness of the darkness, utter a
plaintive cry."

¹ "A land which God will create anew on the day of Resurrection."—Lane's Lex. art. *سهر*. ² See Ibn-al-Athîr's *at-Ta'rikh al-Kâmil*. ³ Al-Ḳur'ân XVII-66. ⁴ *Idem* LV-56 and 74.

Al-Ḳazwīnī adds that *as-si'lah* is mostly to be found in thickets or woods, and that when she overpowers a man, she makes him dance about and plays with him, in the way that a cat does with a rat. He further states that sometimes a wolf seizes her at night and eats her; when she is thus seized as a prey, she raises her voice, saying, "Come and reach me (for help), for a wolf is verily eating me;" sometimes she says, "Who will save me? The person who does it will have the thousand dīnārs which are with me." People know these to be the words of a *si'lah*, and nobody delivers her from the wolf, which then eats her.

السَّفْنَى (as-Sufnā).—Abū-'Amr states that it is a swift (light) male ostrich. It is a word rendered into one of five letters by doubling the third letter out of it (*safanna*);—so al-Jawharī says. It also means a certain bird that jumps about much;—so it is said in *al-'Ubbāb*.

السَّكْبِ (as-Sakb).—A young one of a she-camel or one that is just born. Pls. *askub*, *sikāb*, *sukūb*, and *sukbān*. Fem. *sakbah*, and the mother-animal is called *miskab* and *miskāb*.

(Proverb.) "Viler than the male young ones of camels among milch camels." *Al-ḥalā'ib* is the plural of *ḥalūbah*= a she-camel that is milked.

السَّقْرُ (as-Sakr)¹.—Al-Ḳazwīnī states that it is a certain bird of prey of the size of the white falcon (*ash-shāhīn*); its legs are, however, excessively thick, and it does not live in any but cold countries; it is found largely in the country of the Turks. When it is let loose after birds, it soars high above them and flies round about them in the form of a circle, and then, when it returns to the place from which it starts, all the birds remain in the middle of the circle, and none of them goes out of it, even if they are a thousand in number; it then remains stationary over them and keeps on alighting gradually, whilst with its descent the birds (in the circle) also keep on descending, until they touch the earth (dust), upon which the falconers seize them, not one of them at all escaping.

¹ In Egypt *Falco saker*.

السقنقور (as-Sakankûr).—[The skink—Vol. I, p. 51.] There are two varieties of it, the Indian and the Egyptian. One variety of it is produced (born) in the Red Sea, which was the sea in which Pharaoh was drowned near the 'Akubat al-Ḥâjj. It is also produced in Abyssinia. It lives on fish in water, and on land on the sand-grouse, which it swallows like serpents. The female lays twenty eggs, which it buries in the sand, and that process takes the place of hatching (in their case.) The female has two vulvæ and the male two penes like the lizard *ad-dabb*;—so at-Tamîni says.

Aristotle states that *as-sakankûr* is a marine animal, and that it is sometimes born in the sea, in places where thunderbolts fall. A wonderful thing in connection with it is that, if it bites a man and the man then precedes it to the water and washes it (the poison) off from him, the *sakankûr* dies, but if it precedes the man to the water, the man dies. There is enmity between it and the serpent, so that if one of them vanquishes its opponent, it kills it. The difference between it and the monitor (*al-waral*) is in many respects, one of which is that the monitor is a land-animal and does not betake itself to any places but deserts, whilst the skink does not betake itself to any places but to such as are near water, or to water itself; another difference is that the skin of the skink is softer and more delicate than that of the monitor; another difference is that the back of the monitor is yellow and dusty coloured, whilst that of the skink is ornamented with yellow and black colours on it.

The male of this animal is the one selected (for medicinal purposes), because it is more useful in quality and quantity as regards the aphrodisiacal property which is attributed to it, both analogically and experientially, aye, the male is almost the only one which is supposed to have that property. Among the members of its body, the part of its back next to the tail is the one which is preferred, because it is more useful (than the rest of its body). This animal is about two cubits in length and about half a cubit in breadth. It is said in *al-Mufradât* that at present, in our times, the skink is not known to exist in any part of Egypt but the district of al-Fayyûm, whence it is imported into Cairō for those who want it. It is hunted in winter, because when the cold becomes too severe for it, it comes out and proceeds on land, when it is caught.

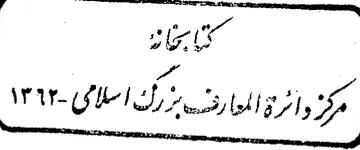
(Lawfulness or unlawfulness.) It is lawful to eat it, because it is a fish. But it is possible to look upon it in the light of its being unlawful, because there are two animals resembling it on land, namely, the monitor which is unlawful and the *ḡabb* (*Uromastix*) which is edible but nearly unlawful. According to what has been related under the letter *ġ*, it is unlawful, because it is produced out of the crocodile, as has been already mentioned; it is therefore unlawful like the original animal (which begets it).

(Properties.) The flesh of the Indian skink while fresh is hot and moist of the second degree, and as to the salted and dried flesh, it is hotter but less moist, especially if a long period has passed after hanging it to dry; on that account it is not suitable to persons having hot and dry constitutions, but is suitable to persons having cold and moist constitutions. If two persons having enmity between them eat (together) of its flesh, the enmity between them will disappear, and they will become friendly (towards each other). The (chief) property of its flesh and fat is that of exciting the sexual desire, acting as an aphrodisiac, and that of being useful in diseases of muscles and tendons arising from cold. If it be used alone, it is more beneficial than if mixed with any other medicine. The dose for drinking it is from a *mithkâl* to three *mithkâls*, according to the constitution of the person taking it, his age, the time of the year, and the country. Aristotle states that, if the flesh of the Indian skink be cooked with ceruse, it swells up the flesh and fattens (the body); its flesh relieves pain in the back and kidneys, and causes the flow of the seminal fluid to be abundant; and if the vertebra from the middle of its back be tied (suspended) on the back of a man, it will excite the venereal desire and increase the sexual power.

(Interpretation of it in a dream.) In a dream it indicates a learned imâm, one who can be trusted for guidance in darkness, for its skin can be lighted, and its flesh restores strength, the heat of which it excites.

السَّلْحَفَاءُ الْبَرِّيَّةُ (*as-Sulahfâh al-barrîyah*).—[The tortoise].¹ The n. of unity of *as-salâhif*;—so Abû-'Ubaidah says. Ar-Ru'âsî calls

¹ In Egypt *Testudo marginata*.



it *sulahfiyah* like *bulahniyah*. All use a \bar{i} with it, but Ibn-'Abdūs gives it as *as-sulahfā* without a \bar{i} . The male is called *gailam*. This animal lays its eggs on land; such of the eggs as slide down into the sea become converted into turtles (*laja'ah*), and such as remain on land become converted into tortoises (*sulahfdh*). Both the varieties attain a large size, reaching the size of a camel-load. When the male desires to tread (the female) and the female does not submit to it, the male brings a blade of (a certain) grass in its mouth, one of the properties of which is to render the animal bringing it acceptable; when it does that, the female submits itself to the male. Only a few men know this grass. When the female lays an egg, it devotes all its energy to it in looking after it, and continues to do so, until God produces a young one out of it, for it (the mother) cannot hatch it, so as to make it complete by means of its heat, because the under surface of the mother is hard and has no heat-giving power in it. A tortoise sometimes seizes the tail of a serpent and cuts off its head, and then chews it going upwards from the tail, whilst the serpent keeps on beating itself on the back of the tortoise and on the ground until it dies. It has a wonderful dodge in obtaining its prey, which consists in its coming out of water, then rolling about in the dust, and going to a place in which birds have alighted for drinking water; it thus remains concealed there from the sight of the birds, owing to the dirty colour which it assumes from the mixture of water and dust; it then seizes out of them as many as are necessary for its food and enters water (again) with them that they may die, after which it eats them. The male has two penes and the female two vulvæ; the male takes a long time over completing the act of treading. The tortoise is very fond of eating serpents, and when it eats them, it eats after them *sa'tar* (the leaves of *Zataria multiflora*). The shield which is on its back is a means of protection for it. A poet says beautifully in describing it:—

“May God oppose the animal with a speechless mouth !
 (When) its vain thought is prolonged from walking,
 It turns on its back its shield,
 And protrudes out of its carapace its head ;
 But when out of precaution its mind is in a state of anxiety,
 And out of fear its breathing becomes difficult,
 It conceals its arms towards its neck,
 And inserts its head into its carapace.”

(Lawfulness or unlawfulness.) Al-Bagawī gives two views in holding it lawful ; and ar-Rāfi‘ī confirms its unlawfulness, on account of its being considered filthy owing to its mostly eating serpents. Ibn-Ḥazm states that both the land and sea varieties are lawful, and so are likewise their eggs, on account of the words of God, “ Eat of what is in the earth, things lawful and things good,”¹ together with His words, “ When He has detailed to you what is unlawful for you,”² whilst God has certainly not detailed to us the unlawfulness of the tortoise, on which account it is lawful. He adds that the jerboa, the crab, the field-rats, the chameleon (*umm-ḥubain*), the monitor, and all the birds are likewise lawful. He states, “ We have been informed regarding ‘Atā’ as having said that the eating of the tortoise is permissible, and regarding Ibn-‘Abbās that he has prohibited the killing of the Egyptian carrion-vulture by a person in the state of *iḥrām*, and that he has assigned a penalty for doing it.” Abū-Zaid al-Marwazī, one of our religious doctors, states that the mucus from the nose, saliva, semen, and other things like those are not unlawful, as if he were satisfied that men would naturally keep away from them, and he therefore does not restrain (them) from them.

(Proverb.) “ More stupid or sluggish than a tortoise.”

(Properties.) The author of *al-Falāḥah* and al-Kazwinī state that, when the cold in any land is intense and injurious to that place, a tortoise may be taken and turned over on its back in it, so that its feet are turned (upwards) towards the sky, the cold will not (then) have an injurious effect on that place. It is beneficial in articular rheumatism (pain in the joints), if the (patient’s) hands and feet are besmeared with its blood. Its blood is beneficial in rigors and cramps, if it be continually applied ; the eating of its flesh acts also similarly. If its blood be dried, pounded, and applied over a lamp, whoever lights that lamp will break wind, which is a tried and wonderful secret. If a member of a tortoise’s body corresponding to any member of a human body that is affected with pain be tied on it, the pain in it will be relieved by the order of God. Whoever takes the end of the tail of a male

¹ Al-Kur’ān II-163. ² Idem VI-119.

tortoise at the time of its being in heat and ties it over himself will have his sexual desire excited. If a lid or cover be made of its back, and a caldron be covered with it, (the contents of) it will not boil while it is on it.

(Interpretation of it in a dream.) A tortoise in a dream indicates a woman decorating herself, perfuming herself, and exposing herself to the sight of men. Some say that it is to be interpreted in the sense of the *kādi* of *kādīs*, because it knows what is in the sea. Some say that a tortoise means a learned man. If one dreams that a tortoise is honoured in a place, the learned men will be honoured in that place. He who dreams of eating the flesh of a tortoise will acquire knowledge, and the Christians say that he will acquire wealth and knowledge.

السُّحْفَاةُ الْبَحْرِيَّةُ (*as-Sulahfâh al-bahriyah*).—The turtle (*al-laja'ah*), which will be described hereafter under the letter J.

Al-Jawhari states that it is asserted that the daughter of a soldier placed her necklace on a turtle, which then crept into the sea, upon which she said, "O people, take the water out, take the water out; there is not remaining in the sea more than handfuls (*girâf*) of water."

The skin of the turtle is what is called tortoise-shell, of which combs are made. Combing (hair) with a comb made of tortoise-shell has the effect of removing nits. If tortoise-shell be burnt, and its ashes kneaded with the white of an egg, and then painted on cracks on heels and toes, it will prove beneficial. Some say that tortoise-shell is the skin of the Indian turtle.

(Information.) The Prophet possessed a comb made of tortoise-shell (*al-'âj*), which is the same as *adh-dhabl* and which is a thing taken from the back of the turtle; combs and bracelets are made of it. It is related in a tradition that the Prophet ordered Thawbân to purchase a pair of bracelets made of tortoise-shell (*al-'âj*) for Fâtimah. As to ivory (*al-'âj*) which is a bone of the elephant, it is unclean according to ash-Shâfi'i, clean according to Abû-Ḥanifah, and according to Mâlik it becomes clean by polishing. It is allowable

to comb hair with a comb made of *al-‘āj*, which is the same as tortoise-shell, and that is what an-Nawawī mentions in *Sharḥ al-Muḥadḍḥab* regarding the lawfulness of combing with it, intending by *al-‘āj* tortoise-shell and not ivory, which is the tusk of the elephant.

السَّلْفَان (as-Silfān)—Young partridges; n. of unity *sulaḥ* like *ṣurad*, pl. *sirdān*. Abū-‘Amr states that the word *sulaḥ* is not heard applied to the female, but if *sulaḥ* (fem.) be used in the same way as *sulakah* is as the n. of unity of *silkān*, it would be approvable.

السَّلْكِي (as-Silk).—The he-wolf; fem. *silkah*. A clamorous and long-tongued woman is sometimes called a *silkah*, and in that sense are the words of God, “But when the fear has passed away they will assail you with sharp tongues.”¹ *As-silkah* = a woman raising her voice on the occasion of a calamity.

السُّلْكِي (as-Sulak).—The young one of the sand-grouse, and according to some the young one of the partridge. Fem. *sulakah*, pl. *silkān*, like *ṣurad*, pl. *sirdān*. Some say that the n. of unity of it is *silkānah*.

The Arabs use the name of Sulaik b. Sulakah proverbially in the matter of running. He was a Tamimī out of the sub-tribe of Beni-Sa‘d. Sulakah was his mother and was of a black colour. He was called Sulaik al-Makānib. A poet says:—

“To terror, running faster than Sulaik al-Makānib.”

He was one of the black Arabs; an account of them will be given hereafter under the letter غ.

السَّلَكُوت (as-Salakūt).—A certain bird; so it is given in *al-Muḥkam* among the four lettered words beginning with س.

¹ Al-Kur‘ān XXXIII-19.

السلوى (*as-Salwā*),—[The quail.]¹ Ibn-Sīdah says that it is a certain white bird like *as-sumānā*. The n. of unity is *salwāh*. *As-salwā* (also) means honey. Khālid b. Zuhair al-Hudhālī says :—

“He swore to her, ‘By God, you are sweeter
Than honey (*as-salwā*) when it is freshly gathered.”²

Az-Zajjāj states that Khālid has made a mistake, for *as-salwā* means (only) a certain bird. Some say that *as-salwā* means meat or flesh.

The Imām the Ḥujjat-al-Islām al-Ḡazzālī states that *as-salwā* is so called, because it comforts and renders a man content in the absence of all other condiments, and that men call it “the remover of desires (قاطع الشهوات).”

Al-Ḳazwīnī and Ibn-al-Baitār state that it is the same as *as-sumānā*, but others state that it is a bird nearly resembling it. Al-Akhfash states that its n. of unity is not heard in use, but it would seem that the sing. of it is (also) *salwā*, in the same way as is the case with *diḡlā*, being the same both in the sing. and plural. It is a bird that lives the whole of its time in the rugged mountainous valleys; and when falcons become ill from disease (pain) of the liver, they seize it and eat its liver, which cures them. It was this bird that God sent down to the Beni-Isrā’īl according to the well-known narration, but al-Hudhālī has made a mistake about it in thinking it to be honey, for he says :—

“Sweeter than honey when it is freshly gathered.”

It is related in the *Sahīh* of al-Bukhārī among the traditions regarding the prophets, and in Muslim in the chapter on Marriage, out of a tradition of Muḥammad b. Rāfi‘, who said, “‘Abd-ar-Razzāq has related to us, saying, ‘Ma‘mar has related to us on the authority of Hammām b. Munabbih, who said, “This is what has been related to us, by Abū-Hurairah,” and mentioned several traditions, out of which is this :—the Apostle of God said, “If it were not for the Beni-Isrā’īl, flesh-meat would never have become putrid, and if it were not for Eve, no woman would ever

¹ In Palestine and Egypt *Coturnix communis* (*coturnix*). ² In one of the copies this is given as *إذا ما تشورها* (when it is roasted), in which case the *salwā* in the lines would mean the quail, but in the other copies it is given as *إذا ما نشورها*.

have become faithless to her husband.”” The meaning of it is that flesh-meat would never have changed or become putrid. The learned state that the meaning of it is that when God sent down to the Beni-Isrā’īl the manna and quails, they were prohibited to store them up, but they stored them up, upon which they became spoilt and putrid, and that has continued (to happen) ever since. Ibn-Mājah relates on the authority of Abū’d-Dardā’ that the Prophet said, “The prince of food for the people of this world and Paradise is flesh-meat.” It is also related on his authority that there was no flesh-meat offered to the Prophet which he did not accept, and that there was no meat asked of him which he did not give. It is also related regarding the Prophet as having said, “The best of meat is the meat on the back.” How beautiful is what our shaikh, Burhān ad-dīn al-Kirāṭī, has said :—

“When I saw that Salawwā was baffled in what he desired of you,
And the knot of my patience was undone,
I came loving under your subjection,
‘That God might accomplish a thing that was as good as done.’”

(Lawfulness or unlawfulness.) It is lawful to eat it according to all.

(Properties.) Ibn-Zuhr states that, if its eye be hung on the person of one suffering from ophthalmia, it will cure him, and that, if it be used as a collyrium, it will be beneficial in pain of the liver. If its bile be mixed with warmed saffron and painted over alphas (dull-white leprosy), it will stop its progress. If its dung be reduced to a fine powder and sprinkled over corroding ulcers, it will prove beneficial. If its head be buried in a pigeon-tower or house, all the vermin will clear out of it; and if a place be fumigated with its head, the fret-worm will clear out of it.

(Interpretation of it in dreams.) A dream about a quail indicates the removal of a difficulty, the act of being saved from an enemy, the fulfilment of a promise, prosperity, and easy means of sustenance without any trouble or fatigue, for one who sees it or has it in his possession (in a dream). It sometimes indicates forgetfulness or unmindfulness of a lover, on account of its name; and sometimes

• Al-Ḥur’ān VIII-43 and 46.

it indicates ingratitude for favours, loss of a position, and straitness in the means of living, on account of the words of God, "Do ye ask what is meaner instead of what is best?"¹

السَّمَانِي (as-Sumânà).²—Az-Zubaidi states that it is thus spelt, that it is of the same measure as *al-ḥubārā*, and that it is the name of a certain bird that lies on its breast, cleaving to the ground and hardly flying unless it is made to fly. It is a certain well-known bird. One ought not to say *summânà* with a *shaddah*. Pl. *sumânayât*. It is called *katīl ar-ra'd*, because when it hears thunder it dies. It is said that its young one, directly it comes out of the egg, begins to fly. It may be mentioned, as a wonderful thing in connection with it, that it remains quiet in winter, and that when spring comes, it begins to utter its cry. It feeds on *bīsh* and *bīshâ'* (aconite) plants, both of which are deadly poisons. It is one of the birds of passage, and it is not known as to what place it comes from, so that some people state that it comes out of the sea, for there is a bird seen on it with one of its wings dipping into it and the other one spread out like the sail of a ship. The people of Egypt are anxious in purchasing it and bid against one another in raising its price.

(Lawfulness or unlawfulness.) It is lawful to eat it according to all.

(Properties.) Its flesh is hot and dry, and the best kind are such as have put forth feathers after the first feathers (المخاضيف) and are fresh. The eating of it is beneficial in articular rheumatism (pain in the joints) arising from cold, but it is injurious to a hot liver, which injurious property may, however, be removed by means of coriander and vinegar. It produces blood of a hot kind and is suitable to persons with cold temperaments and old people. The roasting of *as-sumânà* is disapproved, on account of its dryness and drying property;—so Ibn-'Abdûn says. Others say that the property of its flesh is between that of the domestic fowl and that of the partridge, but more inclined to the former. It produces very good chyme, and the eating of it dissolves stone (in the bladder) and

¹ Al-Kur'an II-58. ² This name is also applied in Egypt to the common quail—*Coturnix communis*.

causes urine to flow (easily). If its blood be dropped into the ear, it allays pain in it. If it be eaten continually, it softens the heart, but it is said that this property is found only in its heart.

(Interpretation of it in a dream.) A dream about it indicates profits and means of sustenance in the shape of agricultural produce. For one who desires to hear its voice, it is an indication of means of sustenance of a doubtful nature. It sometimes indicates playing, amusement, and dissipating (money). A dream about it sometimes indicates a crime deserving imprisonment and crucifixion.

السَّمْحَىٰ (as-Samḥaj).—A long-backed she-ass. Pl. *samḥij*. It also means a long-backed mare, but it is not applied to the male.

السِّمْعُ (as-Simʿ).—The young one of the wolf begotten from the hyena. It is a beast of prey and possesses the severity and strength of the hyena and the boldness and lightness of the wolf. It is asserted that it is like the serpent, not knowing any diseases, that it does not die a natural death, and that it is quicker in running than wind. Al-Jawhari states that *as-simʿ al-azall* means the wolf lean in the thighs,¹ for every wolf is lean in the thighs, this descriptive property being inherent in it, in the same way that the hyena is called *al-ʿarjūʿ*. A Badawi says regarding it :—

“ You see him, sharp in sight, bright and cheerful in countenance,
Handsome, having long arms, and quicker of hearing than a *simʿ*.”

It is said that its jump exceeds twenty or thirty cubits.

There is related in *Kitāb Khair al-bushar bi-khair al-bashar* a narrative told by Ibn-Dafar on the authority of Rabiʿah b. Abi-Nizār, who said, “ My maternal uncle informed me, saying, ‘ When God caused the Apostle of God to gain a victory at Hunain, we became separated on every road, not even a solicitous relation turning to another. While I was on one of the roads, I saw a fox with an *arḥam* which had coiled itself round it, and it was running vehemently. I threw a stone at it and did not miss the aim ; then going to it, I found that the fox had died before my arrival, and that the *arḥam* was cut to pieces and in a

¹ This is the primary meaning, the secondary meaning being *light* or *active*.

state of convulsion. I then stood there looking at it, when an invisible speaker exclaimed to me with a voice more frightening than any I had ever heard before, "May perdition and calamity seize you! You have killed a chief and done a wrong to the mighty one." He then cried out, "O Dâthir, O Dâthir," upon which a voice answered from the other side, "Here I am at thy service, here I am!" He then said, "Hasten, hasten to the Beni'l-Gadâfar and inform them of what the infidel has done." I thereupon said, "I was not aware of it. but I take refuge with thee; therefore protect me." He replied, "No, not at all, by the sanctity of God (ﷻ), I shall not protect one who has fought with the Muslims and served other than the Lord of the worlds." I next exclaimed, "I embrace al-Islâm;" upon which he replied, "If you embrace al-Islâm, the punishment in your case will be done away with, and you will succeed in being saved, but otherwise there would be no time to escape." I then said, "I bear testimony that there is no deity but God and I bear testimony that Muḥammad is the Apostle of God." He replied, "You are now saved and rightly guided, and if it were not for that, you would have perished. Now return to the place whence you came." I then returned retracing my steps, upon which he recited the following:—

" Ride the lean-thighed *sim'*,
Which will ascend the hill with you;
There you will find Abû-'Âmir,
And he will follow up with you the defeated ones."

I then looked round and found a *sim'* of the size of a large lion; I mounted it, and it went on running until it reached a large hill, which it then climbed until it reached its top. I observed from there the cavalry of the Muslims; then dismounting from it, I went down a slope towards them. When I approached them, there came forth to meet me a rider like a large double-humped camel excited by lust; he said (to me), "Throw down your arms, may you have no mother!" upon which I threw down my arms, and he asked me, "Who are you?" I replied, "A Muslim." He then said, "Salutation to you, and the mercy and blessing of God upon you!" and I said, "Salutation to you, and the mercy and blessing of God upon you! Who is Abû-'Âmir?" upon which he replied, "I am he;" and then said, "Thanks to God! No harm (will come) upon you; those over there

are your Muslim brethren. I saw you on the topmost part of the hill riding a horse ; where is your horse ?" I then related to him the narrative, and he was astonished at what he heard from me. I then went with the army, tracing with them the foot-steps of the Hawāzin, until they obtained through God what they desired.' "

[The author here gives an explanation of the difficult words and expressions in the above narrative, as given by Muḥammad b. Ḍafar, who states that the Badawī Arabs assert that foxes are the vehicles or riding beasts of genii, and that they disapprove hunting them, saying that whoever hunts a fox is afflicted in respect of some of his property.]

(Lawfulness or unlawfulness.) It is unlawful to eat it. There is a difference of opinion with regard to the question whether a person in the state of *iḥrām* is liable to a penalty for killing it, as is the case with a person killing the mongrel between a wild and a domestic ass, or not. Ibn-al-Kāṣṣ states that there is no penalty for it, but he has made a mistake in regard to it, the proper doctrine being that it is unlawful for a person in the state of *iḥrām* to attack it, and that there is a penalty for it.

(Proverbs.) "Quicker of hearing than a *sim'*." "Quicker of hearing than the lean-thighed *sim'*," for this descriptive character is inherent in it, in the same way that the hyena is called *al-'arjā'*.

(Interpretation of it in a dream.) In a dream it indicates a person having an ignoble origin, and one carrying statements which he hears, both good and bad. This interpretation is taken from its name.

السَّمَائِمُ (*as-Samā'im*).—The pl. of *sumāmah*. A certain kind of bird like the swallow, the eggs of which cannot be got at. Some say that it is the same as *as-sunānū*, which will be shortly described. It is the same as the birds *al-abībil* which were sent by God against the army of the Elephant.

(Proverbs.) "The eggs of *as-samā'im* have given me trouble." According to another version, "The eggs of *as-samāsim* (red ants) have given me trouble." *As-samāsim* is the pl. of *simsimah*,

which is the red ant, and which will be presently described. This proverb is applied to a thing rarely found.

السَّمْسَمُ (as-Samsam).—The fox.

السَّمْسِمَاةُ (as-Simsimah).—The red ant. Pl. *samāsīm*.

Ibn-Fāris states in his *Mujmal* that they are small ants, and he has explained in that sense a tradition related by Muslim on the authority of Jābir, namely, that the Prophet mentioned the subject of the people of Hell and said, "A people will come out of the fire of Hell after being in it for some time, (looking) as though they were branches of *as-samāsīm*; they will then enter one of the rivers of Paradise and bathe in it, after which they will come out, (looking) as though they were paper." The Imām an-Nawawī states, with regard to the Prophet's words, "(looking) as though they were branches of *as-samāsīm*," that the last word is spelt as *as-samāsīm*, and that it is the pl. of *as-simsim*, the well-known thing, out of which the oil of sesame (*ash-shiraj*) is extracted. Abū's-Sa'ādāt b. al-Athir states that *as-samāsīm* is the pl. of *simsim*, and that its branches, when they are pulled out and left for the purpose of taking out its fine grain, look quite black, as if they were burnt. He adds, "I have been since a long time searching about this word and have asked regarding it, but have not found a satisfactory answer, and yet the word does not seem to be one with its letters transposed. Perhaps the branches of *as-samāsīm*, which is a black wood like ebony, are meant." The Kāfi 'Iyāq states that the meaning of *as-samāsīm* is not known, but perhaps the correct form of the word is *as-sa'sam*, which is a black wood. Some say that it is ebony, and others say that it is a small weakly plant like coriander. Others still say that perhaps the word *as-sa'sam* has a *hamzah* in it, in which case it would mean ebony, the simile being taken from it on account of its blackness.

السَّمَكُ (as-Samak).—[Fish]. Certain aquatic creatures. Noun of unity *samakuh*. Pls. *asmūk* and *sumūk*. They are of several species, every species having a special name for it.

It has been already mentioned at the end of the art. *الحيوان* that the Prophet said, "God has created a thousand nations, out of which six hundred are in the sea and four hundred on land."

There are some kinds of fishes, the beginning and end of which the eye cannot comprehend, on account of their largeness, and there are some kinds which the eye cannot comprehend, on account of their smallness. All of them live in water and inspire it, in the same manner as man and the land-animals inspire air, with this difference, however, that whilst the land-animals inspire air with their noses, through which it passes into the chamber of the lungs, fishes inspire with their gill-openings (temples). In the matter of the production of animal life in their heart, water stands for them in the same position as air (for the land-animals). They are independent of air in the maintenance of life, whilst we and other animals like us are not independent of it, because they are creatures of water and earth only but not of air, whilst we are creatures of earth, water, and air. Al-Jâhidî states that fishes declare the praises of God in the depth of water and not on its surface, and that if the land-breeze with which birds live were to blow on fishes even for a moment, it would kill them. A poet says :—

"A sweet smell and a cool breeze cause it distress ;
It is always under water and it swims
In the sea, the sea being to it in the position of a solicitous
protector ;
Its mother, the fond mother,
Eats it publicly, and yet it does not go far."

The poet's saying *أمة الرائدة* is an evidence of the mother being called *wilidlah* in the case of other animals also, beside man. *أمة* = *It eats it*, for fishes eat one another; it is their nourishment. On that account al-Ġazzâlî has said that fishes are the most numerous creatures of God. *أية يريم* = *It does not go away* from that place in which it is eaten. As to what al-Jâhidî states regarding the land-breeze injuring fish, it does not apply to all of them absolutely, as al-Ġazzâlî has made an exception in the case of one species which is not affected by the breeze, for he says that there is a species of fishes, which flies on the surface of the sea for a long time, after which it descends (into the sea).

Ibn-at-Talimidh speaks metaphorically of fishes in the following lines :—

“Dressed in coats of mail from fear of death,
With helmets on their heads,
When it is ordained for them, they die,
From the cold of a breeze which is considered pleasant (by men).”

Fishes as a rule are very greedy, being given to eating much, on account of the cold temperament of their stomachs and the nearness of their stomachs to their mouths. They have neither necks nor voice, and air never at all enters their interior, on which account some state that they have no lungs, in the same way as the horse has no spleen, the camel has no gall-bladder, and the ostrich has no marrow. Little fishes guard themselves from big ones, and for that reason they seek the waters of rivers and shallow water, which cannot hold big ones. Fishes are endowed with great power of movement, because their nourishment, which is the exciter of their desire, flows in one channel and is not divided between any particular members (of the body)—a thing that occurs exactly in the same way in serpents. There are some fishes which procreate by means of treading, and others which are born without the aid of that act, either from mud or sand, which is the mode that more usually obtains among their several species; most of them, however, are born out of stinking things. The eggs of fish have neither the white nor the yolk in them, but their contents are throughout of one colour. Al-Jâhid states that among fishes there are some which are fishes of passage (*al-kawitî*) and some which are wild (*al-awâbid*), as among birds, for there is many a fish that comes only during some of the seasons of the year and is not seen in others. Among their several species are the skink, the dolphin, the *bulfî* (*al-khirshaklâ*—*Chromis niloticus*), and the crocodile, which have been already described under their proper letters; then there are the shark (*al-karsh*) and the whale (*al-'anbar*), which will be described hereafter under their proper letters. There are some among their species which are of the appearance of serpents and other animals; out of their species is the torpedo-fish,¹ which is of a small

¹ *Ar-ra'idah*, called in 'Owân *'anân*—*Torpedo marmorata*. The name *r-ra'idah* is also applied to *Silurus electricus*.

size and which, when it is caught in a net, while the fisherman is holding its string, gives a shock to his hand. Fishermen know of this property and, therefore, when they are aware of its presence in a net, they keep the string of the net tied to a peg or a tree, until the fish dies, for when it dies, its peculiar property is lost. How beautiful are the lines of Sharaf-ad-dīn Muḥammad b. Ḥammād b. Abd-Allāh al-Bāṣirī, the author of the poem al-Burdah, which are a satire on the Shaikh Zain-ad-dīn Muḥammad b. ar-Ra'ād:—

"A poet has found fault with my poetry among men.
But he who dares to find fault with my poetry must be satirized;
My poetry is a sea in which no frog is to be seen,
Nor can a loquacious man (*ar-ra'ād*) any day go through its fathomless depth."

Indian physicians use it in diseases characterized by excessive heat, but as to other countries, it is not possible to use it (in them). Ibn-Sīdah states that, if the torpedo-fish be placed near the head of one in a fit of epilepsy, while it is alive, it will have a beneficial effect on him, and that if a woman hangs a portion of it on her person, her husband will not be able to part from her. In the sea there are wonders which cannot be counted, and sufficient on that subject are the words of the Apostle of God, "Talk of the sea, for there is no harm in it." Among the other species of fishes is *ash-shaikh al-yahūdī*, which will be described hereafter under the letter ش.

(A wonderful thing.) Al-Ḳazwīnī relates in *Aj'ā'ib al-mukhlā-kāt*, on the authority of 'Abd-ar-Raḥmān b. Hārūn al-Magrābī, who said, "I went on a voyage in the sea of Morocco and arrived at a place called al-Bartūn. We had with us a Sicilian boy, who had with him a fishing-hook; he threw it into the sea and fished up with it a fish about a span in length. We looked at it and found written on the back of its right ear, 'There is no deity but God,' on the back of its neck, 'Muḥammad,' and on the back of its left ear, 'the Apostle of God.'"

In the book *Tuhfat al-albāb* by Abū-Ḥāmid al-Andalusī al-Garnāṭī, it is related that there is a small fish like the fore-arm in the Grecian Sea, called *at-talb* (?); if it be seized and held a long time, it does not die, but moves about and shakes; if a piece of it be placed on fire, it jumps out of it and sometimes strikes the faces of men; if a fish of this species be placed in a cooking-pot and the

top of the pot is then covered with a stone or a piece of iron with the view of its not escaping out of it, while it is not cooked, it does not die, even if it be cut into a thousand pieces.

(Profitable narratives.) The Imâm Aḥmad relates in *az-Zuhd*, on the authority of Nawf al-Bakâfi, who said, "A believer and an unbeliever (once) set out for fishing; the unbeliever used to cast his net and take the name of his deity (idol), upon which the net used to be filled with fish, whilst the believer used to throw his net and take the name of God, but could not succeed in getting anything. They did that until sunset, when the believer caught a fish, which he took in his hand, upon which it became agitated and fell into the water, so that the believer returned without anything, whilst the unbeliever returned with his boat full. The guardian angel of the believer thereupon became dejected and said, 'O Lord, Thy believing servant, who asks in Thy name, has returned without anything, whilst Thy unbelieving servant has returned with his boat full.' God said to the guardian angel of the believer, 'Come,' and then showed him the dwelling-place of the believer in Paradise, saying, 'What has befallen this my believing servant will not harm him, when he comes to possess this.' He then showed him the dwelling-place of the unbeliever in Hell-fire, saying, 'Would anything he has found in the world stand in good stead for him?' The angel replied, 'No, by God, O Lord!'"

Another of these narratives is the one that is related at the end of *Safwat as-Saficah*, on the authority of Abû'l-'Abbâs b. Masrûk, who said, "I was in al-Yaman; there I saw (once) a fisherman fishing on one of the shores of the sea, with his daughter by his side. He used to throw into the basket he had with him every fish he caught, but the girl used to return it to the water. The man then looked round, and seeing no fish, asked her, 'O girl, what have you done with the fish?' upon which she replied, 'O my father, I have heard you relate regarding the Apostle of God as having said, "A fish falls not into a net unless it forgets to remember God.'" The man thereupon cried and threw away the fishing-hook."

Another of these narratives is the one related in *Kitâb ath-Thawâb*, on the authority of Nâfi', regarding Ibn-'Umar. Nâfi' stated, "Ibn-'Umar having been ill and having had a desire for fresh fish,

I searched for it for him in al-Madīnah, but could not find any; at last after such and such a number of days, I found one, which I purchased for a dirham and a half, and then after roasting it I took it to him on a cake of bread. Just then a beggar happened to come to the door; so he said to a slave, 'Roll it up with the cake of bread on which it is and give it to him;' but the slave said to him, 'May God render your state good! You have had a desire for it since such and such a day, and we could not find it, but now when we have found and purchased it for a dirham and a half, you order us to give it away to the beggar! We shall give him (instead) its price.' Ibn-'Umar said, 'Roll it up and give it away to him; but the slave asked the beggar, 'Will you take a dirham and leave this fish?' He then took a dirham and returned the fish. The slave then came back and said, 'I have given the beggar a dirham and taken it from him.' Ibn-'Umar said, 'Roll it up and give it away to him, and do not take anything from him, for I have heard the Apostle of God say, "Whoever has a desire for a thing and prefers to give it away (to another person) to taking it for himself, has his sins pardoned for him by God."'

Another of these narratives is related by at-Ṭabarānī, giving authentic authorities, on the original authority of Nāfi', namely, that Ibn-'Umar having become ill and having had a desire for grapes, a bunch of them was purchased for him for a dirham, but a beggar having (just then) come, he said, "Give it to him." A man, however, disobeyed his order and purchased it from the beggar for a dirham, and then came with it to Ibn-'Umar, who did as before three times, but on the fourth occasion he ate it. Had he, however, known of this circumstance, he would not have (even) tasted it.

Suraij b. Yūnus relates, "I went out on a Friday for the Friday congregational prayer and saw two roasted fishes, which I desired to have from the bottom of my heart for the children, but I did not say a word about it. When I returned, I had not remained long, when a man knocked at the door with a tray on his head containing the two fishes, some sweets, vinegar, and a large quantity of fresh ripe dates, and said to me, 'O Abū'l-Hārith, eat this with the children.'" 'Abd-Allāh, the son of the Imām Aḥmad b. Ḥanbal states, "I have heard Suraij say, 'I once saw the Lord of glory, and he said to me, "O Suraij, ask for what you want." I then said, "O Lord, sar

basar (head with head)¹.”” It is related in the History of Ibn-Kh. that this Suraij was the grandfather of Abû'l-'Abbâs, the leader of the jurisconsults of the Shâfi'i school.

(Lawfulness or unlawfulness.) All the species of fish are lawful without slaughtering (in the legal way), being equally so, whether they have died from an apparent cause such as force, or collision with a rock, or from exhaustion of water, or from a fisherman striking them, or died a natural death, on account of all that has been related regarding the saying of the Prophet, “Lawful for us are the two dead things and the two bloods—fish and locusts, and the liver and the spleen.” All the Muslims are agreed on the cleanness of these two things (fish and locusts) as dead animals. Under the letter *ع* will be given the tradition regarding the whale (*ul-'anbar*) which Abû-'Uбайдah and his companions found and of which the Prophet partook some.

(Side-information.) If a fire-worshipper (*Majûsî*) catches fish, it is clean, on account of the statement of al-Ḥasan, “I have seen seventy of the Companions of the Prophet eat fish caught by fire-worshippers, and they had not the slightest compunction about it in their minds.” All are agreed with regard to this thing about fish, but Mâlik differs with regard to locusts.

(Side-information.) It is not lawful to cut a live fish, on account of inflicting pain by doing so, just in the same way as frying it before its death in boiling oil ;—so Abû-Ḥâmid says. An-Nawawî states that this derived doctrine is on account of his electing the doctrine of the unlawfulness of swallowing it alive, which is permissible. I (the author) say that this is doubtful, for, because it is permissible to swallow it (alive), it is not necessarily permissible to fry it (alive), on account of inflicting pain (on it) with fire.

(Side-information.) Slaughtering fish (in the throat) is disapproved, unless it is a very big one, so that there is fear of its remaining alive for a long time, in which case it is truly desirable to cut its throat as a means of (bringing) relief to it. Ar-Râfi'i states that there are two views regarding eating a small roasted fish, without slitting open its interior and extracting what is contained in it, and that the first Islâmic doctors pardoned it. Ar-Râyânî states, “I

¹ Without any pre-eminence over others. For an explanation of the phrase, see De Slane's T. of Ibn-Kh.'s B. D. Vol. I, p. 48.

decide it in this way, and hold its excrement to be clean," which is the doctrine elected by al-Kāffāl.

(Side-information.) The learned differ with regard to the animals which are in the sea beside fish. Some of them say that all the animals which are in the sea may be eaten, excepting the frog, even though the animal may have the appearance of a man. Abū-'Alī at-Tayyibī out of our religious doctors acted according to this doctrine; it is said in *Sharḥ al-Kinyah* that he was asked, "Would it be so, if it has the appearance of a man?" and he replied, "Even if it speaks the Arabic language, and says, 'I am such a one the son of such a one,' for it would not be believed." This is on weak authority and strange. The modern religious doctors state that all the animals may be eaten, excepting such as have the appearance of the dog, the pig, or the frog. Some state that, truly speaking, the animals in the sea corresponding to such land-animals as are eaten slaughtered in the lawful manner, may be eaten either slaughtered or not, but others state that it is necessary to slaughter them, which doctrine has been elected by aṣ-Ṣaidalānī. According to this, the water-dog (beaver or otter) would not be lawful, nor the water-pig (dolphin), nor the sea-ass (?), even though there is an animal resembling it (the last one) on land which is lawful, namely, the wild ass, because there is another animal on land resembling it which is unlawful, namely, the domestic ass, which influences the sea-ass so as to render it unlawful;—so it is said in *ar-Rawḍah* and *Sharḥ al-Muḥadḍḥab*. I (the author) say that the doctrine to guide in deciding (this point) is that all the animals are lawful, excepting the crab, the frog, and the crocodile, whether or not they are of the appearance of a dog, or a pig, or a man.

(Side-information.) If a man takes an oath that he would not eat flesh (*lahm*), he does not violate the oath by eating fish, because it is not understood by general usage to bear the sense of the word flesh (*lahm*), even though God has called it "fresh flesh (لَحْمًا طَرِيًّا),"¹ in the same way as he does not violate his oath by sitting in the sun, if he were to take an oath that he would not sit in the light of a lamp, even though God has called the sun a "lamp (سِرَاجًا),"² and in the same way as he does not violate his oath by sitting on the ground,

¹ Al-Kur'ān XVI-14 and XXXV-13. ² Idem XXV-62, LXXI-15, and LXXVIII-13.

if he were to take an oath that he would not sit on a carpet (*bisâf*), even though God has called the earth a "carpet (بساط)."¹

(Side information.) There is a difference of opinion with regard to the application of the term *samak* to other animals of this class beside fish. Ash-Shâfi'i has declared in *al-Umm* that, in short, it is applicable to all the animals (living in the sea), which is true as given in *ar-Rawḍah*. Ash-Shâfi'i states with reference to the difference of opinion of the people of al-'Irâk in regard to the words of God, "Lawful for you is the game of the sea, and to eat thereof; a provision for you and for travellers; but forbidden you is the game of the land while ye are on pilgrimage; so fear God to whom ye shall be gathered,"² that the commentators say that by "eating thereof" is meant the eating of all the animals that are in the sea. It certainly seems to be as ash-Shâfi'i says, but God only knows the meaning of this expression of His, whilst it seems plainly to declare the lawfulness of all the animals. It is mentioned in *al-Minhaj* that the word *samak* is not applied to any animals but fish.

(Side-information.) It is allowable to make a payment in fish and in locusts, whether they be living or dead, when they are to be had in large quantities, but each class has to be described (before-hand) for what it is worth. It is not allowable to sell fish while it is in water, on account of what the Imâm Ahmad has related on the authority of Muḥammad b. as-Sammâk, who had it on the authority of Yazîd b. Abi-Ziyâd, who had it on the authority of al-Musayyab b. Râfi', who had it on the authority of 'Abd-Allâh b. Mas'ûd, who said that the Apostle of God said, "Do not purchase fish in the water, because it is a sale of hazard or risk (غرر)." Al-Baihaḳî states that the tradition is thus related in a discontinued manner, without its being traced to the Companion who originally related it, and that there is a looseness in it between al-Musayyab and Ibn-Mas'ûd, whilst the true version is the one related by Hushaim on the authority of Yazîd, the authorities being then discontinued, on the authority of 'Abd-Allâh, namely, that he (the Prophet) disapproved the sale of fish in water.

(Side-information.) The amphibious animals are the frog, the crocodile, the serpent, the turtle, the crab, the tortoise, the snail, the

¹ Al-Kur'ân LXXI-18. ² Idem V-97.

larvæ of mosquitoes (*ad-da'ûmîs*), the shells, and *an-nasnâs*. As to the first six, they are unlawful; as to the snail, its lawfulness or unlawfulness has been already given under the letter ح (*al-halazîn*); as to the larvæ of mosquitoes, they are, according to the Kâfi, organized in water and do not live in anything but water; they are therefore lawful to eat; but according to al-Jâhid, they are unlawful, because mosquitoes are unlawful; their lawfulness or unlawfulness has been already given under the letter ج. As to shell-fish it is unlawful, as has been already mentioned in the art. السرطان, and as to *an-nasnâs*, there is a difference of opinion about it, which will be given under the letter ن.

(Properties.) The flesh of fish is cold and moist, the best kind being that of marine fish, having variegated colours on the back, small, and scaly (on the body). It possesses the useful property of fattening lean bodies, but it produces thirst and a phlegmatic humour. It suits persons with hot temperaments and young people. The best kinds of fish are those that are eaten in summer and in hot countries. There are several species of fish, and out of them the black, the yellow, the green, and such as feed on black mud are disapproved (for eating). *Al-abrâmîs* and *al-bârî*¹ are disapproved, on account of their injurious effect on the stomach, their property of giving rise to looseness of the bowels, their causing pains and aches, their giving rise to anger after eating them, and their causing diseases of a bad type. The river-fish are very bony and delicate, and possess much moisture, whilst the marine fish are just the opposite of that. The eel *sillâr*, which is the same as *al-jirrî*, is very nourishing, has a cathartic action on the bowels, cleans the lungs, and clears the voice; and the eel *mârmâhî* increases the seminal fluid and the fat of the kidneys. The larger-sized fish are very nourishing and give rise to flabbiness. Avicenna states that the flesh of fish benefits the lustre (water) of the eye, and if eaten with honey sharpens the sight. Another authority states that it increases the sexual power. Al-Kâzvinî states that the eating of fresh fish with green onions excites the venereal desire and increases the sexual power, if it be eaten hot. If a drunken person smells fish, he will return to his senses, and the intoxication will pass away. If the bile of a fish

¹ A species of mullet, *Mugil cephalus*.

and that of a turtle are mixed, and then used with an iron pen for writing on paper, the writing will be seen at night, as if it were gold. The bile of fish, that of the crane, and that of the partridge, if used as a collyrium, prevent the formation of cataract in the eye. If the bile of fish be drunk, it will prove beneficial in palpitation (of the heart), and so also, if it be blown into the throat with some sugar.

(Interpretation of it in dreams.) Fish in dreams, if their number be known to be up to four, indicate women, but if they are more than four, they indicate wealth and booty, on account of the words of God, "He it is who has subjected the sea, that ye may eat fresh flesh therefrom,"¹ which is fish. A great fish (*al-hût*) is interpreted to mean the wazîr of the king and small fish (*as-samak*) his troops. He who takes fish (in a dream) will obtain wealth from the troops of the king; and he who dreams of catching fish in a well is a sodomite, or will sell his slave to a man. The Christians state that the catching of fish in turbid water (in a dream) has no good in it, but he who dreams of fishing in clear water will hear words which will please him. Fish, for one who is ill and bedridden, is a bad indication, on account of the moisture (in it). If a traveller dreams of its being in his bed, it is indicative of trouble (difficulty), and sometimes fear is to be entertained of the dreamer's drowning, on account of the fish lying by his side. He who dreams of fishing in clear water will be blest with an auspicious son. Salt fish means anxiety on account of the sultân, because salt fish are laid one over another. Some say that salt fish indicates prosperity and lasting wealth, because the salt (in it) preserves the fish from becoming spoilt; but others say that it indicates anxiety on account of slaves. Roasted fish indicates travelling in pursuit of knowledge. He who dreams that a fish has come forth out of his pudendum, if he has a pregnant wife, will have the glad tidings of having a girl (born to him). If one sees many fishes, among which there is a large one, which he then sees roasted, the unjust and tyrannical one will perish. Fried fish indicates the answering of the prayer of the person dreaming of it, because Jesus prayed to God, and his prayer was answered with the gift of fried fish on the table. Dreams regarding the larger kinds of fish indicate booties and

¹ Al-Rurân XVI-14.

wealth, whilst dreams about the smaller kinds of fish indicate anxieties and griefs, because the bones in the smaller fish are more than the flesh, and it is difficult for an eater to eat them.

(Another section.) A dream regarding a great fish (*al-hūt*) indicates an oath, because God took an oath in its name, saying, "N. By the pen." It sometimes indicates a place of worship of pious men and a mosque of the devout ones, because (the prophet) Jonah used to praise the glory of God in its belly. A dream about it sometimes indicates grief, straits, loss of position, and the befalling of vengeance, because God had declared for the Jews their fish to be unlawful on Saturdays, but they disobeyed His order and became worthy of being cursed on that account. A dream about the fish of Jonah (*hūt Yûnus*) indicates security for one who is afraid, riches for a poor man, and relief for one who is in straits, and in like manner the prison of Joseph, the Cave, the Raḳīm, and the oven of Noah.

(Another section.) As to the interpretation of such fish as are fresh, and such as are sweet, and such as are salted, and such as have bones, and such as have spines (weapons), and such as are cut into long strips, and such as live in fresh water, and such as live in salt water, and such as have an audible voice, and such as float on the surface of water, out of the small ones and big ones, and such as have their likes on land, and such out of them as can be tamed in houses, and such out of them as can be held in the hand without the aid of an instrument, they are to be interpreted, and a due explanation is to be given, as follows:—If one dreams that he has caught out of the sea fresh and sweet fish by the aid of a fishing instrument, it indicates lawful earnings, exertions on that account, and the acquirement of lawful means of sustenance. Fishing in the case of a man indicates the changing of his opinion and utmost exertion; if the dreamer be unmarried, he will marry, and if he be already married, he will be blessed with children corresponding to the number of the fish he catches in his dream. Fishing in the case of a woman indicates wealth which she will collect from her husband or her father. Fishing in the case of a slave is indicative of what he will acquire out of his master's property. Fishing in the case of a child is indicative of what it will remember out of knowledge or a craft, or of property which it will

¹ Al-Ḳur'ān LXVIII-1. N. here stands for *nīm* (fish).

acquire from its parents. If the instruments used in fishing are nets or hooks or such as go deep down into the sea, they are indicative of a difficulty which the dreamer will encounter and a danger which he will meet with. If his instrument of fishing be a light one, and fish that is caught with the heavier kinds of gear be caught with it, it indicates an extension of means of sustenance, and that his affairs will become easy. If fish that is generally caught in the lighter kinds of gear be caught with the heavier kinds of gear, it indicates trouble, fatigue, and scanty means of sustenance. If much fish be caught, it indicates means of sustenance out of what the sea indicates. As to what the sea indicates, it will be given hereafter under the letter **ف** in the art. **فمن البحر**. If the water (in which the dreamer fishes) be salt, he will acquire a gain or knowledge from a foreigner or a heretic. If what he fishes has (many small) bones in it and skin, it indicates pure silver, or gold; if it has no (scaly) skin, it indicates vain (profitless) actions which will not be completed, on account of its slipping away quickly out of the hand and its sleekness. If the fish has spines, like *ash-shâl*¹ and *ash-shilbâ*,² it indicates his vanquishing his enemies, and sometimes his becoming a friend of bad men. If it be a fish that can be cut into long slips, it indicates merchandise for merchants. If he dreams that fish out of fresh water has gone to salt water, or fish out of salt water has gone to fresh water, it indicates hypocrisy in the army and a change on the part of the people generally in what has been customary, by way of wrong-doing and exhibition of heresy. If he dreams of fish floating on the surface of water, it indicates affairs becoming easy, the nearness of what is distant, the publication of secrets, the exposition of concealed things, or property which is originally out of an inheritance. If one sees in a dream that he has with him small and large fish, it indicates his being concerned with joys and griefs, or what would necessitate the collecting together of good and bad (men). If he dreams that he has with him a fish of the appearance of a man or a bird, it indicates making acquaintance of merchants travelling about much on land and sea, or that of interpreters possessing a knowledge of languages, or that of persons having pleasing qualities, the interpretation being according to the animal the fish resembles. If he sees with him any fish which is

¹ Several fishes of the Fam. Siluridæ; one of the species *shâl abi-riyâl* is *Chrysichthys auratus*, and another is *Synodontis schal*. ² Gen. *Schilbæ*.

happy in the company of man and which can be reared in houses like the turtle, *al-karmāt*,¹ and others like them, it is indicative of kindness to orphans and strangers. If he dreams that he has taken fish from the bottom of the sea, it indicates that he has an extensive knowledge of his craft and extensive means of sustenance, or that he has set about getting the property of sultāns, or that he has become a thief or a spy. If the sea becomes exhausted (of water) and he obtains (much) fish or gems, he will become acquainted with the secret knowledge of God by God imparting it to him, religion will become plain to him, he will be guided to the right course, and the end of his case with regard to it will become a good one; if the fish goes away from him and returns to the sea, he will become a follower of saints and acquire from them knowledge which nobody can have a glimpse of, and if he intends proceeding on a journey, he will find companions who will suit him and from whom he will derive a benefit, and will then return to his place laden with spoils.

السمندل (*as-Samandal*).—[The phenix]. Al-Jawhari calls it *as-sandal* without the م, and Ibn-Kh. calls it *as-samand* without the ج. It is a certain bird that eats *al-līsh* (aconite), which is a plant found in the land of China where it is edible; it is green in that country, and when it is dry it becomes a kind of food for the people of it without any injurious effect on them, but if it be taken away from China, even at the distance of a hundred cubits and is then eaten, the eater of it dies instantaneously. A wonderful thing in connection with the phenix is that it takes a pleasure in fire and in remaining in it. When its skin becomes dirty, it cannot be washed but by means of fire. It is found largely in India. It is an animal smaller in size than the fox, piebald in colour, with red eyes and a long tail; sashes are woven of its soft hair, and when they become dirty, they are thrown into fire, upon which they become clean without being burnt.

Other authorities assert that the phenix is a bird found in India, that lays its eggs and produces its young ones in fire; it possesses the property of being unaffected by fire. Sashes are made of its feathers and taken to Syria; if any of them becomes dirty, it is thrown into fire, which consumes the dirt over it, but the sash itself

¹ *Clarias anguillaris*.

is not burnt. Ibn-Kh. states, "I have seen a thick piece of it woven in the shape of a belt for a riding beast throughout its length and breadth; it was put into fire, but the fire had no effect on it whatever; one end of it was then dipped in oil and left over the (burning) wick of a lamp, upon which it lighted up and remained so for a long time, after which the flame was extinguished, and it was found to be in the same condition as before, unaltered in any way." He further states, "I have seen in the writing of our shaikh, the very learned 'Abd-al-Laṭīf b. Yūsuf al-Baġdādī, who states that a piece of *samandal* a cubit in breadth and two cubits in length was presented to al-Malik aḍ-Ḍāhir b. al-Malik an-Nāṣir Ṣalāḥ ad-dīn, the sovereign of Aleppo; they kept on dipping it in oil and lighting it up, until the oil was finished, but yet it remained as white as it was." Ibn-Kh. has mentioned this in the biography of Ya'qūb b. Ṣābir al-Manjanīkī with other additional things; the verses will be given hereafter under the letter ع in the art. العنكبوت.¹

Al-Kāzwinī states that *as-samandal* is a species of rat that enters fire, and mentions what has been related above. But the well-known thing is that it is a certain bird, as has been stated by al-Bakrī in *Kutūb al-Masālik wa'l-Mamālik*, and others also.

(Properties.) If a *dānaḳ* weight of its bile be given to drink, mixed with the boiled water of chick-peas and strained with fresh milk several times, to one who has deadly poisons in him, it will cure him of that. If a person having a cataract in his eye uses its brain mixed with antimony as a collyrium, it will cure him and prevent the pupil of his eye from being affected by any other diseases. If its blood be painted on patches of white leprosy, it will change their colour. He who swallows a part of its heart will not hear anything without remembering it. Its bile will cause hair to grow, even if it is applied over the palm of the hand.

السَّمُور (as-Sammūr).—[The sable].² It is a word of the same measure as *as-saffūd* and *al-kullūb*. A certain land-animal resembling the cat. Some people assert that it is the same as the ichneumon, and that the place in which it is found has exerted its influence

¹ De Slane's T. of Ibn-Kh.'s. B. D. Vol. IV, p. 376. ² *Mustela zibellina*. In Palestine the name *sammūr* is applied to *Mustela boccamela*.

in changing its colour. 'Abd-al-Latīf al-Baghdādī states that it is a bold animal, and that among animals there is none bolder than it towards man. It cannot be seized but by a dodge, which consists in burying for it a carcase, by which means it is deceived. Its flesh is hot, and the Turks eat it; its skin cannot be tanned like other skins.

It may be here stated as a strange thing mentioned by an-Nawawī, in *Tahdhīb al-asmā' wa'l-luġāt*, that *as-sammūr* is a certain bird, but perhaps it is only a slip of the pen. But a still stranger thing than that is what Ibn-Hishām al-Bustī has stated in *Sharḥ al-Faṣīḥ* that it is a kind of *jinn*.

This species of animal is specially selected in making furred garments out of its skin, on account of its softness, lightness, warmth, and beauty; kings and grandees wear them. Mujāhid says, "I saw on ash-Sha'bi's person a garment of *sammūr* (the skin of the sable).

(Lawfulness or unlawfulness.) It is lawful to eat it, which doctrine in its case is derived from the fox, because it does not eat any of the filthy things.

(Interpretation of it in a dream.) In a dream it indicates a tyrant—a thief, one who does not mix with anybody.

^{سَمِير} *al-as-Sumaitar*.—Like *al-'amaithal*. A certain bird having a very long neck, that is always seen in shallow water. It bears the sobriquet of *abū'l-'aizār*;—so al-Jawharī says. It is also called *ash-shabaitar*, and evidently it is *mālik al-ḥazīn*, which is the same as *al-balashūn* (the heron), as has been already mentioned, and which will be described hereafter under the letter م.

^{سَمَنْدَر} *al-as-Samandar* and ^{سَمَائِدَر} *al-as-Samaidar*.—[The salamander]. A certain animal well-known to the people of India and China;—so Ibn-Sīdah says.

^{سِنَاد} *(Sinād)*.—[The rhinoceros]. Al-Kāzwinī states that it is an animal of the same description as the elephant, but it is smaller than it in body and larger than the ox. Some say that its young one puts its head out of the vulva of the dam (before it is completely born) and grazes until it becomes strong; when it becomes strong, it comes forth and flees away from the dam, out of fear of the latter

licking it with its tongue, for its tongue is like a thorn ; if, however, the dam succeeds in finding it, it licks it until its flesh separates from its bones. It is very common in India.

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

السَّجَابِ (as-Sinjâb).—[The squirrel].¹ A certain animal about the size of the jerboa, but larger than the rat; its fur is excessively soft, and furred garments are made of its skin, which persons in affluent circumstances wear. It is a highly dodgy animal, for when it sees a man, it climbs up a high tree, in which it takes shelter, and then eats its fruit. It is common in the countries of the Slavs and the Turks. It is of a hot and moist temperament, on account of the quickness of its movements when compared with those of a man. The best kinds of skins of it are the gray and smooth ones. The author of the following lines has expressed beautifully :—

“The more my skin becomes gray from cold,
The more I fancy that it is the skin of a squirrel.”

(Lawfulness or unlawfulness.) It is lawful to eat it, because it is one of the good things. But al-Kâdî out of the Ḥanbalî sect declares it to be unlawful, the reason for which is that it bites serpents with its fore-teeth and therefore resembles the field-rat. The general body of authorities, however, hold it as resembling the jerboa, and when opinion vacillates between its permissibleness and unlawfulness, the former overpowers the latter, because it is the original opinion. If a squirrel be slaughtered in the lawful manner, it is lawful to wear a furred garment made of it, but if it be strangled and then its skin tanned, its hair, truly speaking, is not clean, being like the skins of all dead animals, because the hair is not affected by tanning. Some, however, say that the hair becomes clean in consequence of the skin becoming so, but it is a version given by ar-Rabî' al-Jizî on the authority of ash-Shâfi'î, whilst there is no opinion copied in *al-Muḥadḍḥab* on his authority excepting on this point. This opinion is, however, confirmed by the Ustâdh Abû-Ishâk al-Isfarâyînî, ar-Rûyânî, and Ibn-'Uṣrûn, and has been elected by as-Subkî and others, because the Companions (of the Prophet) divided (among themselves),

¹ In W. Palestine *Sciurus syriacus*, and in Egypt *Xerus (S.) rutilus*.

in the reign of 'Umar, the furred garments plundered from the Persians, which were made from the animals slaughtered by the fire-worshippers. It is related in the *Sahih* of Muslim, out of a tradition of Abū'l-Khair Marthad b. 'Abd-Allāh al-Baranī, who said, "Having seen on the person of Ibn-Wa'ilah as-Sabā'i a furred garment, I felt it; so he asked me, 'Why do you feel it? I asked Ibn-'Abbās (about it), saying, "We live in Morocco, and we have the Barbarians and fire-worshippers with us; a sheep that has been slaughtered by them is (sometimes) brought to us, but we do not eat animals slaughtered by them, and they (sometimes) bring skin-bottles in which they keep the fat of meat," upon which Ibn-'Abbās replied, "We asked the Apostle of God regarding it, and he replied, 'The act of tanning it, is the act of rendering it clean.'""

(Properties.) If its flesh be given to eat to a madman, it will take away his madness. If its flesh be eaten by a person suffering from atrabilarious diseases, it will benefit him. It is said in *al-Mufralāt* that the property of imparting warmth in the skin of the squirrel is little, because that property mostly follows the temperament of the animal, which (in the case of the squirrel) is that of excessive moisture and little heat, on account of its living on fruits. The wearing of its skin suits hot and young persons, because it imparts only a moderate amount of warmth.

السِّدَاوَة (as-Sidāwah).—A she-wolf.

السِّنَّة (as-Sannah).—Also a she-wolf.

السَّنْدَل (as-Sandal).—[The phenix]. The same as *as-samandal'*, which has been already described a little before this. *As-Sandal* was the surname of 'Amr b. Ḳais al-Makkī, who is rejected as an authority in traditions. There are two weak traditions given on his authority in the *Sunan* of Ibn-Mājah.

السِّنَّوْر (as-Sinnawr).—[The cat]. The n. of unity of *as-sanānīr*. It is a submissive and sociable animal. God has created it to keep away the rat. Its sobriquets are *abū-khilāsh*, *abū-gazawān*, *abū'l-haitham*, and *abū-shammākh*, and the sobriquet of

the female is *umm-shammākh*. It has several names. It is related that a Badawī (once) hunted a cat, but did not know what it was; a man then met him and asked him, "What kind of *as-sinnawr* is this?" He then met another man who asked him, "What kind of *al-hirr* is this?" He then met another man who asked him, "What kind of *al-kitt* is this?" He then met another man who asked him, "What kind of *al-dairan* is this?" He then met another man who asked him, "What kind of *al-khaid'* is this?" He then met another man who asked him, "What kind of *al-khailal* is this?" He then met another man who asked him, "What kind of *al-dum* is this?" The Badawī thereupon said (to himself), "I shall carry it and sell it; perchance God may give me much money for it." When he came with it to the market, he was asked, "For how much is this?" and he replied, "For a hundred." He was then told that it was worth only half a dirham, upon which he threw it away and said, "May God curse it! How many are its names and how little is its price!" All these names are applied to the male;—so it is said in *al-Kifāyah*. Ibn-Kutaibah states that the female is called *sinnawrah*, in the same way as the female of frogs is called *djidi'ah*. I (the author) say that analogy does not prohibit the forms *khaitaluh*, *dairanah*, *kittah*, *khaid'ah*, and *hirrah*.

Al-Hākīm relates on the authority of Abū-Hurairah, who said, "The Prophet used to visit the house of some people out of the Helpers, and there were near their house other houses, which he did not visit. This troubled their minds, so they spoke to him (about it), and he replied, 'There is a dog in your house,' but they said, 'Surely in their house there is a cat,' upon which he replied, 'The cat is a lion.'" Al-Hākīm adds that it is an authentic tradition.

Nu'aim b. Hammād relates in *Kitāb al-Fitan*, on the authority of Abū-Shurairah al-Gifārī, a Companion of the Apostle of God, that he (the Prophet) said, "Two men out of the tribe of Muzainah, who will be the last of men to be collected for judgment, will be brought to Judgment. They will come from a mountain which will be quite hidden and in a retired place, and will proceed, until they come to traces of (habitations of) men, but they will find the earth deserted, until they come to al-Madinah. When they will arrive near al-

Madinah, they will say, 'Where are the men?' but they will not see anybody. One of them will say to his companion, 'The people are in their houses,' upon which they will enter the houses, where they will find nobody, but will find the beds occupied by foxes and cats. One of them will then say to his companion, 'Where are the men?' and the other one will reply, 'I think they are in the markets, engaged in buying and selling.' They will next go out, until they come to the markets, but will not find anybody in them. They will then go away, until they come to the gate of al-Madinah, where there will be two angels, who will seize them by their legs and drag them to the place of Judgment. Those two will be the last of men to be collected for Judgment."

(A strange thing.) It is said that Rukn-ad-dawlah had a cat which was in the habit of being present in his assembly. When any of his companions desired to have an interview with him, but found it difficult, he used to write his want on a slip of paper and to hang it to the neck of the cat. Rukn-ad-dawlah used then to see it, take it, and after reading it to write an answer on it; he then tied it to the neck of the cat, which used to return with it to the writer of it.

It is said that the people of Noah's ark having suffered annoyance from the rat, Noah rubbed the forehead of the lion, upon which it sneezed and threw out a cat; on that account it resembles somewhat the lion, for it is not possible to draw a picture of a cat without (at the same time) drawing an image of a lion.

It is graceful and elegant, and cleans its face with its saliva; when any part of its body is dirty, it cleans it. It is in lust about the end of winter, when it is in great pain owing to the burning sensation of the spermatic matter, and keeps continually screaming, until it throws out that matter. When the female is hungry, it eats its young ones; but some say that it does that out of excessive love for them. Al-Jāhīd says:—

"She came with the two whose lips did not close together, in a litter,
Driving (تَرْجِي) to victory¹ her forces,
As though in her action she were a cat,
Desiring to eat her young ones."

¹ In one of the copies instead of "to an-naṣrah," "to al-Baṣrah," is given.

The meaning of نَزَجِي is *she drives*. God has said, "Hast thou not seen that God drives (نَزَجِي) the clouds?"¹

When a cat urinates, it conceals its urine, so that rats may not perceive its smell and run away; it smells it itself at first, and if it finds the smell of it strong, it covers it with what would conceal the smell and colour (of it), otherwise it is satisfied with covering it in the easiest way possible. It is said that rats know the excrement of cats. Az-Zamakhshari states that God has planted that as an instinct in the cat, so that an answerer of the call of nature out of men may take a lesson from it and cover up what comes out of him. When a cat becomes accustomed to a house, it prevents any other cat from entering that house, though it may be of the same kind, knowing that the people of the house may perchance like the other one better and prefer it to itself, or may perhaps divide the food between the two. If it takes anything, which would grieve the people of the house, it runs away, knowing what it will get in the way of beating, and if they drive it away, it comes flatteringly near them and rubs itself against them, knowing that flattering would save it (from punishment) and ensure for it pardon and good treatment. God has implanted fear of it in the heart of the elephant, for when it sees a cat it runs away. It is related that a party of Indians (once) routed (their enemy) in this way.

Cats are of three kinds,—the domestic², the wild³, and the civet-cat.⁴ Both the wild and the domestic cats have an austere nature; they seize a prey and eat the living flesh; they resemble man in some of the natural characters, namely, that they sneeze, yawn, extend themselves, and take things with their hands. The female conceives twice a year, and the period of its gestation is fifty days. The size of the wild cat is bigger than that of the domestic one. Al-Jâhidî states that it is a desirable thing to adopt and rear a cat. Al-Ḳazwîni states in *al-Ashkâl* on the authority of Ibn-al-Faḳîh that some cats have wings like those of bats extending from the root of the ear to the tail; if it be true, it is evident that they must be like the wild cat in resemblance.

¹ Al-Ḳur'ân XXIV-43. ² *Felis domestica*. ³ *Felis maniculata* and *F. chaus*. ⁴ *Viverra genetta*.

Mujāhid states that a man went to Shuraiḥ, the kādī, with a complaint against another man regarding a cat, upon which the kādī said, "Produce your evidence," but the man replied, "I do not find any evidence about a cat which its dam gave birth to with us." Shuraiḥ thereupon said, "Go with it, both of you, to its dam; if it remains there and continues there, leave it, for it is your cat, but if it trembles and its hair stands on its end, and it then runs away, it is not yours."

(Lawfulness or unlawfulness.) Truly speaking, it is unlawful to eat both, the domestic cat and the wild cat, on account of what is related in the tradition already mentioned, namely, that it is a lion (a beast of prey). Al-Baihaḳī relates on the authority of Abū'z-Zubair, who had it on the authority of Jābir, who said that the Apostle of God has prohibited the eating of cats and the taking (eating) of their price. It is said in the *Ṣaḥīḥ* of Muslim, the *Musnad* of the Imām Aḥmad, and the *Sunan* of Abū-Dāwud that the Prophet has prohibited the selling of cats. Some say that this applies to the wild cat, from which there is no benefit to be derived. Some say that he has prohibited it as a thing to keep oneself at a distance from, so that men may become accustomed to making a present of it and to lending it, as is mostly done. If, however, it is a cat from which a benefit is to be derived, and as such it is sold, the sale is valid and its price lawful. This is the doctrine we follow, and it is the doctrine of all the learned men, with the exception of what Ibn-al-Mundhir has said on the authority of Abū-Hurairah, and what Ṭā'us, Mujāhid, and Jābir b. Zaid have said, namely, that it is not allowable to sell it, arguing on the strength of this tradition; but the general body of authorities have replied to their argument, on the strength of the tradition in which the prohibition is applicable to what we have mentioned;—this is what is to be depended upon. As to what al-Khaṭṭābī and Abū-'Umar b. 'Abd-al-Barr have mentioned, namely, that the tradition is one delivered on a slender authority, it is not as they state, but the tradition is an authentic one, as has been already mentioned. As to the statement of Ibn-'Abd-al-Barr that nobody has related it on the authority of Abū'z-Zubair but Ḥammād b. Salamah, he has also made in it a mistake, because Muslim has

related it in his *Ṣaḥīḥ* out of the version of Ma'kīl, on the authority of 'Ubad-Allāh, who had it on the authority of Abū'z-Zubair; these two relaters are trustworthy, and they have related it on the authority of Abū'z-Zubair, who is trustworthy. Ibn-Mājah has also related it on the authority of Ibn-Luhai'ah, who had it on the authority of Abū'z-Zubair, which does not detract anything from its worth. This will be again hinted at in the art. *القط*. The versions of the statement of the Imām Aḥmad regarding the wild cat differ, but most of them tend to hold it unlawful like the fox, whilst al-Ḥaḍramī out of our religious doctors declares it to be lawful, which is the doctrine of the school of Mālik. As to the domestic cat, it is unlawful according to Abū-Hanifah, Mālik, and Aḥmad, whilst al-Bāshanjī out of our doctors has elected the doctrine of its being lawful, but truly speaking it is unlawful, as has been already mentioned.

(Proverbs.) "Quicker in taking or seizing (*اللقف*) than a cat." *اللقف* = Quick in taking. *رجل لقف لقف* = A man quick in snatching away (a thing). "As if he were the cat of 'Abd-Allāh." This proverb is applied to one who, with his advance in years (of age), increases also in loss (of worth), and in ignorance. With regard to it Bashshār b. Burd the blind says :—

"O Abū-Mukhlif,¹ you used to swim in the deep sea of generosity,
But now, when you have become old, you have pitched your tent
on its shore,
'Like the cat of 'Abd-Allāh,' which was sold for a dirham, when young,
But when old, for a *kīrāt*.²

It is a post-classical proverb and not out of the classical language of the Arabs. Ibn-Kh. states, "I have made inquiries about the proverb, 'the cat of 'Abd-Allah,' in places where an explanation of it may be supposed to be found, and asked about it people possessing knowledge of such matters, but I have not learnt any history of it nor come across any traces of it. I have subsequently succeeded in finding the following lines of al-Farazdaq :—

"I have seen other men increase day by day
In honour (prosperity), whilst your honour is on the decline,
Like the cat, which, when young, is dear,
Until when it becomes old, it is cheap."

¹ Abū-Khālid in Ibn-Kh.'s B. D. The first line is given differently in that book.—De Slane's T. Vol. IV, p. 76. ² A twenty-fourth part of a dirham.

It was from this that Bashshār took his idea ; no particular cat is meant by it, but the price of every cat, when it is young, is greater than when it is old .”

(Properties.) Enchantment (magic) has no effect on him who eats the flesh of a black domestic cat. If its spleen be tied on the person of a menstruating woman, it will stop the menstrual flow. If its eyes be dried and a person fumigated with them, there will be no want of his that will not be accomplished. He who carries about his person its canine tooth will not fear at night. If its heart be tied in a piece of its skin and carried about by a person, his enemies will not vanquish him. He who uses its bile as a collyrium will see by night as he sees by day ; if it be mixed with salt and Kirmāni cnumin-seed and painted over festering wounds and ulcers, they will heal. Its blood, if it be applied locally, acts as a powerful aphrodisiac. If a person suffering from leprosy be given to drink some of it, it will benefit him; and if any man drinks it, women will love him. If its dung be used for fumigation, it will cause the fœtal membranes (secundines) to come out. Al-Ḳazwīnī states that, if the bile of a black domestic cat and the bile of a black domestic fowl be dried and pounded fine and then used by a person as a collyrium mixed with (the ordinary) collyrium, genii will appear before him and serve him. He adds that it is a tried thing. If half a dirham weight of the bile of a black cat be taken and oil of jasmine be added to it, and then used as an errhine by a person suffering from facial palsy, it will cure him.

As to the wild cat, its marrow is a wonderful remedy for pain in the kidneys and difficult micturition, if it is dissolved in the juice or water of rocket (*al-jirjir—eruca*) plant, then warmed over fire, and drunk on an empty stomach in a hot vapour-bath. Fumigation with the smoke of its brain expels the spermatic fluid from the womb;—so al-Ḳazwīnī says.

The interpretation of it in dreams will be given under the letter ق in the art. القَط .

As to the civet-cat, it is like the domestic cat, but longer than it in its tail and larger in body ; its hair is inclined to black, and sometimes it is spotted black and white. It is imported from India and Sind, and the civet in it has the resemblance of black viscid dirt, having a fetid

smell, incorporated with which is a smell like that of musk ; it is found in its armpits, on the inside of its thighs, on the under surface of its tail and round about its anus, from which parts it is taken with a small spoon or a thin dirham. A part of this has been already mentioned under the letter ج .

(Lawfulness or unlawfulness.) It is truly speaking unlawful to eat it like the domestic cat and the wild cat. As to civet, it is clean, but Mâwardî states, and also ar-Ruyânî at the end of the chapter *al-Gurâr*, that civet is the milk of a cat found in the sea, from which it is extracted, and is like musk in smell and like milk in whiteness, and that the sea-faring people use it as a perfume. This renders it lawful ; but if we say that the milk of an animal which cannot be eaten is unclean, there are two views regarding it. An-Nawawî states that it is clean and its sale valid, because it is true that all the animals of the sea are clean, and their milk and flesh lawful. This would be so, if we grant that it is a marine animal ; but the correct thing is that it is a land-animal; according to this, it is clean without any difference of opinion. But it is said that this is influenced by the fact of the mixture with it of the animal's hair which falls in it, and it is necessary to withhold from a thing that has in it the animal's hair, because truly speaking the hair of an animal that cannot be eaten, if removed during its life, except in the case of man, is unclean.

السُّنُونُو (as-Sunûnû).¹—Sing. *sunûnah*. A certain species of swallows ; on that account the jaundice-stone (*ḥajar al-yarḳân*) is called *ḥajar as-sunûnû*, but the author of *‘Ajâ’ib al-makhlûqât* has used a wrong letter, namely, ص, and spelt it as *ḥajar as-ṣunûnû*; the correct spelling, however, is with س, the name being derived from this species of swallows. Jamâl-ad-dîn b. Rawâḥah has expressed a beautiful metaphor about it in the following lines :—

“ A stranger, she yearned for her nest,
And came to it at the fortunate time ;
She spread her ebony-like black wings and clapped
With the ivory-like white under surface, and then laughed with the
sandal-like yellow bill.”

¹ In W. Palestine *Hirundo rustica*.

Its lawfulness or unlawfulness has been already given under the letter خ in the art. الخطاف.

(Properties.) If one takes its two eyes, ties them up in a rag, and hangs them on a cot, whoever mounts that cot will not be able to sleep. If sparrows are fumigated with its eye, they will fly away, and if a person suffering from fever be fumigated with it, he will be cured by the permission of God.

السُّرْدَانِيَّة (as-Sûdânîyah) and السَّوَادِيَّة (as-Sawâdîyah).—A certain bird that eats grapes ;—so Ibn-Sidah says.

(Wonderful information.) It is related that in the city of Rûmîyah (Rome), there is a tree of copper, on which there is a *sûdânîyah* of copper, in the beak of which there is an olive. When the season of olives comes, that bird whistles, upon which no *sûdânîyah* remains without coming there, every one bringing with it three olives, one in its beak and two with its (two) legs. They then throw the olives over the head of the *sûdânîyah* of copper. The people of Rûmîyah extract oil out of them, sufficient to last them for the whole of that year.

I (the author) say that *as-sûdânîyah* is evidently the same as the starling (*az-zurzur*), and that the above narrative has been already related in that art., on the authority of ash-Shâfi'i. It eats grapes much.

(Properties.) The flesh of these birds is cold, dry, and bad, especially if they are lean ; the best ones are those which are caught in a net. It is an aphrodisiac, but has an injurious effect on the brain, which may be warded off by means of moist broths. It produces a burning humour and is suitable for cold constitutions and old men. The most suitable ones are those that are eaten in spring. The eating of their flesh is disapproved, on account of their eating creeping things (*al-hashwat*) and locusts, for which reason there are pungency and a disgusting smell in their flesh, which is worse than that of larks.

Rûfus divides birds into three grades and says that the best of birds are the wild ones, namely, *ar-rukh*,¹ *ash-shuhrûr*, and *as-*

¹ See note 22, Chap. XX of Lane's T. of "Thousand and one nights."

*eumânâ*¹; next come the partridge, the francolin, *at-taihâj*², *ash-shafnîn*³, the young one of the pigeon, and *al-fâkhî*⁴; then come the quail (*as-salwâ*) and larks, only that in medicine larks have more resemblance to nourishment than the quail.

السَّوْدَانِيَّة (as-Sûdhanîk).—The falcon;—so it is said in *Kifâyat al-mutahajjîl*.

السُّوس (as-Sûs).—[The moth-worm and the weevil.*] A certain worm that attacks wool and food;—so al-Jawhari and others say. One says طعام مسوس = *food attacked by weevils*, and طعام مدود = *food attacked by worms*. [The author here quotes two lines from a râjiz poet, in which the two words مسوس and مدود are used, and which are also given in the art. الدود, Vol. I, p. 792.]

Katâdah and Mujâhid state with regard to the words of God, "He creates also what ye know not of,"⁶ that the worm which attacks clothes and that which attacks fruits are here meant. Ibn-'Abbâs says that to the right of the throne (of God) is a river of light like the seven heavens and the seven earths, and that Gabriel enters it seventy times at the dawn of every day and bathes in it, whereby his already existing light, beauty, and greatness are increased; he then shakes, and God causes to fall from his every feather seventy thousand drops, from every one of which seventy thousand angels are born, out of whom seventy thousand enter al-Bait al-Ma'mûr⁷ and seventy thousand enter al-Ka'bah every day, and they will not return till the Day of Resurrection. At-Tabarî says, "You do not know what God has prepared in Paradise for its people, of things which the eye has never seen, the ear has never heard, and the heart of man has never imagined."

We have been informed in one of the narratives, on the authority of al-Hârith b. al-Hakam, who said, "God has revealed in one of the (sacred) Books, 'I am God, and beside me there is no deity; had I

¹ A species of quail. ² A small species of partridge. ³ A species of turtle-dove. ⁴ A species of collared turtle-dove. ⁵ The larva of *Phalena lineæ* and of *Curculio*.—Lane's Lex. ⁶ Al-Kur'ân XVI-8. ⁷ The Sacred House in heaven corresponding to the Ka'bah.

not decreed putrefaction (stinking) for the dead, their people would have confined them in their houses. I am God, and beside me there is no deity; I am the reducer of prices when countries are afflicted with famines. I am God, and beside me there is no deity; I am the raiser of prices when granaries are full. I am God, and beside me there is no deity; had I not decreed for the weevil the eating of food (corn), kings would have stored it up. I am God, and beside me there is no deity; had I not caused hope to dwell in the hearts (of men), care would have killed them." When 'Amr b. al-Hind prevented al-Mutalammis from eating the wheat of al-'Irāq, the latter said :—

"Fortune prevents me from eating the wheat of al-'Irāq,
Whilst the weevil is eating the wheat in the village."

Al-Baihaqī relates in his *Shi'b* regarding Ibn-Mas'ūd as having said, "Whoever out of you is able to place his treasure in heaven, where thieves cannot have an access to it, nor the weevil can eat it, let him do so, for the heart of every man is with his treasure."

It is related on the authority of the Shaikh the learned Abū'l-'Abbās al-Mursī that a woman said to him, "We had some wheat with us, which was attacked by weevils, and we ground it, so that the weevils were also ground with it; and we had some beans attacked by weevils, and we prepared of them the broth called *dashishah*, upon which the weevils came out of it alive." He said to her, "The companionship of great ones leads to safety."

Resembling this is what Ibn-'Aṭṭyah has related in his commentary on the chapter of the Cave (al-Ḳur'ān XVIII), namely, that his father informed him regarding Abū'l-Faḍl al-Jawharī, the (celebrated) preacher in Egypt, as having said in his preaching-assembly, "Whoever accompanies the people of goodness has their blessing reflected on him; this dog accompanied pious people, and it has happened, as the result of their blessing on it, that God has mentioned it in the Ḳur'ān, and that its name is constantly on the lips (tongues) of men." On that account, it is said, "Whoever sits in the company of men taking the name of God is roused from his state of heedlessness, and whoever serves the pious is raised by his service."

I have been given by one of the good people the wonderful information that, if the names of the seven religious lawyers who were in the honoured city of al-Madinah are written on a piece of paper and placed in wheat, it will not be attacked by weevils while that piece of paper is in it. They are all given in the following lines by an old poet :—

“ Verily, every one who is not guided by imâms,
His division is defective and unjust ;
Take them,—‘Ubaïd-Allâh, ‘Urwah, Kâsim,
Sa‘id, Abû-Bakr, Sulaimân, and Khârijah.

One of the verifiers of truth has informed me that, if their names be written down and hung on a head affected with hemicrania or mentioned over it, the hemicrania will be cured. Under the letter ج in the art. الجراد, there have been already given the verses of the Kur‘ân which are beneficial in hemicrania. One of the learned men has informed me that if the following words be written on a piece of paper and that paper hung on the head, it will take away headache and hemicrania :—
“ In the name of God, the merciful, the compassionate ! Be still over him, O head, by the truth of Him who has created in thee the front teeth and the lateral or molar teeth, and has decreed it a writing without a pen and without paper, remain tranquil by the firmness of God, become still and be quiet by the order of God for becoming still, by the reputation of Muḥammad b. ‘Abd-Allâh, the Apostle of God ; there is no strength nor power but in God, the High, the Great ! “ Hast thou not looked to thy Lord how He prolongs the shadow ? but had He willed He would have made it stationary.”¹ Become still, O pain and headache, and hemicrania and throbbing, (and cease) from (annoying) the wearer (carrier) of these words, in the same way as the Throne of the Merciful became still (stationary). “His is whatsoever dwells in the night or in the day, He both hears and knows.”² “ And we will send down of the Kur‘ân that which is a healing and a mercy to the believers.”³ “ God is enough for us, a good guardian is He.”⁴ And may peace and safety be granted to our lord Muḥammad, the last of the prophets and apostles, and to his people !”

¹ Al-Kur‘ân XXV-47. ² Idem VI-13. ³ Idem XVII-84. ⁴ Idem III-176.

Out of the tried remedies for getting rid of weevils and moths, may be mentioned what I have been informed by one of the imāms of the Ināmiyah sect, namely, to write on a piece of laurel-wood (خشب الغار) the following words in the shade, in such a place that the sun can never see them—either at the time of writing or at the time of taking it away—and then to bury the piece of wood in the wheat or barley; it will then not be attacked either by weevils or moths:—“In the name of God, the merciful and compassionate! “Dost thou not look at those who left their homes by thousands, for fear of death; and God said to them ‘Die.’”” They died, and so also will the weevils and moths die and go away by the order of God. “Go out, O weevils and moths, by the order of God quickly, or you will go out of the jurisdiction of the Commander of the faithful, ‘Ali b. Abi-Tālib, and testimony will be borne against you that you stole the halter of the mule of the prophet of God, Sulaimān b. Dāwud.” It is a wonderful and tried remedy.

(Lawfulness or unlawfulness.) It is unlawful to eat it separately (by itself), because it is a species of worm.

(Proverbs.) “The persons who compose a household are the grubs (weevils) of property.” “More eating (greedier) than a weevil.” Khālīd b. Šafwān b. al-Ahtam was asked, “How is your son?” and he replied, “He is the lord of young men, and his companions are accomplished and well-mannered.” He was next asked, “How much do you allow him for maintenance every day?” and he replied, “A dirham.” He was then asked, “How can the thirty dirhams a month be sufficient for him, whilst you derive a revenue of thirty thousand?” upon which he replied, “The thirty dirhams are quicker in ruining property than the grubs in wool in summer.” His answer having been related to al-Ḥasan al-Baṣrī, he said, “I bear testimony that Khālīd is a Tamīmī.” Al-Ḥasan said that, because the Beni-Tamīm are noted for miserliness and greediness.

In its interpretation in a dream, it is like a worm (الدود), which article may be referred to.

¹ Al-Kur’ān II-244.

السيد (*as-Sīd*).—One of the names for the wolf. From it was named the grandfather of Abū-Muḥammad ‘Abd-Allāh b. Muḥammad b. as-Sīd al-Baṭalyawṣī, who was a philologist, grammarian, and the author of many instructive and good works. He was born in the year 444 A. H., in the city of Badajoz (in Spain), and died in the month of Rajab in the year 521 A. H..

السيدة (*as-Sīdah*).—A she-wolf. From it is supposed to be derived the name of the Imām, the very learned, the Ḥāfid, the grammarian, the philologist, the verifier of truth, Abū’l-Ḥasan ‘Alī b. Isma‘īl b. Sīdah al-Mursī, who was a leader in philology and rare words and expressions, which both he used to remember well, and on which subjects he has composed his work *al-Muḥkam* and his work *al-Muḥtaṣṣaṣ* and other books; he was blind (not naturally), and so also was his father. He died in Rabī‘ I in the year 458 A. H. at the age of 60 years.

سيفنة (*Sifannah*).—Like *hīmannah*. Ibn-as-Sam‘ānī states in *al-Ansāb* that it is a certain bird in Egypt that throws down the leaves of trees, not leaving any behind. Abū-Ishāq Ibrāhīm b. Ḥasan b. ‘Alī al-Ḥamdānī Sifannah, one of the greatest traditionists, is likened to it, because, whenever he succeeded in coming across a relater of traditions, he used to hear all the traditions he had with him, not leaving behind (unheard) any of them.

أبوسيراس (*abū-Sairās*?).—Al-Kazwīnī states in *al-Ashkāl* that it is a certain animal found in thickets and having in its nasal cavity twelve perfect holes. When it breathes, there is heard coming from its nose a sound like the sounds of flutes, and the other animals thereupon gather (round it) to hear that sound; if any of them happens to become confounded with the sound, it seizes that animal and eats it, but if it does not find it practicable to seize any of them, it gives a terrible scream, upon which the other animals separate and flee away from it.

ش

الشَّادِن (ash-Shādīn).—A male gazelle (antelope) whose horns have come forth. It will be described under the letter ط .

شاد هوار (Shād-hawār?).—A certain animal found in the most distant part of the country of the Greeks. Al-Kazwīnī states in *al-Ashkāl* that it has a horn having on it seventy-two hollow ramifications, which, when the wind blows, produce melodious sounds; other animals collect (about it) on that account to hear the sound. It is related that a king had a horn of it given to him as a present; it was left before him when the wind blew, and there used to come forth from it a wonderfully pleasing sound, very nearly causing one to become confounded; it used then to be placed on the incline, and there used then to come out of it a melancholy sound, very nearly causing one to cry.

الشَّارِف (ash-Shārif).—A she-camel advanced in age. Pl. *shurif* like *bāzil*, pl. *buzl*, and *d'idh*, pl. *'adh*.

It is related in a tradition regarding 'Alī as having said, "I had a *shārif* for my share out of the booty at the battle of Badr, and the Apostle of God had given me a *shārif* out of the fifth (share belonging to him) at that battle. When I desired to marry Fāṭimah,¹ I promised a goldsmith out of the tribe of Beni-Kainukā' that he might travel with me to bring the ornament which I desired to sell to the goldsmiths, as a help in preparing my marriage-feast. While I was engaged in collecting the necessary things in the shape of saddles, sacks, and ropes for my two old she-camels (*shārif*'s), they were lying down by the side of a garden belonging to one of the Helpers; but when I had collected what I had to collect, I returned and found the camels with their humps entirely cut off, their flanks ripped open, and their livers taken away. When I saw that sight of their state, I

¹ أبني بفاطمة = lit. to have Fāṭimah conducted to me for the first time.

could not control my eyes and said, 'Who has done this deed?' upon which they replied, 'Ḥamzah b. 'Abd-al-Muṭṭalib, and he is in this place, in this house, in the drinking-place of the Helpers. A female singer (*kainah*) had sung to him the following in the presence of his companions :—

"O Ḥamzah, be off to the fat aged she-camels
Which are tied up in the yard ;
Introduce the knife into the place for stabbing them
And smear them, O Ḥamzah, with blood ;
Bring quickly to the drinking-place the best parts out of them
For eating, either as flesh-meat split lengthwise or roasted,
For you are Abû-'Amārah, ¹ who is expected
To remove from us distress and affliction. " " "

The rest of the tradition is well-known. Al-Bukhâri, Muslim, and Abû-Dâwud have related it ; and it is an evidence of the permissibleness of eating any animal which has been (lawfully) slaughtered by any person, like an oppressor or a thief, who is not the rightful owner (of it), as an act of transgression (against the owner). This is the statement of the general body of learned men, but Saḥnûn, Dâwud, and 'Ikrimah, who differ in this, say that it cannot be eaten, which is a very strange statement. The argument of the general body is that the slaughtering at the hands of the transgressor satisfies all the necessary and special conditions for it, whilst he is only responsible for the price of the slaughtered animal ; the animal therefore is not subject to the prohibition of eating it. This act of Ḥamzah's occurred before wine was declared to be unlawful, because he was slain in the battle of Uḥud, and wine was declared to be unlawful after that battle. It was therefore excusable in him to have said that he was not liable to punishment for it, and his drinking it, to which he was led, was a permissible thing, he being like a sleeping person or one in a swoon. When wine was declared to be unlawful, the drinker of it became liable to punishment for drinking it, being forbidden to do it.

الشاة (ash-Shât).—[A sheep or a goat]. One of the animals called *al-ganam* (sheep and goats), applied to the male and the female

¹ One who wears an 'amārah—anything which a chief puts on his head such as a turban &c.—Lane's Lex. art. عمر.

of sheep and goats. The original form of the word is *shāhah*, because its dim. is *shurwaihah*. Pl. *shiyāh*, with a *š* as the pl. of paucity, that is to say, for any number from three to ten, but for any number in excess of ten, one says with a *š*, whilst if they are many, one says *hūdhihi shā'* (هذو شاء). *Ash-shd'* also means a wild bull. Of or relating to *ash-shd'* is *shāwī*. A poet says :—

“Not all his goats and sheep would avail the owner of goats and sheep
(*ash-shāwī*) in that matter,

Nor would his two stones, nor the third cross-stone.”¹

It is related in the *Kāmil* of Ibn-'Adī in the biography of Khārijah b. 'Abd-Allāh b. Sulaimān, on the authority of 'Abd-ar-Rahmān b. 'Ā'idh, who said that the Apostle of God said, “Whoever has a ewe or a she-goat and does not feed his neighbour or a beggar with its milk ought to slaughter it or sell it.”

The following are some out of the anecdotes received successively regarding the wisdom of Luḡmān. His name was Luḡmān b. 'Anḡā' b. Bairūn, and he was a Nubian out of the people of Aylah (on the coast of the Red Sea). His master (one day) gave him a sheep or goat, and ordered him to slaughter it and to bring to him the best thing in it; so he slaughtered it and brought to him its heart and its tongue. Another day his master gave him another sheep or goat, and ordered him to slaughter it and to bring to him the worst thing in it; so he slaughtered it and brought to him its heart and its tongue, upon which his master asked him regarding it, and he replied, “They are the two best things in it, if they behave well, and they are (also) the two worst things in it, if they behave badly.” This is the meaning of the saying of the Prophet, “There is a piece of flesh (*muḡyah*) in the body; if it turns out to be good, the whole body is in a good state, and if it turns out to be corrupt, the whole body is in a corrupt state; it is nothing but the heart.” It is said that Luḡmān's master one day went to the privy and sat there for a long time, so Luḡmān shouted out to him, “Do not sit for a long time over the privy, for it causes congestion (blowing out) of the liver, produces piles, and deadens the heart.”

¹ ولا حماراة ولا عانة. *Him:irān* = 'Two stones, which are set up, and upon which is placed another stone, which is thin and is called *'alik*, whereon [the preparation of curd called] *akīḡ* is dried.—Lanc's Lex. art. حمر.

The following is out of Luḡmān's advice to his son, whose name was Thārān, but according to some, another one, "O my son, beware of a mean man if you honour him, of a noble man if you demean him, of an intelligent man if you satirize him, of a fool if you joke with him, of an ignorant man if you accompany him, and of an immoral man if you contend with him. The completeness of kindness is quickness in its execution. O my son, there are three things which look well in a man—goodness of appearance, forbearance towards (one's) brethren, and not being tired of (one's) friend. The beginning of anger is madness and the end of it is repentance. O my son, there are three things in which there is rectitude—consulting an adviser, courtesy to an enemy and an envier, and affection for all. O my son, the deceived one is he who trusts in three things—he who believes in what he has not seen, trusts in him who ought not to be trusted, and aspires to what he cannot obtain. O my son, beware of envy, for it corrupts religion, weakens the soul, and results in repentance. O my son, if you serve a governor or a prince, do not slander anybody to him, because that will not add anything to your position, but will only have the effect of his keeping at a distance (from you), for if he listens to you with regard to others, he would surely listen to others with regard to you, and his heart will be frightened of you, lest you may slander him in the same way as you may have slandered anybody else before him, in consequence of which he will be always on his guard against you. O my son, at the time of his joy, be the nearest of men to him, but at the time of his anger, be the most distant one of them from him; if he trusts you, do not betray his trust; if he gives you even a little, take it and accept it, as it may lead to your getting much; respect his servants, act well towards his friends, cast down your sight (eyes) from his women (sacred things), close your ears against his replies, shorten your speech (tongue) at the time of talking with him, conceal his secret in the assemblies (of people), delicately follow his desires, act advisedly in his service, collect your reason at the time of conversing with him, and trust not fortune with regard to his anger, for there is no relationship between him and you, whilst anger is a thing which may come quickly to him at any time, and

its leaping is like that of a leopard. O my son, the concealing of a secret is the preservation of character. O my son, if you desire to be strong in wisdom, do not deliver yourself to the control of women, for a woman is a state of war, and there is no peace in her; if she loves you, she consumes (eats) you, and if she hates you, she ruins you."

In *Kitāb Rabṭ'u'l-abrār* by az-Zamakhsharī and in the *Riḥlah* of Ibn-aṣ-Ṣalāh, (in the copy) which is in his own writing, it is related that al-Ḥasan al-Baṣrī said, "If I found a cake of bread through lawful means, I should burn it, then pound it, and then treat with it the sick." After that he said, "The sheep and goats of the desert have mixed with the sheep and goats of al-Kūfah." Abū-Ḥanīfah (once) asked, "How long does a sheep or goat live?" and having been told, "seven years," he gave up eating the flesh of sheep and goats for seven years. Al-Mubarrad says:—

"Never has desire led me to an immoral act,
But modesty and nobleness of character have rebelled against it;
Neither has my hand stretched itself to anything unlawful,
Nor have my feet ever led me to anything suspicious."

[The author here quotes from the History of Ibn-Kh., out of the biography of al-A'mash, the anecdote about Hishām b. 'Abd-al-Malik's asking al-A'mash to write on the virtues of 'Uthmān and the crimes of 'Alī.]¹

The proper name of al-A'mash was Sulaimān b. Mihrān, and he was one of the learned Followers (*at-Ṭabi'in*). He saw Anas b. Mālik and Abū-Bakrah ath-Thaḳafi, whose stirrup he (once) held, upon which he said, "O my son, you have verily honoured your Lord!" He had elegant qualities and was a great jester; he never missed for seventy years the first *ṭakbīrah*.² There are several anecdotes related regarding him. [The author here gives the anecdote regarding his wife, the anecdote regarding some friends that visited him when he was ill, and the anecdote regarding the saying of the Prophet about a man oversleeping himself at night.]³

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. I, p. 588. ² At a congregational prayer. *Ṭakbīrah* = saying, "God is greatest!" ³ De Slane's T. of Ibn-Kh.'s B. D. Vol. I, p. 588.

Among other anecdotes regarding him, it may be mentioned that Ibrâhîm an-Nakha'î desired (one day) to walk with him, upon which al-A'mash replied, "If people see us together, they will say 'The blear-eyed and the blind (are together).'" An-Nakha'î thereupon said, "What does it matter to you, if they commit a sin and we should get a reward (for it)?" But he replied, "What does it matter to you, if they should be safe (from sin) and we should be safe (from their reproach)?"

Another anecdote regarding him is that he was one day seated in a place in which there was a small channel of rain-water, and he had on him an old worn-out furred garment; a man came there and said to him, "Get up and take me across this channel;" then dragging him by the hand, he made him rise up and mounted his back, saying, "Celebrated be the praises of Him who hath subjected this to us! We could not have got this ourselves." Al-A'mash went on with him until he reached the middle of the channel, when he threw him down, saying, "And say, 'My Lord! make me to alight in a blessed alighting-place, for Thou art the best of those who cause men to alight!'" Al-A'mash then came out and left the man to struggle about (in the water).

Another of these anecdotes is that a man having (once) come to ask for him, and having been told that he had gone to the mosque with a woman, he went to him and found them on the road, upon which he asked them, "Which of you two is al-A'mash?" So, al-A'mash replied, "This one," and pointed at the woman.

He wrote to one of his brothers the following lines in condolence:—

"We condole with you, not because we believe
In living permanently, but because it is an institute of the religion.
Neither would he, who is condoled with, be spared after his dead
(relation),
Nor the condoler, even if they live for a time."

He died in 147 A. H., but some say in 148 A. H., and according to others in 149 A. H..

• Al-Ḥur'ân XLIII-12. • Idem XXIII-30.

It is also related in the same book (History of Ibn-Kh.) that when 'Abd-Allāh b. az-Zubair succeeded to the khilāfah in Makkah, he appointed his brother Muṣ'ab b. az-Zubair governor over al-Madīnah and drove out of it Marwān b. al-Ḥakam and his son, who then went to Syria. 'Abd-Allāh b. az-Zubair continued to lead the people at the Pilgrimage from the year 64 A. H. to the year 72 A. H., but when 'Abd-al-Malik b. Marwān came to the throne (in Syria), he prohibited the people of Syria to go to the Pilgrimage (at Makkah), on account of Ibn-az-Zubair, who used to get the people to take the pledge (of allegiance) to him when they went to the Pilgrimage. The people, being thus prohibited to go to the Pilgrimage, raised a clamour, upon which 'Abd-al-Malik (re-)built the Dome of the Stone (Kubbah aṣ-Ṣakrah), and the people used then to stand about it on the day of 'Arafah. It is said that that was the reason of imitating the religious ceremonies due at 'Arafah (التمرير), in the holy temple at Jerusalem and in the Egyptian mosques. It is said that the first one to establish this institution of the religious ceremonies due at 'Arafah, in al-Baṣrah was 'Abd-Allāh b. 'Abbās, in Egypt 'Abd-al-'Azīz b. Marwān, and in Jerusalem 'Abd-al-Malik b. Marwān.

When 'Abd-al-Malik slew Muṣ'ab b. az-Zubair and desired the restoration of the khilāfah, al-Ḥajjāj appeared before him and said, "I have seen in my dream that I seized 'Abd-Allāh b. az-Zubair and skinned him; appoint me therefore to fight with him." 'Abd-al-Malik thereupon sent him at the head of a numerous army composed of the people of Syria. He besieged Ibn-az-Zubair and threw stones at the Ka'bah from a catapult, upon which thunder roared and lightning blazed in the sky. The people of Syria were in consequence of it afraid, but al-Ḥajjāj exclaimed, "These are the thunderbolts of Tihāmah (Makkah), of which I am an inhabitant (son). He then stood up and himself threw stones from the catapult, upon which the thunder and lightning increased and the thunder-bolts followed one another, killing twelve of his followers; the Syrians were consequently more afraid. But when the morning dawned, some more thunder-bolts came down and slew some of the followers of Ibn-az-Zubair; al-Ḥajjāj therefore said, "Be firm, for what befell you has (also) befallen them." He then continued

throwing stones at the Ka'bah with the catapult, until he demolished it. They then threw at it jugs containing naphtha, which caused the screens to burn, until they were converted to ashes. Ibn-az-Zubair said to his mother, "I am afraid that I shall not be secure from being mutilated and crucified, if I am slain;" but she said to him, "O my son, when a sheep or goat is once slain, skinning it does not cause it any pain," upon which he bade her farewell and went forth away from her. He then charged the enemy, until he made them retreat to their hindmost post. In the meantime he was hit with a brick, which caused his face to bleed, and when he felt the warmth of the blood on his face, he recited:—

"Our wounds bleed not while retreating,
But our blood drops while advancing (attacking)."

A mad slave-woman belonging to āl-az-Zubair (the household of az-Zubair), who had seen him fall, cried out, "Alas, the Commander of the faithful!" and pointed to him. He was slain on the 13th of Junādā II in the year 73 A. H. . When the news reached al-Ḥajjāj, he fell prostrate (thankfully), and then he and Ṭāriḳ came and stood over him. Ṭāriḳ said, "Women have not given birth to any one worthier of being remembered than he," upon which al-Ḥajjāj said, "Do you praise one who rebelled against the Commander of the faithful?" He replied, "Yes, he has given an excuse for us, and if it were not for that, we should have had no excuse (in slaying him); we were his besiegers, whilst he was without a fort or any defensive works for eight months, and yet he dealt justly with us, nay, he even did favours to us every time we met together." Their conversation having reached the ears of 'Abd-al-Malik, he held the opinion of Ṭāriḳ to be the correct one.

Al-Ḥajjāj then sent the head of Ibn-az-Zubair with a party to 'Abd-al-Malik, who sent it on to 'Abd-Allāh b. Ḥāzim al-Aslami, who was at the time the governor of Khurāsān on behalf of Ibn-az-Zubair, asking him to submit himself to his authority, on the condition of his giving him Khurāsān as a means of livelihood for seven years. But Ibn-Ḥāzim said to the messenger, "Were it not for the rule that messengers are not slain, I should have ordered your head to be struck off; but eat the letter of your master." The messenger ate

it, and Ibn-Hâzim then taking the head and washing and perfuming it, shrouded it and buried it. Some, however, state that he sent it to the people of az-Zubair in al-Madinah, who buried it together with his body in that place. Ibn-az-Zubair's mother Asmâ', the daughter of Abû-Bakr as-Siddîq, died in al-Madinah five days after him, being then a hundred years old.

The Hâfiq Ibn-'Abd-al-Barr mentions that the Ka'bah was shot at a second time with a catapult, when Muslim b. al-Walid b. 'Uqbah b. Abî-Mu'ait' besieged it in the reign of Yazid b. Mu'âwiyah at the battle of al-Harrah; Yazid having died, Muslim returned to Syria.

(A wonderful narrative.) Muḥammad b. 'Abd-ar-Raḥmân al-Hâshimî states, "I paid a visit to my mother on the day of the Feast ('Îd) of Sacrifice and saw with her a woman in soiled clothes. My mother asked me, 'Do you know this woman?' and I replied, 'No.' So, she said, 'This is 'Attâbah, the mother of Ja'far b. Yahyâ al-Barmakî.' I then saluted her and said to her, 'Inform me some of your history,' upon which she replied, 'I shall inform you the whole, in which there is admonition for him who requires to be admonished. There was a time when such a day as this one of the 'Îd came to me, and there used to be four hundred slave-women standing at my head, whilst I used to assert that my son Ja'far thwarted me (in my desires). But to-day I have come to you to ask you for two goat-skins (or sheep-skins) to use, one as an inner garment and the other one as an outer garment!' I gave her five hundred dirhams, and she used to come to us always, until death brought about separation between us." An account of the slaying of Ja'far will be given under the letter ع in the art. العقب .

It is related in the *Sunan* of Ibn-Mâjah and in the *Kâmil* of Ibn-'Adî, in the biography of Abû-Razin b. 'Abd-Allâh, out of a tradition of Ibn-'Umar, that the Prophet said, "The sheep and the goat are out of the animals of Paradise."

In *al-Ist'âb* by the Hâfiq Abû-'Umar b. 'Abd-al-Barr, it is related in the biography of Abû-Rajâ' al-'Uḡaridî that the Arabs used to bring a white sheep (or goat) and worship it, and then a wolf used to come and take it away, upon which they used to substitute another for it.

It is stated in the *Sunan* of al-Baihaqi and other books that the Prophet used to dislike in a sheep or goat, when it was slaughtered, seven things, namely the penis, the two testicles, blood, the gall-bladder, the vulva, the clitoris, and the bladder. He states that the part of it he (the Apostle of God) liked most was the fore-part.

Umm-Salamah said, "The Apostle of God was with me, when a goat (or sheep) entered and took a cake of bread from under a jar belonging to us; so I rose up and went to it, and took the bread from between its two jaws, upon which the Apostle of God said, 'You ought not to have seized it by the neck and squeezed it.'"

Muslim relates on the authority of Sahl b. Sa'd as-Sa'idi, who said that between the Prophet's place of prayer and the wall there was room enough for a goat or sheep to pass. I (the author) say that this points to its being desirable to keep close to the *sutrah*,¹ as is related also on the Prophet's authority, namely, "When any of you prays facing a *sutrah*, let him be close to it, so that Satan may not interfere with his prayer;"—so Abû-Dâwud has related it. The above tradition about the Prophet leaving enough room for a goat or sheep to pass (before him) does not contradict the tradition about the Prophet praying in the Ka'bah with three cubits of space between himself and the wall, which may possibly be to allow the person praying to repel any one passing before him, because some make the tradition about the room for the passing of a goat or sheep applicable to the standing posture, and the tradition about the three cubits of space applicable to the bowing and prostrating postures. Mâlik, however, does not mention any limit for it. Some calculate the room for the passing of a goat or sheep a span. A part of this has been already related in the art.s الجدي and الجدي.

(Information.) It is related in the *Sunan* of Abû-Dâwud and other books that a Jewess made a present of a roast goat, in which she had mixed (some) poison, to the Prophet at Khaybar. The Prophet ate some of it, and a party of his Companions also ate some of it. Bishr b. al-Barâ' b. Ma'rûr having died (in consequence of

¹ A thing set up by a person praying before him as a whip, a staff, &c., in order that no living being or image may be the object next before him.

eating it), the Prophet sent for the Jewess and asked her, "What led you to do what you have done?" She replied, "I said to myself, 'If he is a prophet, it would not harm him, but if he is not a prophet, we should be rid of him.'" The Prophet thereupon ordered her to be slain, and she was accordingly slain. So Abū-Dāwud has related it, but it is a *mursal* tradition; az-Zuhri did not hear anything (about it) from the lips of Jābir. What is remembered of the tradition is that the Prophet was asked, "Will you not kill her?" and he replied, "No." It has been so related by al-Bukhārī and Muslim, whilst al-Baihaqī has reconciled the two statements by saying that the Prophet did not kill her at first, but when Bishr died, he ordered her to be killed. Her name was Zainab bint al-Ḥārith b. Sallām. Ibn-Ishāq states that she was a sister of Marḥab the Jew. Ma'mar b. Rāshid relates on the authority of az-Zuhri that she embraced al-Islām.

At-Tirmidhī relates on the authority of Ḥakīm b. Ḥizām that the Prophet having sent him to buy for him a goat or sheep for a dīnār, he purchased one, and made a profit out of it of a dīnār; he therefore purchased another in its place and came with it and the dīnār to the Apostle of God, who then sacrificed it and gave the dīnār away in alms.

It is related in the *Ṣaḥīḥ* of Al-Bukhārī and in the *Sunan* of Abū-Dāwud, at-Tirmidhī, and Ibn-Mājah that the Prophet gave 'Urwah b. al-Ja'd, or as some say, Ibn-Abī'l-Ja'd al-Bāriqī a dīnār to purchase with it a sheep or goat. He purchased two sheep or goats, and selling one of them for a dīnār, he came (to the Prophet) with the other one and a dīnār, and informed him of what he had done, upon which the Prophet said, "May God bless you in making bargains!" After that he used to go out to the *Kunāsah* of al-Baṣrah and make large profits, so that he became one of the wealthiest men among the people of al-Kūfah. Shabīb b. Ḡarḡadah says, "I have seen (as many as) seventy horses tied in the house of 'Urwah al-Bāriqī for waging the holy war in the cause of God." 'Urwah b. Abī'l-Ja'd has related thirteen traditions regarding the Prophet; he was the first one to become a *ḡaḍī* in al-Kūfah, and 'Umar b. al-Khaṭṭāb appointed him over all the *ḡaḍīs* of that place before Shuraiḥ.

(A wonderful narrative.) Ibn-'Adī relates on the authority of Ḥasan b. Wāqīd the butcher that Abū-Ja'far al-Baṣrī, who was one of the good and pious men said, "I had lain a sheep or goat on the ground for slaughtering it, when there passed (by me) Ayyūb as-Sikhtiyānī; so I threw down the knife and stood up talking with him. In the meantime, the sheep or goat sprang up, then dug a pit at the bottom of the wall, and rolling the knife (over the ground), threw it into the pit and then threw some earth (over it). Ayyūb then said to me, 'Do you not see, do you not see?' Thereupon I vowed not to slaughter any animal after that day."

(Further information.) Abū-Muḥammad 'Abd-Allāh b. Yahyā b. Abīl-Haitham al-Muṣa'fī, one of the disciples of ash-Shāfi'ī, was a pious and learned imām out of the people of al-Yaman and one of the contemporaries of the author of *al-Bayān*; among the works he composed were *Ihtirāzūt al-maḥ-hab* and *at-Ta'rif fī'l-fikh*. It is related regarding him that people struck him with their swords, but the swords had no effect on him; he was therefore asked regarding it, and he replied, "I was reciting, "And it tires Him not to guard them both, for He is high and grand."¹ "And He sends to you guardian angels."² "Verily, my Lord is guardian over all!"³ "But God is the best of keepers, and He is the most merciful of the merciful."⁴ "Each of them has pursuers (guardian angels) before him and behind him, to keep guard over him at the command of God."⁵ "Verily, we have sent down the Reminder, and, verily, we will guard it."⁶ "And we have guarded them (the signs of the Zodiac) from every pelted devil."⁷ "And we made the heaven a guarded roof."⁸ "And to preserve it from every rebellious devil."⁹ "And guardian angels; that is the decree of the mighty, the knowing One."¹⁰ "For thy Lord guards everything."¹¹ "God watches over them, and thou hast not charge over them."¹² "But over you are guardians set,—noble, writing down! they know what ye do!"¹³ "Verily, every soul has a guardian over it."¹⁴ "Verily, the violence of thy Lord is keen!

¹ Al-Ḳur'ān II-256. ² Idem VI-61. ³ Idem XI-60. ⁴ Idem XII-64. ⁵ Idem XIII-12. ⁶ Idem XV-9. ⁷ Idem XV-17. ⁸ Idem XXI-33. ⁹ Idem XXXVII-7. ¹⁰ Idem XLI-11. ¹¹ Idem XXXIV-20. ¹² Idem XLII-4. ¹³ Idem LXXXII-10—12. ¹⁴ Idem LXXXVI-4.

Verily, He produces and returns, and He is the forgiving, the loving, the Lord of the glorious throne; the doer of what He wills! Has there come to thee the story of the hosts of Pharaoh and Thamūd? Nay, those who misbelieve do say it is a lie; but God is behind them—encompassing! Nay, it is a glorious *Ḳur'ān* in a preserved tablet."¹ He then said, "I went out one day in the company of a party of men, and we saw a wolf playing with a lean goat (or sheep) and not injuring it at all; when we approached them, the wolf ran away from us; so, we went to the goat (or sheep) and found tied to its neck a book containing these above verses of the *Ḳur'ān*." *Al-Muṣā'ibī* died in 553 A. H. .

The *Ḥāfiḍ Abū-Zur'ah ar-Rāzī* states that a fire took place in *Jurjān*, in which nine thousand houses were burnt, and there were found in them nine thousand copies of the *Ḳur'ān*, out of every one of which all but the following verses were burnt:—"That is the decree of the mighty, the knowing One."² "And upon God let the believers rely!"³ "So think not God careless of what the unjust do."⁴ "But if ye try to number God's favours, ye cannot count them."⁵ "Thy Lord has decreed that ye shall not serve any other than Him."⁶ "(The *Ḳur'ān*) descending from Him who created the earth and the high heavens, the merciful settled on the throne! His are what is in the heavens, and what is in the earth, and what is between the two, and what is beneath the ground!"⁷ "The day when wealth shall profit not, nor sons, but only he who comes to God with a sound heart."⁸ "Come, ye two, whether ye will or no!" They said, "We come willingly!"⁹ "And I have not created the genii and mankind save that they may worship me. I do not desire any provision from them, and I do not wish them to feed me. Verily, God, He is the provider, endowed with steady might."¹⁰ "And in the heaven is your provision and that which ye are promised. But by the Lord of the heaven and the earth! verily, it is the truth,—like that which ye do utter!"¹¹ He

¹ *Al-Ḳur'ān* LXXXV-12-22. ² *Idem* VI-96, XXXVI-38, and XLI-11.
³ *Idem* III-118 and 154, V-14, IX-51, XIV-14, LVIII-11, and LXIV-13.
⁴ *Idem* XIV-43. ⁵ *Idem* XIV-37 and XVI-18. ⁶ *Idem* XVII-24. ⁷ *Idem* XX-3-5. ⁸ *Idem* XXVI-38-39. ⁹ *Idem* XLI-10. ¹⁰ *Idem* LI-56-58.
¹¹ *Idem* LI-22-23.

adds that if these verses are placed in any commodity, or a house, or a shop, or any thing else, God will preserve it. I (the author) say that it is a very beneficial and tried thing.

Ath-Tha'labi, Ibn-'Afiyah, al-Kurtubi, and others relate on the authority of Sâlim b. Abî'l-Ja'd, who said, "A copy of the *Qur'an* belonging to us was burnt, and nothing remained (unburnt) out of it, excepting the words of God, "Ay, to God affairs do tend !"¹ and a copy of the *Qur'an* belonging to us was drowned, and everything in it was obliterated (wiped off) excepting this verse."

Our shaikh, the Imâm, one who knew God, 'Abd-Allâh b. Asa'd al-Yâfi'i has informed us, saying, "I have heard from our master, the knowing one, the Imâm Abû-'Abd-Allâh Muḥammad al-Kurashi regarding his shaikh Abû'r-Rabi' al-Mâlaki as having said to him, 'Shall I not inform you of a treasure out of which you may spend (as much as you like) and which will yet not become exhausted?' He replied, 'Yes', upon which the shaikh said, 'Say, "By God, O one God ! O sole one ! O existing one ! O beneficent one ! O dispenser of riches ! O generous one ! O bestower of gifts ! O possessor of bounty ! O self-sufficient one ! O satisfying one ! O opener (of the gates of sustenance and mercy) ! O granter of means of sustenance ! O wise one ! O living one ! O eternal one ! O merciful one ! O compassionate one ! O creator of heavens and earth ! O one possessing glory and reverence ! O affectionate one ! O propitious one ! Cause to blow over to me from Thee the blast of goodness, by which I may become independent of others than Thyself ! "If ye wish the matter to be decided, a decision has now come to you."² "Verily, we have given thee an obvious victory!"³ "Help from God and victory nigh!"⁴ O God ! O self-sufficient one ! O praised one ! O creator and returner ! O loving one ! O possessor of the glorious throne ! O doer of what Thou desirest ! Grant (me) enough of Thy lawful things to make me independent of Thy unlawful things, make me independent by Thy grace of others than Thyself, and preserve me with that with which Thou hast preserved the Books of the prophets, and help me with that with which Thou helpedst the apostles. Verily,

¹ Al-*Qur'an* XLII-53. ² Idem VIII-19. ³ Idem XLVIII-1. ⁴ Idem LXI-13.

Thou art mighty over all!" He said, 'Whoever recites this always after every prayer, especially after the Friday congregational prayer, God will preserve him from every frightening thing, grant him help over his enemies, make him wealthy, give him the means of sustenance from where they are not expected, render his means of livelihood easy, and pay off the debt against him; even if the debts against him are as big as mountains, God will pay them off by His benevolence and generosity.' "

Ibn-'Adī relates on the authority of 'Abd-ar-Raḥmān al-Ḳurashī, who said, "We have been informed by Muḥammad b. Ziyād b. Ma'rūf, who had it from Ja'far b. Ḥasan, who had it from his father, who said, 'We have been informed by Thābit al-Bunāni, on the authority of Anas, who said that the Apostle of God said, "I asked God for the Most Great Name, upon which Gabriel brought it to me covered and sealed; it consists in saying, 'O God, I ask thee in Thy Most Great Name, the concealed, the pure, the clean, the purified, the holy, the blessed, the living, the self-existent!'"'" 'Ā'ishah (once) said (to the Prophet), "May my father and mother be your ransom! Teach it (the Most Great Name) to me, upon which he replied, "O 'Ā'ishah, we are prohibited to teach it to women, children, and fools."

(Further information.) It is related on the authority of Abū-Hurairah, who said, "While Jesus, the son of Mary, and John, the son of Zacharias, were (once) going together, they saw a wild she-goat (or ewe) in labour, upon which Jesus said to John, 'Say these words, "Hanna (Ḥannah) gave birth to John, and Mary gave birth to Jesus; the earth calls thee, O young one, come forth, O young one!"'" Ḥammād b. Zaid states that, if these words are uttered near any woman in labour in a tribe, she will not be long in delivering by the order of God. John (Yahyā) was the first one to believe in Jesus; they were the sons of (each other's) maternal aunts, and the former was older than the latter by six months; John was killed before the translation of Jesus to heaven. It is related regarding Yūsuf b. 'Ubaid as having said, "No man can say, 'O God, Thou art my preparation in my distress, Thou art my companion in my exile, Thou art my preserver in my affliction, and Thou art the provider of my happiness!' near a woman or a beast in labour, without

God rendering easy for her the act of delivering her young one." Some of the physicians state with regard to the properties of the cuttle-bone that, if it be hung on the person of a woman in labour, it will render delivery easy; and in the same way, if the shell of an egg be pounded fine and drunk with water, it will render delivery easy; it has been tried numerous times and found to be true.

It is said in a tradition, "A believer is like a goat or sheep that has eaten a needle (*ma'būrah*)," that is to say, one that has eaten in its food a needle, which has then stuck fast in its interior, and in consequence of which, the animal does not eat anything, and if it does eat, the food does not do it any good. It is also said in the same tradition, "A hypocrite is like a goat or sheep living (*rābiḍah*) between two flocks," by which the Prophet meant one that is unsettled between two flocks of goats or sheep,—neither belonging to these nor to those. *Ar-rābiḍah* also means certain angels who were sent down with Adam, and who guide those that err from the right way, so called perhaps from their remaining (on the earth). Al-Jawharī states that *ar-rābiḍah* means the bearers of evidence (حامله الأقسام) or guardian angels, of whom the earth is not destitute.

(Lawfulness or unlawfulness.) It is lawful to eat it with all. If a person be directed to take a *shāt*, he may be given a small one in body or a large one, a sound one or a defective one, and a sheep or a goat, the word being truly applied to all (of them).

(Side-information.) With regard to its lawfulness as a sacrificial animal, a sacrifice is (only) an institute of the Prophet and therefore not obligatory, but it is not valid unless the animal is one of the cattle-kind (*an-na'm*). Out of sheep none makes satisfaction (as a sacrifice) but *al-jadhā'ah*, which is one that has completed a full year and entered upon the second year, according to the doctors of our sect, as has been already related under the letter ج in the art. الجذء; and out of goats none makes satisfaction but *ath-thaniyah*, which is one that has entered upon the third year. It ought to be a sound one and free from any defect having an injurious effect on its flesh; a lean one, or one blind of one eye, or a sick one, or a lame one, or a mangy one, or one with a broken horn, or one with its ears cut, or one born without ears, does not make satisfaction (as a sacrifice). As to one with split ears, there are two opinions;—so it is said in *al-'Udbb*.

If a one-eyed one does not make satisfaction, much less would a totally blind one do; but as to dimness and weakness of sight in one or both eyes, it does not debar it from making satisfaction (as a sacrifice). Ar-Rūyānī states that, if a white opacity covers the pupil, destroying a part of it, if most of it is destroyed, the animal does not make satisfaction as a sacrifice, but if only a little part is destroyed, it does. With regard to night-blindness, in which the animal sees in the day but not at night, there are two opinions, the correct one being that it makes satisfaction. There is a prohibition with regard to *الغرل*, which means a mad one—one that roams about in the pasturage, but grazes only a little and becomes emaciated. As to one with an ear cut, the sacrificer has to take into consideration (certain things); if none of the defect be visible, but the pendulous part or edge of it still remains, it is truly not prohibited; al-Kāffāl, however, states that it does not make satisfaction even if a part of the ear is visible. If there be a good deal of it (cut off) in relation to the (whole) ear, it does not at all make satisfaction, and if only a little, it does not truly make satisfaction, on account of the loss of an edible part. The Imām (al-Ḥaramain) states that the difference between much and little is that, if there appears a defect from a distance, it is much, otherwise it is a little. Abū-Ḥanīfah states that, if the cut part is under a third, it is not prohibited. A mark made by branding is not against it, but some say that there are two opinions regarding it. A goat or sheep with small ears makes satisfaction, but one from the thigh of which a wolf has cut off a visibly largish piece does not make it, nor does a sheep with its tail cut off, according to our religious doctrines. A sheep or goat born without an udder, or a sheep without a tail, truly speaking, makes satisfaction, whilst a portion of either of them being cut off is like the whole of either being cut off. One with the tongue cut off does not make satisfaction, and, truly speaking, one with the genitals cut off and a castrated one make satisfaction. Ibn-Kajj has, however, come out with a very strange thing, stating with regard to a castrated one two views and holding the view that a newly castrated one does not make satisfaction. A hornless one makes satisfaction, and so also one with a broken horn, whether the wound is healed or not. But al-Mahāmīl has decided in *al-Lubāb* that it does not make satisfaction, as has been already stated. Al-Kāffāl states that, unless the pain caused by the breaking

of the horn has affected the flesh, it is like a mangy one, but one with the horns entire is better. A goat or sheep some of whose teeth are gone makes satisfaction.

(Information.) Al-Jawharî states that there are four dialectical forms of the word الضحية (sacrificial animal)¹, namely, 1 *udhîyah*, 2 *idhîyah*, pl. of both *adâhî*, 3 *dahîyah*, pl. *dahdyâ*, and 4 *adhâh* like *artâh*, pl. *adhâ*, like *artâ*. From the last one is formed يوم الأضحية (the Day of Sacrifice—10th of Dhû'l-Hijjah).

(Side-information.) Design (*nîyah*) is an essential condition with regard to a sacrificial animal, and it is truly allowable to entertain it (some time) before slaughtering it. If one says, "I have set aside this sheep or goat as a sacrificial animal,"—is that enough by way of specifying, whilst an intention (*kasd*) is short of a design to slaughter it? There are two views regarding it, the correct one being that it is not enough, for a sacrifice is only one of the institutes of the Prophet, as has been already stated, and is in itself a thing by which nearness (to God) is sought; it is therefore necessary to entertain a design (*nîyah*). The Imâm and al-Gazzâlî have, however, elected the doctrine that it is enough. If we say that it is enough, it is desirable to make the design anew.

(Side-information.) It is desirable for a person setting aside a sacrificial animal to slaughter it himself with his hand, but it is (also) allowable for him to entrust that duty to another person. It is allowable to entrust it to any person whose act of slaughtering is held in the light of being a lawful one, but it is better that that person should be a Muslim and a jurisconsult, so that he may know of the proper time (for it) and the necessary conditions about it. But it is also allowable to appoint on one's behalf a person out of any people believing in a revealed Scripture. Mâlik, however, states that it is not allowable, and that what he may slaughter is only a sheep or goat for meat. Al-Muwaffaq b. Tâhir of the Hanbalî school states on the authority of Aḥmad in the same way.

It is desirable that a third (of the sacrificed animal) may be eaten (by the sacrificer and his people), a third given away as a present, and a third given away in charity; but in another statement it is said that a half may be eaten and the other

¹ A sheep or goat, also a camel, and a bull or cow slaughtered as a sacrifice.

half given away in charity. If, however, the sacrificer eats the whole of it together, according to our religious doctrine, he must pay a penalty of the value of the part which is sufficient for him (to give away) and which is the smallest part; but some say that he need not pay a penalty, and some others say that he must pay a penalty equal in value to the part which is desirable for him (to eat), namely, a third or a half. It is not allowable to sell any part of it or to give any part of it to the butcher as his hire, but the hire (provisions) for slaughtering must be given by the sacrificer (separately), in the same way as the hire (provisions) for reaping.

(Side-information.) Know that the learned say that the keeping of (the meat of) a sacrificed animal above three days is interdicted. With regard to the question if it is allowable to eat the whole of it, there are two views, one of them being in the affirmative; it is given by Ibn-Suraij, al-Iṣṭakhrī, and Ibn-al-Kāṣṣ and elected by Ibn-al-Wakil on the ground that, because it is allowable to eat most of it, it is allowable to eat the whole, whilst the reward (of sacrificing it) is to be obtained by (merely) the spilling (shedding) of blood with the intention of the design (تصديق النية). Ibn-al-Kāṣṣ has based this opinion on *an-Nass* (the declaration of ash-Shāfi'i). Al-Muwaffaq the Ḥanbali has given this opinion on the authority of Abū-Ḥanīfah, but the correct one of the two opinions is that it is absolutely necessary to give away in alms a quantity sufficient in the sense of that word (التصدق).

(Side-information.) If one says, "I have set aside this sheep or goat as an animal to be sacrificed, or as a vow," that he would sacrifice that very sheep or goat, he has lost his ownership of it and has no longer the power of using it as he pleases, by way of selling it, or making a present of it, or changing it or even a part of it; but there is a view given on the authority of the Shaikh Abū-'Alī, namely, that he does not lose his ownership of it, until it is slaughtered and its flesh given away in alms, the case being analogous to this:—if he says, "I bind myself to free this slave," he does not lose his ownership of him, until he actually frees him. According to Abū-Ḥanīfah, he does not lose his ownership of the sheep or goat, but it is not allowable for him to sell or change it. If he vows to free a certain slave, it is not allowable for him to sell or change that slave, though he does not lose his ownership of him. Abū-Ḥanīfah, however, states

that it is allowable for him to sell the slave and to change him. If he sells the sheep or goat, it ought to be taken back if it be in existence (at the time of sacrifice), but if the purchaser kills it or it dies while it is in his possession, he is bound to pay the price of it, from the day of taking delivery of it to the day of its death. If two men slaughter each other's animal intended for sacrifice, without each other's permission, each one of them must pay a fine equal to the difference between the prices of the two animals, in which case each animal makes satisfaction as a sacrifice.

(Side-information.) Al-Mahâmili states that one stabs in the neck (*nahr*) in the case of camels, and cuts the throat (*dhabh*) in the case of sheep and goats, but it is allowable to stab both, camels and sheep and goats, in the neck, and to cut the throats of both, camels and sheep and goats. The place of stabbing, according to the institutes (of the Prophet) and choice, is the pit above the breast-bone (*al-labbah*), and that of cutting the throat is the lowermost part of the junction of the two jaws. In a complete cutting of the throat, it is necessary to cut the trachea (wind-pipe), the esophagus (food-pipe), and the two external jugular veins, and the least amount of cutting required to satisfy the conditions of lawful slaughtering is that the wind-pipe and the food-pipe must become visible.

(Side-information.) If an animal intended for sacrifice gives birth to a young one, it is necessary to slaughter its young one with it, whether it has been specified or is (only) in trust (*dhimma*) after the sacrificer's specifying it. The sacrificer may drink such of its milk as may remain after satisfying its young one;—so the Kâdi Sa'id al-Harawi says.

(Proverbs.) "Every sheep or goat is suspended by its (own) leg." The first one to say it was Waki' b. Salamah b. Juhair b. Iyâd, who succeeded Jurhum in the government of the Sacred House. He built a lofty palace in the lower part of Makkah and kept in it a slave-woman called Hazwarah, from whom the Hazwarah which is in Makkah is called; he placed in the palace a ladder, and used to assert that he was in the habit of ascending it to converse from it with his Lord. He used to say a great many good maxims, and the learned men of the Arabs used to say that he was one of the truthful ones. When his death drew

near, he collected his sons and said to them, "Hear my exhortation, 'Follow him who follows the right way, and relinquish him who errs; every sheep or goat is suspended by its (own) leg.'" It has now passed into a proverb, meaning that every one is rewarded according to his action. " "Nor shall one bearing a burden bear the burden of another."¹ "

(Properties.) If the skin of a sheep or goat be taken when it is just skinned and put on a person beaten with lashes, it will benefit him and relieve his pain.

الشَّامْرُكُ (*ash-Shāmruk*).—A young (male) domestic fowl a few days before it lays eggs;—so it is said in *at-Mfuraṣṣa*. Its sobriquet is *abū-ya'li*. It is an arabicized word from (the Persian) *shāh murg*, meaning *the king of birds*.

الشَّاهِينُ (*ash-Shāhīn*).—[The gerfalcon].² Pl. *shawdhīn* and *shaydhīn*. It is not an Arabic word, but the Arabs use it. Al-Farazdaq says:—

"Anger (or heat) passes not away from him quickly, nor does it become less;
Nuwairah's anger (or activity) contends with gerfalcons (*ash-shayhīn*)."

The lines are given in a version with the word *ash-shawdhīn*.

'Abd-Allāh b. al-Mubārak says:—

"A man opens a shop for trading in,
But you have, verily, opened for yourself a shop for religion,
Between columns—a shop without a lock to it;
You purchase with religion the property of poor people,
And have made of your religion a gerfalcon (*shāhīn*) to chase with,
But the owners of falcons (*ash-shawdhīn*) never prosper."

Some of his verses resembling these lines have been already given under the letter ب in the art. البازي. Among his other sayings is this:—"We learnt knowledge for this world, but it has led us to our leaving off the world."

¹ Al-Kur'ān VI-164. ² In Egypt *Falco lanarius*. In Palestine this name is applied to the long-legged buzzard *Buteo ferox*, the lanner being called *sakr shāhīn*.

There are three varieties of *ash-shâhîn*, namely, *shâhîn* (gerfalcon), *katâmi*, and *anîkî*. Truly speaking, the gerfalcon is a species of the hawk (*as-sakr*), but it is cooler and drier than it in temperament, and on that account its motion in alighting from above is a rapid one, and on that account also it pounces on its prey in a direct way, without hovering over it in circles; but it is cowardly and backward (in attacking); notwithstanding which, it is greatly addicted to chasing, sometimes on that account striking itself on the ground and dying. Its bones are harder than those of all other birds of prey, and some state that it is like its name (in nature), that is to say, (the beam of) a balance, because it is neither able to bear the slightest oversatiation nor the least degree of hunger. The best (praised) one of its kind in descriptive characters ought to be large in the head, wide in the eyes, wide in the breast, full in the upper part of the breast, broad in the middle, strong in the thighs, short in the legs, scanty in plumage, thin in the tail, and if its two wings be drawn over it, no portion of them ought to be redundant; if it be a bird of this description, it would chase the crane and other birds.

It is said that the first one to chase with it was Constantine, for whom gerfalcons used to be trained and taught to hover over him in circles when he mounted (his horse), thus shading him from the sun; they used to come down one moment and go up another moment (over him). When he mounted, they used to stand round about him, and one day it happened that he had just mounted (his horse), when a bird having sprung from the ground, one of these gerfalcons pounced upon it; so he took it and having liked it, trained it for the chase.

Its lawfulness or unlawfulness will be given under the letter *س* in the art. *الصقر*.

[The author here gives a copy of one of the *Rasâ'il* (epistles) written by him from al-Madînah to Fâris-ad-dîn Shâhîn, consisting of a series of metaphors taken from astronomical names in his praise, which is omitted here on account of its length and its being unconnected with the subject of this article.]

The interpretation of it in dreams also will be given in the art. *الصقر*.

الشَّبَب (ash-Shabab).—A bull advanced in years (full-grown); so also *ash-shabīb* and *al-mishabb*.

الشَّبَث (ash-Shabath).¹—The spider. It is said in *al-Muḥkam* that it is a certain small creeping animal having six long legs, yellow in the back and in the outer side of the legs, black in its head, and blue in its eyes. Some say that it is a certain small creeping animal having many legs, big in the head, wide in its mouth, and high in the hinder part (of its body), that perforates (rips) the ground and is the same as the animal called *shahmat-al-arḍ*. Pl. *ashbāth* and *shibthān*. Al-Jawhari states that *ash-shabath* is a certain small creeping thing having many legs; one ought not to call it *ash-shibth* in the sing.; the pl. is *shibthān*, like *kharab*, pl. *khirbān*.

(Lawfulness or unlawfulness.) It is unlawful to eat it, because it is one of *al-ḥasharāt* (the creeping things of the earth).

الشَّبَثَان (ash-Shibthān).—Ibn-Kutaibah states in *Adab al-kātib* that it is a certain small creeping animal found in sand; it is so called on account of its adhering to the thing it creeps on. A poet says:—

“The steps of *shibthān* are death to them.”

(Lawfulness or unlawfulness.) It is unlawful to eat it, because it is one of the creeping things of the earth, which cannot be eaten.

الشَّبِيد (ash-Shibīdī).—The scorpion. Pl. *ash-shibādī*; so Abū-‘Amr and al-Aṣma‘ī say. It is related in a tradition, “Whoever bites his *shibīdī* is secure from sins,” that is to say, his tongue, meaning thereby, “he is silent and does not discuss any subject with those that are in the habit of discussing and does not sting people with it,” because one that has bitten his tongue does not speak, the tongue being here likened to the injurious scorpion.

الشَّابَرَبَس (ash-Shabarbas).—Like *safarjal*. A small he-camel.

الشَّبَل (ash-Shibl).—The whelp of the lion, when it has attained the age to seek its prey.—Pl. *ashbāl* and *shubāl*.

¹ Probably *Galeodes* called in ‘Omān *bū-shabak*—*G. arabs*.

الشَّبْوَة (*ash-Shabwah*).—The scorpion. Pl. *shabarōdt*. A rājiz says:—

“A scorpion has commenced to tremble

And to cover its hind part with flesh and contract itself and turn its tail.”

الشَّبْبُوط (*ash-Shabbūt*).—[A species of *Cyprinus* or carp.] Like *saffūd*. A certain species of fish. Al-Laith states that *as-sabbūt* is a dialectical variety of the word. It is slender in the tail, wide in the middle, soft to the feel, and small in the head. The females of this species are few in number and the males many, and on that account its eggs are scanty.

—Some of the fishermen state that when it gets caught in a net and is unable to get out of it, it knows that nothing but jumping would save it; it therefore draws back the length of a spear, then squeezes itself and jumps, sometimes jumping into the air a height of more than ten cubits, and thus perforating the net, it gets out of it. Its flesh is very excellent, and it is found largely in the Tigris.

الشَّجَاع (*ash-Shujā'*), also الشَّجَاع (*ash-Shijā'*).—A certain large serpent that jumps at a rider and (also) at a person on foot, and stands up on its tail, sometimes reaching the head of a rider. It is found in deserts.

It is related that Mālik b. Ad-ham went out (one day) for the chase, and when he reached a barren part of the country, he became thirsty. He had a party of his followers with him, and they went in search of water, but did not succeed in getting any. So, he alighted, and a tent was pitched for him. He then ordered his followers to search for water and game; they therefore went in search of them and found a *dubb*, with which they came to him. He said to them, “Roast it, but do not cook it completely, and then suck it; perchance you may be benefited by it.” They did that. They then found a *shujā'* which they wanted to kill, but it went to Mālik in his tent, upon which he said, “It has sought my protection, give it therefore protection,” which they accordingly did. He and his followers then went forth in search of water, when an unknown voice from an invisible speaker addressed them thus:—

“O men, O men, you will find no water at all,

Until you urge your camels to undergo fatigue this day;

Take the road on the right, where by the sand-hill is water,
Water which is deep and a spring which clears away disease;
And when you will have satisfied your want of it,
Give your camels to drink out of it and fill your skins with it."

He and his followers thereupon followed the direction which the voice had described to them in verse, and they came upon a deep spring, from which they gave water to drink to their camels and stored up some for themselves as travelling-provision. When they had done that, they could not see any trace of the spring; but the same unknown voice again addressed them saying:—

"O Mālik, may God cause your reward to be good on our account!
This is my parting farewell and salutation to you:
Do not withhold the doing of kindness to any one,
For if a man withholds kindness, it is also withheld from him;
Good lasts, even if a long time passes over a man's death,
Whilst he is blamed for evil while he lives."

It is related in the two *Suḥūfs*, on the authority of Jābir, Abū-Hurairah, and Ibn-Mas'ūd, that the Prophet said, "There is not a man that does not pay the poor-rate on his property but will have before him on the Day of Judgment a bald-headed (الاطرع) *shujūd*, having two collections of the poisonous foam at the sides of its mouth (زبيبتان), from which he will run away, but it will follow him, until it twists itself round his neck." In the version given by Muslim it is said, "It will follow him with its mouth wide open, and when it comes near him, he will run away from it, but it will cry out to him, 'Take your treasure which you have stored up,' and when he sees that there is no escape from it, he will insert his hand into its mouth, upon which it will bite it (تقبضها), as a stallion-camel bites (its food); it will then seize the two projecting portions of his jaw under the ears (لهزمتيه)," that is to say, the two corners of his mouth (شدقيه), "and say to him, 'I am your property, I am your treasure;' it will then recite this verse of the *Qur'ān*, "And let not those who are niggard of what God has given them of His grace, count that it is best for them;—nay, it is worse for them. What they have been niggard of shall be a collar round their necks upon the resurrection day."¹

الاطرع (*al-akra'*) is one, the hair of whose head has fallen off and whose head is white by reason of the poison. الزبيبتان (*az-zabibatān*)

¹ Al-*Qur'ān* III-175 and 176.

are the two collections of foam (ريشان—*riṣhātān*) on the two sides of the mouth, from the great quantity of the poison (in it); there may be collections like them in the corners of the mouth of a man when he speaks much. Some say that it means the two spots in its eyes, and that the variety of serpents in which this descriptive character is found is the most malignant. Others state that they are the two canine teeth projecting out of its mouth. يقضمها = *it will eat it or bite it* (the hand); the action conveyed by the word القضم (*al-kaḍm*) is performed with the edges of the front teeth, whilst that conveyed by the word الخضم (*al-khaḍm*) is performed with the whole mouth; some say that *al-kaḍm* is eating dry things, and that *al-khaḍm* is eating moist things.

The Arabs assert that when a man has been long hungry, a serpent appears in his belly, which they call *ash-shujā'* and *aṣ-ṣajar*. Abū-Khirāsh says addressing his wife:—

'I turn away the serpent of my stomach (*shujā' al-baṭn*),—had you only known it!—
 And render easy for others of your family than myself, the getting of food;
 I drink in the evening plain cold water, and turn back,
 Whilst food has a particular relish in the eyes of one living on little.'

A poet says:—

"He looked down as looks the serpent *ash-shujā'*,¹
 And had he seen his way to plunging his bold canine teeth (سبابا), he
 would have bitten (struck)."

This is a dialectical peculiarity of the Beni'l-Hārith b. Ka'b, namely, the retention of the ' of the dual number in the two cases, the accusative and the genitive; it is also the rule of the Kūffs. As an example of it are the words of God, "These twain are certainly two magicians (ان هذان لساحران)."

(Interpretation of it in dreams.) In a dream it indicates a bold son, or a wife (woman) perfect in experience.

الشحرور (*ash-Shuḥrūr*).—Like *shuḥrūr*. A certain black bird larger than the size of a sparrow, that sings different airs;—so Ibn-

¹ When the poison is collected in its poison-sacs. * Al-Kur'an XX-66.

Sīdah and others say. How beautiful are the lines of the Shaikh, the very learned, 'Alā'd-dīn al-Bāji, who died in 714 A. H. !

"Through the *bulbul*, the nightingale, and the *shuḥrār*,
The heart of one who is sad and beguiled with a vain hope is
clothed with joy ;
Rise up quickly and snatch the pleasure
Which the hand of the Omnipotent has beneficently granted."

A poet has said excellently in describing it :—

"A garden, the branches of the trees in which are full of flowers, the
birds in which are singing,
With the duty of watering which the clouds are entrusted,
And over which the singing *shuḥrār* has cast a shade ;
You think it to be a small black piper, whose flute is made of gold."

How beautiful is his word *usairūd*, which is the dim. of *aswad* !
Another poet has said excellently :—

"He has on his rosy cheek a mole,
Round which the violet of his cheeks encircles,
Like a *shuḥrār* hiding in a thicket,
Out of fear of the bird of prey pouncing from the pupil of his eye."

Its lawfulness or unlawfulness is like that of the sparrow, which will be given hereafter.

(Interpretation of it in dreams.) In a dream it indicates a writer of a sultān possessing a knowledge of grammar and good manners ; sometimes it indicates a sagacious and eloquent son or a boy learning in a school.

شَحْمَةُ الْأَرْضِ (Shahmat-al-ard).—A certain worm that, if a man touches it, contracts and becomes like a bead. Al-Kāzwinī states in *al-Ashkāl* that it is called *al-kharāṭī*, and that it is a long red worm found in moist localities. Az-Zamakhsharī states in *Rab' u'l-abrār* that it is a small worm speckled with red spots looking like a white fish, and that the hand of a woman is likened to it. Hurmus states that it is a small animal with a pleasant smell ; fire does not burn it ; it enters fire from one direction and comes out of it in another direction.

(Properties.) He who paints himself with its fat will not be injured by fire, even if he enters it. If it be taken, dried, and given

to drink to a woman in difficult labour, she will deliver immediately. Al-Kāzwinī states that, if it be roasted and eaten with bread, it will dissolve stone in the bladder. If it be dried and given to eat to one suffering from jaundice (or scrofula), it will take away his yellow colour. If its ashes be mixed with oil and painted on the head of a bald man, it will cause hair to grow and remove the baldness.

Its lawfulness or unlawfulness and the interpretation of it in dreams are like those of a worm (الود). It has been already mentioned under the letter *س* that it is not eaten, because it is one of the filthy things.

الشَّذَا (*ash-Shadhā*).—Dog-flies; they also light on camels. N. of unity *shadhāh*.

الشَّرَّانِ (*ash-Sharrān*).—Certain insects resembling mosquitoes, which cover the faces of men.

الشَّرْشِكِ (*ash-Shirshik*).—The same as the green magpie (*ash-shakirrak*).

الشَّرْشُورِ (*ash-Shurshūr*).—Like *'usfūr*. A certain bird like the sparrow, of an ashy colour with some mixture of redness;—so Ibn-Sīdah says. It has been already mentioned under the letter *ب* that it is same as *abū-barāḳish*.

(Lawfulness or unlawfulness.) It is lawful to eat it, because it is included in all the passerine birds.

الشَّرَغِ (*ash-Shary*), الشَّرِغِ (*ash-Shirg*), and الشَّرَاقِ (*ash-Sharag*).—A small frog. It will be described in the art. الضفدع under the letter *ض*.

الشَّرَابِي (*ash-Sharabī*).—Like *hubanḩā*. A certain well-known bird; the Arabs of the desert know it.

الشَّاصِرِ (*ash-Shasar*).—The young one of the gazelle; and so also *ash-shāḩsir*;—so Abū-'Ubaidah says.

الشَّعْرَاءُ (*ash-Sha'ra'*), also الشَّعْرَاءُ (*ash-Shi'ra'*).—Certain blue or red flies that light on camels, asses, and dogs, causing them considerable injury. Some say that they are flies like the dog-flies.

It is related in *as-Sirah* that the believers in the plurality of gods encamped at Uhud on Wednesday, and that when the Apostle of God heard of that, he took counsel with his companions, and called 'Abd-Allāh b. Ubayy b. Salūl, whom he never used to call before, and took counsel with him too. 'Abd-Allāh b. Ubayy replied and so also did most of the Helpers, "O Apostle of God, stay in al-Madīnah and do not march out to them, for by God, we have never (before) gone forth out of it to meet an enemy without the latter having obtained the desired object from us, and an enemy has never entered here against us without our having obtained the desired object from him;—how then when you are with us! Leave them alone, O Apostle of God. If they remain, they will be in an evil plight, and if they march in here, the men will fight with them, and the women and children will throw stones at them from above them, after which, if they retreat, they will retreat disappointed." The Apostle of God was pleased with this counsel, but some of his companions said to him, "Let us march out against those dogs, so that they may not observe that we have held back from them from cowardice, and that we are weak." The Apostle of God then said, "I have dreamt of a cow in the act of being slaughtered, which I interpret to mean a good thing; and I have dreamt of the end of my sword being broken, which I interpret to indicate a defeat; and I have dreamt of my being clad in a strong coat of mail, which I interpret to mean al-Madīnah. If you are of the opinion of staying in al-Madīnah, do so." The Prophet himself wished that the enemy should enter the city and fight in the streets; but such of the Muslims as were not present at the battle of Badr and whom God had favoured with the hope of being present at Uhud said, "Let us go forth to meet the enemies of God." The Apostle of God therefore went inside his house and put on his coat of mail. When they saw that he had put on his armour, they said (among themselves), "Bad is what you have done! We counsel the Apostle of God, whilst he receives a revelation!" They therefore said to him, "Do what you think proper, O Apostle of God," and apologized to him.

He then said, "It does not become a prophet to wear his coat of mail and then to lay it down, until he fights (with the enemy)."

The unbelievers remained encamped at Uhud on Wednesday and Thursday, and on Friday the Apostle of God marched out against them, after saying the Friday congregational prayer with his followers. Early on Saturday morning, the middle of Shawwal 3 A.H., he reached a branch of the hill of Uhud. His followers were seven hundred in number. Placing 'Abd-Allâh b. Jubair, the brother of Khawwât b. Jubair, at the head of the archers, who were fifty in number, he said to them, "Remain at the foot of the hill and scatter (over the enemy) showers of arrows, so that they may not be able to turn our flank, and whether we gain the victory or they, cease not from doing that, until I send you (a word), for we shall be continually victorious so long as you remain steadfast in your position."

Kuraish then advanced, with Khâlid b. al-Walîd at the head of their right wing and 'Ikrimah b. Abi-Jahl at the head of their left wing, and with the women beating timbrels and singing poems. They then fought, until the battle waxed hot, when the Apostle of God took his sword and said, "Who will take this sword, give it its due, and strike with it the enemy, so that it may save us?" Abû-Dujânah Simâk b. Kharashah thereupon took it, and when he took it, he wrapped round his head a red turban and commenced to walk in an elegant and self-conceited manner, twisting about his body, upon which the Apostle of God said, "Verily, that is a walk which God hates, excepting in this place." Abû-Dujânah then clave with it the heads of the unbelievers, whilst the Prophet and his followers attacked them and broke their ranks. The followers of 'Abd-Allâh b. Jubair then shouted out, "Plunder, plunder! By God, let us go to the people and take our share of the booty." When they therefore went to them, their faces were turned away. Az-Zubair b. al-'Awwâm states that, when the archers saw that the general body of the enemy's army had gone away, and that their own comrades were engaged in plundering, they also advanced with the desire of obtaining some booty. When Khâlid saw the small number of the archers, and that the men were busy plundering and their flank was thus exposed, he shouted out to the cavalry of the unbelievers, and then

attacked the followers of the Apostle of God from their rear and defeated them. 'Abd-Allâh b. Qami'yah threw a stone at the Prophet, which broke one of his lateral incisor-teeth and his nose and wounded his face, causing him to feel very weak. His companions having in the meantime become separated from him, he stood up near a rock in order to climb it, but being attired in two coats of mail, he could not climb up; so, Talhah sat under him, and (with that support) the Apostle of God managed to climb it, until he was firmly settled on it. Hind and the women who were with her waited (in the field of battle) and mutilated the dead, cutting off their ears and noses, so much so that Hind made necklaces of them and gave them to Wahshî; she then tore out the liver of Hamzah and chewed it, but not being able to swallow it, she spat it out.

'Abd-Allâh b. Qami'yah had advanced with the intention of slaying the Prophet, but Mus'ab b. 'Umair, the bearer of the Apostle's standard, having repelled him from the Prophet, he (Ibn-Qami'yah) killed him (instead). Thinking that he had slain the Apostle of God, he returned, saying, "I have slain Muḥammad," upon which the cry, "Verily, Muḥammad is slain," went forth. It is said that this crier was Iblis. The men then retreated, and the Apostle of God commenced to call them to the worship of God, but only thirty men gathered together and defended him, so that they kept the unbelievers from him. The hand of Talhah was wounded when he defended with it the Apostle of God, and an eye of Qatâdah was wounded at that time, so that it lay hanging on his cheek, but the Apostle of God having replaced it in its proper place, it became even better than it was originally.

When the Apostle of God turned away, Ubayy b. Khalaf al-Jumahî overtook him, saying, "I am not saved, if Muḥammad is saved;" upon which the men said, "O Apostle of God, shall not one of us turn round upon him?" He replied, "Leave him alone," until he came quite close. Ubayy used to meet the Apostle of God before that and say, "I have a mare which I feed every day on a *jurk*¹ of *dhurah*², so that I may slay you mounted on it," and the Apostle of God used to reply, "But I shall slay you, if God wills it." When

¹ A certain measure of capacity.—See Lane's Lex. ² A species of millet—*Holcus sorghum* of Linn. .

therefore he approached him at the battle of Uḥud mounted on his mare, the Apostle of God took the javelin from al-Ḥārith b. aṣ-Ṣimmaḥ and shook it so violently that the followers of the Prophet (we) were scattered away from it, in the same way as the *sha'rd'* flies fly away from the back of a camel, when it shakes itself. He then gave him a stab with it in his neck, which scratched a mark on it but not a large one. Ubayy thereupon fell from his mare, bellowing like a bull and saying, "Muḥammad has killed me." His friends then carried him and took him to Kuraish; his blood, however, did not flow out but collected inside, so they said to him, "No harm will come to you." But he replied, "Indeed not! If this stab was inflicted on the Rabī'ah and Muḍar (clans), it would have killed them. Did he not say, 'I shall kill you'? By God, had he (only) spat on me after those words, he would have killed me." The enemy of God remained not more than a day and died in a place called Sarif. Ḥassān b. Thābit al-Anṣārī says regarding him:—

"He had, verily, inherited deviation from the right course from his father:

Ubayy,—when the Apostle came before him to combat,—
You came to him carrying decayed bones (in your body)
And threatened him, but you were ignorant of his power."

The Apostle of God said, "The greatest torture among men is for him who slays a prophet or whom a prophet slays," because it is a well-known thing that a prophet does not kill anybody, nor does such a thing happen, unless he is the worst of men.

^ش الشغراء (*ash-Shagwā'*).—The eagle, so called, because its upper mandible exceeds the lower one (in length). A poet says:—

"An eagle dwelling between the most difficult place in a mountain and the highest part thereof."¹

^ش الشفدع (*ash-Shafda'*).—A small frog;—so Ibn-Sidah says.

^ش الشفنين (*ash-Shifnīn*).—Like *al-yishnīn*. A certain cross-breed produced between two species (of birds) which can be eaten. Al-Jāhid reckons it among the species of pigeons. Some say that it is the same as what the vulgar call *al-yamām*. Its note (voice)

¹ Lane's Lex. art. شيق .

when cooing is like that of the musical instrument *ar-rubāb*, and there is a melancholic tone in it. Pl. *shafānīn*. Their voices are melodious when they are mixed together. It is a part of its nature that, if the male loses its female mate, it always remains single, until it dies; and likewise the female, if it loses its male mate. If it becomes fat, its feathers fall off, and it then refuses to tread. Another thing in its nature is that it prefers seclusion. It is given to flying away from, and guarding against, its enemies.

(Lawfulness or unlawfulness.) It is lawful to eat it with all.

(Properties.) Its flesh is hot and dry, and on that account this species ought not to be eaten, unless the birds are young and such as have put forth feathers after the first feathers (*al-makhāṭif*). The blood produced from its flesh is hot and dry, but a large quantity of oil improves it. The eating of its eggs with olive oil increases the sexual power. If the oil of roses be added to its mite (dung) and then a woman uses it externally (as a pessary), it will prove beneficial in pain of the womb. If one applies its blood to his generative organ, it will have an aphrodisiacal effect, and if he dies, his wife will not marry again. Among the remedies beneficial in ophthalmia and swelling of the eye is this one:—To drop into it the warm blood of a *shifānīn* or the blood of a pigeon and then to place over the eye outside it cotton-wool moistened with the white of an egg mixed with some oil of roses. It is a tried and beneficial remedy.

الشَّقَق (ash-Shiḡḡ).—Al-Kazwīnī states that it is one of the diabolical beings, having the appearance of half a human being. It is asserted that *an-nusnās* is a cross-breed between a *shiḡḡ* and a human being. It presents itself to a man in his travels.

It is related that 'Alḡamah b. Ṣafwān b. Umayyah went out one night and reached a certain place, where a *shiḡḡ* presented himself to him, upon which 'Alḡamah said to him, "O *shiḡḡ*, what is there between me and thee? Put away thy sword from me into its scabbard. Wouldst thou kill one who would not kill thee?" The *shiḡḡ* replied, "Come on, and bear patiently what is decreed for you." They then struck each other and both fell down dead.

As to Shiḫḫ and Saḫḫ, they were the two great soothsayers, the former half a human being having one hand, one foot, and one eye; and the latter without any bones or fingers, so that he could be folded up like a mat. They were both born on the day that Turaifah the soothsayer, the wife of 'Amr b. 'Amir, died; she sent for Saḫḫ on the day she died before her death, and when he was brought before her, she spat into his mouth and informed (him) that he would be her successor in the matter of her knowledge and her profession of soothsaying. His face was on his chest, and he had neither a head nor a neck. She also sent for Shiḫḫ, and after treating him in the same way, died. Her grave is at al-Juhfah.

The Hāfid Abū'l-Faraj al-Jawzī states that Khālid b. 'Abd-Allāh al-Fihri was one of the children of this Shiḫḫ.

It is related in the *Sīrah* of Ibn-Hishām, on the authority of Ibn-Ishāq, that Mālik b. Naṣr al-Lakhmī (once) saw a dream which terrified him; so he sent for all the soothsayers, magicians, and astrologers out of his subjects. They accordingly collected together round him, and he said to them, "I have seen a dream which has terrified me, and in consequence of which I have become frightened." They said, "Relate it to us, so that we may inform you of its interpretation;" but he said to them, "If I relate it to you, I shall not be satisfied with what you may inform me as its interpretation, nor would I believe any one in regard to its interpretation but him who knows the dream before I relate it." They then said to one another, "This, which the king desires, cannot be had from any one but Shiḫḫ and Saḫḫ." When they informed the king of it, he sent (for them) a person who brought them to him. He then asked Saḫḫ about it, and he replied, "O king, you have dreamt that you saw a skull which came out of darkness and ate up everything having a skull." The king said, "You have not at all erred; how would you interpret it?" Saḫḫ said, "I swear by the scorpions, serpents etc. (*hanash*) between the two black stony tracts that the Abyssinians will invade your land and conquer all that part of the country which is between Abyan and Jurash." The king thereupon said, "O Saḫḫ, that causes us to be painfully angry; but when will it happen, in my time or after that?" He replied, "Yes, some time after that; more than sixty or seventy years will

elapse (before it takes place); then after that, they will be slain, and some will go forth out of it fleeing." The king asked, "Who will effect that, namely, slaying and driving them away?" He replied, "Ibn-Dhî-Yazan, who will march against them from Aden and not leave any of them behind in al-Yaman. The king next asked, "Will his sovereignty be permanent or will it come to an end?" He replied, "Yes, it will come to an end." The king then asked, "Who will cause it to come to an end?" He replied, "A pure prophet, to whom a revelation will descend from his Lord, the high." The king asked, "And out of whom will this prophet be?" He replied, "Out of the descendants (children) of Ġâlib b. Fîhr b. Mâlik b. an-Nadr; he will be the king of his people to the end of time." The king asked, "O Saṭîḥ, has time then got an end?" He replied, "Yes, on the day on which both the ancient and modern ones will all collect together, and on which the doers of good actions will be happy and the doers of evil actions will be miserable." The king then asked, "Is what you say true, O Saṭîḥ?" He replied, "Yes, by the redness of the sky after sunset, and by the darkness of the night, "And by the moon when it is at its full,"¹ what I have informed you is verily true."

The king then had Shîḳḳ brought before him, and asked him in the same way as he had asked Saṭîḥ. Shîḳḳ told him, "You have dreamt that you saw a skull which came out of darkness, and that it fell between a garden and a hill and ate everything having a breath (in it)." When the king heard Shîḳḳ's words, he said to him, "You have not at all erred; how do you interpret it?" Shîḳḳ replied, "I swear by the men between the two black stony tracts that the Ethiopians will invade your land, vanquish your women (all possessing soft fingers), and conquer that part of the country which extends from Abyan to Najrân." The king then said, "O Shîḳḳ, by your father, that causes us to be painfully angry; but when will this happen, in my time or after me?" He replied, "Yes, it will happen some time after it; and then one having a great mission will deliver you from them and cause them to taste great humiliation." The king then asked, "Who will that one having a great mission be?" He replied, "A youth out of the youths of al-Yaman;

¹ Al-Kur'ân LXXXIV-18.

he will come out of the house of Dhû-Yazan." The king next asked him, "Will his sovereignty be permanent or will it come to an end?" He replied, "Yes, it will be brought to an end by an apostle who will be the last of the apostles and who will bring Truth and Justice among the people of religion and grace; he will be the king of his people till the Day of Judgment (يوم الفصل)." The king next asked, "And what is the Day of Judgment?" Shik̄k̄ replied, "The day on which the persons in authority (rulers—wâlis), will be recompensed (for their actions), and calls coming from the sky will be heard by the living and the dead, on which people will be gathered together for the appointed time (of judgment), and on which the pious, the doers of good actions, will prosper." The king then asked, "O Shik̄k̄, is what you say true?" He replied, "Yes, by the Lord of the sky and the earth and of what there is between them raised and lowered, what I have informed you is true, and there will be no failure (breach) in it." It entered the king's mind as being true, on account of the agreement he found between Shik̄k̄'s and Saṭṭh's statements. He therefore prepared the people of his house and departed with them, out of fear of the sovereignty of the Abyssinians.

It is also related on his (Ibn-Ishâk's) authority that on the night on which the Apostle of God was born, the palace of Kasrâ shook, and there fell down from it fourteen of its acroterial ornaments. Kasrâ Nushirwân thereupon became impatient, took it as a bad omen, and came to the conclusion not to keep it a secret from the leading men of his kingdom. He therefore caused to be present before him the high priest of the Magi, who was the head man of their wise men and from whom the fire-worshippers used to take the decrees in the matter of their religious law, the ordinary priests who were their k̄âlis, the attendants at the fire-temples, who were among them like the agents of the priests, and the general (*al-isbuhbad*), who was the protector of their forces and the chief of their nobles. He caused to be present before him also Buzurj-mihr his minister, who was his highest wazîr, the satraps who were the guardians of the confines of hostile countries, and the governors of provinces. He informed them all of the shaking of the palace and the falling down of its acroterial ornaments. The high priest said, "I have dreamt, as if camels led horses; they crossed the Tigris and scattered themselves in the country of the Persians." At the same time, his people told him of the (sacred)

fire having become extinguished that night. This frightened him and those that were present in his assembly; they looked upon it as a great calamity, and did not see the meaning (reason) of it; they became frightened and went away from the king talking about the affair. The post then brought to Kasrâ from all his dominions the news of the extinguishing of all the (sacred) fires that night, and he received also the news that the water of the lake at Sâwah had disappeared. He therefore collected the leaders of his religion and dominion, and after informing them of all the news he had received, asked them for such explanation as they had to give regarding it. The high priest said, "As to my dream, it indicates some great event which will take place at the hands of the Arabs."

Kasrâ then wrote to An-Nu'mân b. al-Mundhir, ordering him to send him the most learned man out of the Arabs in his country. So, he sent to him 'Abd-al-Masîh b. 'Amr al-Ḡassânî, who had lived a long life. When he approached Kasrâ, the latter asked him, "Have you any knowledge regarding what I desire to ask you?" He replied, "Let the king (first) inform me regarding that of which he desires knowledge, and if I have any knowledge of it, I shall communicate it to him." Nushirwân thereupon said, "I want somebody who would know of my case before I mention it to him," upon which 'Abd-al-Masîh replied, "This knowledge, a maternal uncle of mine, who lives in the eastern part of Syria and who is called Saṭîh, has." Kasrâ said to him, "Go to him;" so, 'Abd-al-Masîh went away and came to Saṭîh, whom he found on the point of death. He saluted him, but Saṭîh not having returned the salutation, 'Abd-al-Masîh spoke in a loud voice:—

"Is the chief (*qitrif*) of al-Yaman deaf or does he hear?

O master of enchantment, do you know who (is come) and from whom?"

Thereupon Saṭîh opened his eyes and said, "'Abd-al-Masîh on a strong and fleet camel (مشيم) has come to Saṭîh, who is on the brink of his grave (الفرع). The king of the Beni-Sâsân has sent you, on account of the shaking of his palace, the extinguishing of the (sacred) fires, and the dream of the high priest, in which he saw hardy camels leading Arab horses, crossing the Tigris, and becoming scattered about in the country of the Persians. O 'Abd-al-Masîh, when the recital of the Kur'ân comes, and the possessor of the staff is sent,

and the water of the lake at Sâwah sinks into the earth, then Babylon will not be the place for horses to remain in, nor Syria the place for Saḥīḥ to dwell in; and the kings and queens of their (Sāsân) dynasty to the number of the acroterial ornaments will have ruled. And all that is coming, is coming!" Then Saḥīḥ died, and 'Abd-al-Masīḥ mounting his dromedary returned to Kasrā and informed him of what Saḥīḥ had said. Kasrā thereupon said, "Until fourteen of our sovereigns shall have ruled, there will be a long period (of affairs)." But ten of them ruled in four years, and the remaining number till the latter end of 'Uthmān's reign.

Bābil is Babylon in al-'Irāk, which is so called from the phrase *ṭaballul al-alsun* (confusion of tongues), which occurred in it at the time of the falling of Nimrod's tower, that is to say, the difference in the languages. Ibn-Mas'ūd states that Bābil is the land of al-Kūfah; but some say that it is the mountain Dambāwand.

Kasrā was the first slain person who had (himself) retaliation on his murderer, as the Ḥāfiḍ Abū'l-Faraj al-Jawzī says in *Kitāb al-Adhkijā'*. It happened in this way:—Kasrā was informed by his astrologers that he would be slain, and he therefore said, "I shall, verily, slay my slayer." He then took a deadly poison and placing it in a small box wrote on it, "This is a truly tried aphrodisiac; if such and such a weight of it be used, one would have erection, and be able to have sexual intercourse such and such a number of times." When his son slew him, he hastened and opened his treasures, and found that little box sealed; he then read what was written on it and said, "With this Kasrā used to fortify himself for sexual intercourse with women." He thereupon opened it and used some of it according to the directions, and died. Kasrā was therefore the first slain person who had (himself) retaliation on his slayer. It has been already mentioned under the letter *s* in the art. *الساجور*, on the authority of the *Kāmil* of Ibn-al-Athīr, that Kasrā had three thousand wives (women) and fifty thousand horses.

الشكطاب (ash-Shakṭāb).—Like *sajarjal*. A ram having four horns. Pl. *shakāḥit* and *shakāḥil*.

الشَّقَدَان (ash-Shakadhān).—The male chameleon;—so Ibn-Sidah says. It also means (the lizards) *aḡ-ḡabb* (the mastiguer), *al-waral* (the monitor), *at-tuḡhan*, and *sāmm abraṣ*, and (the serpent) *ād-dassāsah*.¹ N. of unity *shakadhah*.

الشَّقْرَاق (ash-Shakirrāk) and الشِّكْرَاق (ash-Shikirrāk)².—[The green woodpecker and the common roller.—Lane.] So it is given in *al-Muḡkam* and by Ibn-Kutaibah in *Adab al-Kātib*. Al-Baṭalyūsi states in *ash-Sharḡ* that the word with a *kasrah* under the ش of الشَّقْرَاق is a form more in accordance to analogy, for the measure فَعْلَان is found in the formation of nouns, for instance, *tirmāh* and *shinkār*, while the measure فَعْلَان with a *fathah* is not found; he adds, "We have read the word as *shikirrāk* in *al-ḡarīb li'l-Muṣannaḡ*." Likewise al-Khalil has mentioned it, and has stated that there are three dialectical forms of it, namely, *shikrāk*, *shakrāk*, and *shukrāk*, and that sometimes it is called *sharakrāk*.

It is a small bird, and is called (also) *al-akhyal*. It is handsome, of a green colour, and about the size of a pigeon; its green is of a pleasing character, and it has blackness in its wings. The Arabs regard it as a bird of evil omen. It has winter and summer quarters and is very common in the country of the Greeks, Syria, Khurāsān, and adjacent places. It is speckled with red, green, and black spots. It is gluttonous and malicious in its nature, and steals the young ones of other birds. It always keeps itself aloof from men, and betakes itself to high hills and tops of mountains, but it hatches its eggs in cultivated and populated places in high localities, where hands cannot reach them; its nest is highly stinking.

The commentators of *al-ḡunyah* and al-Jāhid state that it is a species of crows, and that by nature it is chaste in treading; it cries much for help when any bird annoys it, in which case it strikes the other bird and cries out, as though itself were the one that was struck.

¹ In Egypt *Eryx jaculus*. ² In Palestine the roller, *Coracias garrula*. In 'Omān the Indian roller, *C. indica*, is called *dā lū*.

(Lawfulness or unlawfulness.) Ar-Rūyāni and al-Bagawī have decided it to be unlawful to eat it, on account of its being considered a filthy thing, and ar-Rāfi'ī has copied it on the authority of as-Ṣai-mari. Among others who hold it to be unlawful is al-'Ijli, the commentator of *al-Gunyah* of Ibn-Suraij, and al-Māwardī has decided it and *al-'ak'ak'* to be unlawful in *al-Ḥāwi* and given the reason for it that those two birds are regarded by the Arabs as filthy. That is the statement of most of the authorities, but some of the religious doctors have stated it to be lawful.

(Proverbs.) "More ominous or inauspicious than an *akhyal* (a green magpie)," which is the same as *ash-shikirrāk*.

(Properties.) If any gold be deficient in touch and be therefore melted and the contents of its gall-bladder poured over it, the gold will become of a red colour and increase in its touch, in the same manner as, if the contents of the gall-bladder of a fox be poured over it, it would become deficient in touch. If its bile be used for dyeing (hair), it will blacken it. Its flesh is hot and causes externally symptoms of heat; it is very difficult to digest, but it removes any heavy (thick) wind which may be in the intestines.

(Interpretation of it in dreams.) In a dream it indicates a handsome woman possessing beauty.

الشَّمْسِيَّة (ash-Shamsiyah).²—Abū-Hayyān at-Tawhīdī states that it is a certain species of serpent, red and lustrous; when it becomes old and is affected with pain in the eyes and becomes blind, it betakes itself to a garden facing the east, where when the sun rises, it exposes its sight energetically towards it for an hour, and when the rays of the sun enter its eyes, its blindness and darkness of vision disappear. This it does continually for seven days, by which time it finds its

¹ In some parts of 'Omān, *Coracias garrula* is called by this name. In Palestine *'ak'ak'* is *Garrulus atricapillus*. In al-'Irāq *Corvus pica* is called *'ak'ak'*.

² In 'Omān *ash-shamsah* is the name of a certain species of lizard, *Lacerta jayakari*, which is known by this name only in some parts of it; in other parts of it, it is called *'alhraḥ*, and in 'Omān Proper and on the Jabal Akhḍar range, it is called *bas*.

sight to be perfect. Another kind of serpent also, when it becomes blind, seeks the green plant of fennel, which it uses as a collyrium ; it is then cured, as has been mentioned before.

الشَّنْكَبُ (ash-Shankub).—Like *kuḥūdūh*. A certain well-known species of birds.

شَهْ (Shah).—Ibn Sīdah states that it is a certain bird resembling the gerfalcon (*ash-shāḥīn*), that seizes the pigeon (as a prey), but is not the same bird (as the gerfalcon), and that it is a Persian word.

الشَّهَامُ (ash-Shahām).—The kind of goblin called *as-sīlāh* ; —so al-Jawhārī and others say. The word *معلّاة* has been already given under the letter س .

الشَّهْرْمَانُ (ash-Shahrman?).—A certain species of aquatic birds, having short legs, piebald in colour and smaller than *al-laklak* (the stork). In one of the books on strange things, it is said to be a certain species of birds.

الشُّوْحَة (ash-Shūḥah).—Ibn-aṣ-Ṣalāḥ states in *al-Fatāwā* that it is the same as the kite, which has been already described under the letter ح .

الشُّوْفُ (ash-Shawf?).—The hedgehog, which will be described hereafter under the letter ق .

الشُّوْشَبُ (ash-Shawshub).—The same as the louse, the scorpion, and the ant, every one of which will be described under its proper letter.

الشُّوْطُ (ash-Shawṭ).—A certain species of fish, but not the same as *ash-shabbūt* ; —so al-Jawhārī says.

شوط برّاح (Shawṭ barāḥ).—The same as the jackal ;—so it is said by al-Jawharī, who adds that the fine particles which are seen floating in the light coming through an aperture (window) are called *shawṭ bāṭil*.

الشَّوَال (ash-Shūwal).—She-camels whose milk has dried up and udders have contracted, and who have passed seven or eight months since the time of their bringing forth. N. of unity *shā'ilah*, the pl. being an anomalous one. From it is derived (the expression) تشوّلت الناقة, that is to say, the she-camel has become such as is termed a *shā'ilah*. It is said in a proverb, "Two stallion-camels do not meet among she-camels that have passed seven or eight months since their bringing forth." 'Abd-al-Malik b. Marwān quoted it at the time of his slaying 'Amr b. Sa'id al-Ashdaq, and the meaning of it resembles that of the words of God, "Were there in both (heaven and earth) gods beside God, both would surely have been corrupted."¹ Az-Zamakhsharī has mentioned this under that verse in *al-Kashshāf*. *Ash-shūwal* will again be mentioned under the letter ف in the art. الفحل.

شَوْلَة (Shawlah).—One of the names for the scorpion, which is so named, because of that being the name of the part of its tail which it raises, namely, its spine. The word for it and the subject in connection with it will be given under the letter ع .

الشَّيْخُ الْيَهُودِيّ (ash-Shaikh al-Yahūdī).²—Abū-Hāmid and al-Kazwīnī in '*Ajā'ib al-makhlūqāt* state that it is a certain animal having a face like that of a human being, a white beard, a body like that of a frog, and hair like that of a cow ; it is of the size of a calf, and comes out of the sea on the night before (of) Saturday and remains (on land), until the sun sets on the night before (of) Sunday. It hops about like a frog and then enters the water, and ships cannot overtake it.

(Lawfulness or unlawfulness.) It is included among the different species of fish, as has been already mentioned.

¹ Al-Kur'ān XXI-22. ² Forskal gives *yahūd* as a species of *Chatodon*.

(Properties.) It is said that if its skin be placed on a gouty part, it would take away the pain in it immediately.

الشَّيْذَمَانُ (*ash-Shaiḏhumān*).—The wolf, which has been already described under the letter ذ .

الشَّيْصَبَانُ (*ash-Shaiṣabān*).—The male ant.

الشَّيْعُ (*ash-Shayʿ*).—Like *al-bayʿ*. The whelp of the lion, which has been already described in the art. الْأَمَدُ under the letter أ .

الشِّيمُ (*ash-Shīm*).¹ —A certain species of fish. A poet says :—

“ Say to the vile ones out of Azd, ‘ Do not boast
Of *ash-shīm*, *al-jirriṭh*,² and *al-kanʿad*.’ ”

الشَّيْهَامُ (*ash-Shaiḥām*).—Like *ad-ḏaiḡam*. The male of hedgehogs. Al-Aʿshā says :—

“ If the reasons for enmity between us become stronger,
You will, verily, go away from me on the back of a hedgehog.”

Al-Aṣmaʿī says that *ash-shaiḥām* is the same as *as-siʿlāh*.

Abū-Dhuʿaib al-Hudhālī the poet states, “ When we heard the news of the Apostle of God being ill, I felt much grieved and remained awake, thinking the night to be the longest one; neither would its darkness clear away nor would its light show itself; I remained measuring its length until the time of early dawn, when I slept, upon which an unknown voice said to me :—

‘ A great calamity has befallen al-Islām,
Between the date-palms and the fortified houses :
The Prophet Muḥammad is dead, and our eyes
Are shedding tears for him in drops.’

¹ Most probably what is called in Maskat and on the coast of ʿOmān generally *as-ṣīm* (n. of un. *ṣimah*)—*Caranx crumenophthalmus*. ² A species of eel, the generic name for which in Maskat is *al-muṣaḥḥ*. ³ *Cybiium commersonii*.

Thereupon I jumped up from my sleep in fright and looked at the sky, when I saw none of the stars but *Sa'd adh-Dhâbih*¹. I interpreted it to mean the slaughter which would take place among the Arabs, and I learnt (from it) that the soul of the Apostle of God was seized by the angel of death or that he had died of his disease. So, I mounted my she-camel and went, and when the morning came, I wanted something to draw an omen from. I saw that a male hedgehog (*shaiham*) had seized a serpent, which kept winding itself round its body, and that the former bit it, bit by bit, until it ate the whole of it. I drew an omen from it, and said (to myself) that the male hedgehog meant grief, and the winding of the serpent the turning away of the people from the truth and their rebelling against the successor of the Apostle of God. I then interpreted the eating of the serpent by the hedgehog to mean the success of the successor of the Apostle of God in that affair. I stirred my camel, until when I came to al-Gâbah, I drew an omen from a bird, which informed me of the death of the Apostle of God. A raven then presenting its right side to me croaked, which also gave me the same information as the previous omen. I then sought refuge with God from the evil which had presented itself to me on the road. I proceeded to al-Madînah, where there was a clamour of crying, like the clamour of the pilgrims when they say the *talbiyah*² in the state of *ihram*. I asked, 'What is the news?' and was told that the Apostle of God had died. I then went to the mosque and found it empty; so, I went to the house of the Apostle of God, but found its door closed. I was told that he was lying dead and covered over with a piece of cloth, and that his household were alone with his dead body. I next asked as to where the people were, and was told that they were in the shed of the Beni-Sâ'idah, whither they had gone to the Anşâr (Helpers). I went then to the shed and found Abû-Bakr, 'Umar, Abû-'Ubaidah b. al-Jarrâh, and a party of Quraysh there. I saw that the Anşâr had among them Sa'd b. 'Uhâdah and also some poets, namely, Hassân b. Thâbit and Ka'b b. Mâlik. I went to the side of Quraysh. The Anşâr then spoke, and long were both the discourse and the reply. Then spoke Abû-Bakr, and to God he attributed the goodness of him as a man who does not lengthen

¹ Two stars in one of the horns of Capricornus. For further explanation, see Lane's Lex. art. *دوم*. ² Saying, "At Thy service, &c."

his speech and knows the places of distinguishing what is true and what is false in discourse! By God, he spoke such words as none could hear without following him and inclining towards him. Then spoke 'Umar in a manner less eloquent than that of Abû-Bakr, and he then said to Abû-Bakr, "Stretch out your hand, I shall take the pledge of allegiance to you." Abû-Bakr then stretched out his hand, and 'Umar took the pledge to him, and the people then took it. Abû-Bakr then returned, and I returned with him. I was then present at the prayer which was said over the body of the Prophet, and also at his burial."

أَبْرُ شُبْكُونَةَ (abû-Shubkûnah).—It is said in *al-Mufaṣṣa'* that it is a certain species of bird found with asses and cattle; it eats flies.

س

الصَّوَابِيَّةُ (*as-Su'ābah*).—[A nit]. An egg of a louse. Pl. *su'āb* and *sībīn* which latter is pronounced by the vulgar without a *hamzah* as *sībān*, but the correct form is with a *hamzah*. Ibn-as-Sikkīt states that the word is used thus, *فِي رَأْسِهِ صَوَابِيَّةٌ*, pl. *sībān*, with a *hamzah*, and *قَدْ مَلَبَّ رَأْسَهُ* = *his head abounded with nits*, with a *hamzah*. Al-Jāhid states that Iyās b. Mu'āwiyah says that *as-sībān* are the males of the louse, which is one of those animals whose males are smaller in size than their females, like the white falcons (*az-zarārik*) and hawks (*al-buzāh*), the latter being the females of the former; but what he has mentioned is not true.

Khaitamah b. Sulaimān relates in his *Musnad*, at the end of the twenty-fifth chapter, on the authority of Jābir b. 'Abd-Allāh, that the Apostle of God said, "Scales will be placed on the Day of Judgment, wherewith will be weighed good and bad actions; he whose good actions will overbalance his bad actions by the weight of a nit will enter Paradise, and he whose bad actions will overbalance his good actions by the weight of a nit will enter the fire of Hell." The Prophet was thereupon asked, "O Apostle of God, what about those whose good and bad actions will be equal?" and he replied, "They will be the occupants of the wall between Paradise and Hell (اعراف). "They cannot enter it (Paradise) although they so desire." 1 "

(Lawfulness or unlawfulness.) Ash-Shāfi'i states that the lawfulness or unlawfulness of nits is the same as that of the louse for one in the state of *ihrām*; if he happens to kill any of them, it is desirable that he should give in alms, even if it be a mouthful. It is stated decisively in *ar-Rawḍah* that they are the eggs of lice, as has been mentioned by al-Jawhari and others. It has been already mentioned in the art. *اللمسحة البحرية* that combing hair with a comb made of tortoise-shell has the effect of removing nits, on account of a peculiar property in it.

1 Al-Kur'ān VII-44.

(Proverbs.) "He counts things like nits, when there are in his (own) eyes things like a jar." Al-Maydānī states that it is applied to one who blames another for a little thing, when there are many faults in himself. Ar-Riyāshī says:—

"O you who blame me for my form,
Do you find fault with anything in yourself?
How can you see the mote in your friend's eye,
And forget the mote in your own eye, which is a large one!"

الصَّارِخُ (*as-Sāriḥ*).—The domestic cock.

Al-Bukhārī, Muslim, Abū-Dāwud, and an-Nasā'ī relate, on the authority of Masrūḳ, who said, "I asked 'Ā'ishah regarding the practice of the Apostle of God, and she replied, 'He used to love the continual doing of good actions.' I then asked her, 'What time did he use to pray?' and she replied, 'When he used to hear the cock (*as-sāriḥ*), he used to rise up to pray.'" An-Nawawī states that *as-sāriḥ* here means the cock by a general agreement on the part of the learned, and that it is so called, on account of its crying out much at night. Abū-Ḥāmid states in *al-Iḥyā'* that that time is a sixth of the night and not less than it.

الصَّافِرُ (*as-Sāfir*), called also الصَّفَارِيَّةُ (*as-Sufāriyah*).¹—A certain well-known bird of the passerine kind; its peculiar characteristic is that, when the night approaches, it betakes itself to a branch of a tree, suspends its feet from it, hangs down its head, and then keeps on crying out the whole night, until the morning dawns and day-light shows itself. Al-Ḳazwīnī states that it cries out, out of fear of the sky falling over it. Another authority states that it is the same as *at-tunawwit*, which has been already described under the letter ت; if it has a nest, it constructs it like a pouch (purse), and if it has no nest, it suspends itself from branches in the manner we have described.

(Lawfulness or unlawfulness.) It is lawful to eat it, because it is a species of the passerine birds.

¹ In Lane's Lex. this word is given as الصَّافِرِيَّةُ.

(Proverbs.) "More cowardly and more confused than a *ṣāfir*." As to the proverb, "There is no whistler (*ṣāfir*) in the house," Abū-'Ubaidah and al-Aṣma'ī state that the meaning of it is in the sense of the measure *مفعول به* (one to be called by whistling), in the same way as the expressions "مأدق" and "سرکاتم" mean (respectively) "water poured forth" and "a hidden secret." Other authorities, however, state that it means, *there is no one in the house to whistle*.

(Interpretation of it in a dream.) A *ṣāfir* in a dream indicates confusion (perplexity), concealment, and trusting oneself on the support of powerful men, out of fear of an enemy, because it is said in the proverb, "More confused or perplexed than a *ṣāfir*," as has been already mentioned.

الصَدَف (*as-Ṣudaf*).—[Shell-fish]. It is a species of marine animals.

It is related in a tradition of Ibn-'Abbās that, when it rains, (pearl-oyster) shells open their mouths; they are the covering of pearls. N. of un. *ṣadafah*. *As-ṣawādif* are camels that come to other camels which are already at the drinking-trough and wait at their rumps, watching for the departure of the drinkers that they may go in. In this sense a *rājiz* says:—

"The expecters, the hangers behind, *as-ṣawādif*."

(Properties.) The property of a pearl is that it removes palpitation, expels biliousness, clears the blood of the heart and the liver, and brightens the sight, for which last purpose it is mixed in collyriums. If it be melted, until it becomes of the consistence of a tremulous liquid, and then with it patches of *alplhus* be painted, it will remove them at the first application, without any necessity of another application (of it).

As to a dream about pearls, it may be interpreted in several ways; they may indicate boys and girls, and sons, riches, and good words. He who dreams of having bored a straight hole through a pearl will explain the *Qur'ān* correctly. He who dreams of having an unstrung pearl in his hand may rejoice with the good news of getting a boy, if he has a pregnant wife; but if he has not a pregnant wife, he will come to be in possession of a slave-boy, on account of the words of God, "And round them shall go boys of theirs, as though they were

hidden pearls." He who dreams of having extracted a pearl and sold it, will forget the Qur'ān; if he sells it without extracting it (from the shell), he will become firm in his actions among men. He who dreams of scattering pearls, and of people picking them up, will preach to people, and his preaching will be of service to them. He who dreams of having a pearl in his hand may re-joice with the good news of his getting a male child, but if he has no wife who is pregnant, he will purchase a slave-girl, and if he is unmarried, he will marry. He who dreams of having taken so many pearls out of the sea that they can be measured out and weighed with large scales, will obtain immense wealth from a man who is connected with the sea. Jānāsb states that he who counts pearls in a dream will meet with trouble, and he who is given pearls (in a dream) will obtain happiness. A necklace of pearls indicates a beautiful and handsome woman, and sometimes a necklace of pearls indicates a matrimonial tie.

(Properties.) Al-Ḥazwīn states that a (pearl) shell used as a poultice, is useful in gout and rheumatism. If it be rubbed with vinegar, it checks hemorrhage from the nose. The animal in it is useful in a dog-bite. In its burnt state used as a dentifrice, it brightens the teeth, and used as a collyrium it is beneficial in ulcers in the eye; if it be applied over a place in an eyelid in which there is a redundant growth of hair, after extracting the hair from it, it will prevent hair from growing on it again; it is (also) useful in burns from fire. If a clean piece of it be tied to the body of a child, it will cut its teeth without pain. Another authority states that, if a shell inside which the animal moves about, having a covering on the top resembling a stone, be rubbed to a fine powder and sprinkled on the face of a sleeping person, he will remain quiet and not move about for a long time, which is a safer thing than cannabis (for that purpose). As a remedy for checking epistaxis, a shell may be taken, then rubbed fine together with opopanax, and used as a poultice over the nose.

(Interpretation of a shell in a dream.) He who dreams of having a shell in his hand will turn away from a thing he has

¹ Al-Qur'ān LII-24.

determined upon and cancel his determination, whether it be a good or bad one.

الصَدَى (*as-Sadā*).—[The owl.] A certain well-known bird. The Arabs assert that it is formed out of the head of a slain person, and that it cries out in his head, if his blood has not been avenged by retaliation, saying, "Give me to drink, give me to drink," until his slayer is slain. On that account, it is also called *sādi* and *sādī*, meaning a thirsty one. It is the male of the owl, and the pl. is *asādā'*. It is called *ibn-jabal*, *ibn-tūl*, and (pl.) *bandt-radwā*.

Al-'Adabbas al-'Abdī states that *as-sadā* is a certain flying thing [cricket], that creaks at night and hops and leaps (or flies); it is considered by the people to be the locust *al-jundah*, but it is *as-sadā* (a cricket); and as to *al-jundab* it is smaller than it.

As-sadā (an echo) also means the voice that returns from a voice, when it is uttered and when it finds something to obstruct it. The lines of the lover of Lailā al-Akhyaliyah are already given under the letters ب and ج (Vol. I, p. 347). An echo is a voice that returns to one from mountains and other things. Abū'l-Mahāsīn b. ash-Shawwā' says beautifully regarding a person who could not keep a secret:—

"I have a friend who speaks nothing
But slander and absurd things;
Out of men he is the one most resembling an echo;
If one tells him of a thing, he repeats it immediately."

e says, "صم صداد = his echo became dumb or he perished, or may he perish!" and "اصم الله صداد = may God cause his echo to become dumb!" that is to say, "May God destroy him!" for, when a man dies, the echo does not hear anything from him to respond to. In this sense is the saying of al-Ḥajjāj to Anas b. Mālik, "I mean you.—May God cause your echo to return no sound (become dumb)!"

It is related, on the authority of 'Alī b. Zaid b. Jud'ān, that Anas having paid a visit to al-Ḥajjāj b. Yūsuf ath-Thakāfī, the tyrant, the destroyer, the latter said to him, "O you scoundrel, you old constant mover about in intrigue—now with Abū-Turāh, another time with Ibn-az-Zubair, another time with Ibn-al-Ash'ath, and still another time with Ibn-al-Jārūd,—I swear, by God, that I shall, verily, strip you in the way that the lizard *dabb* is stripped, and pull you

away in the way that a lump (clot) of gum is pulled away, and drag you away in the manner that the branches of the *salamah* tree are dragged together after being tied, for beating the leaves off them : a wonder on the part of those evil-doers, the misers, and apostates !” Anas thereupon asked him, “ Whom does the Amīr mean ? ” Al-Ḥajjāj replied, “ I mean you.—May God cause your echo to become dumb ! ”

‘Alī b. Zaid states that when Anas went away from him, he said, “ I swear, by God, that were it not for my son, I would have given him a proper reply. ” He then wrote to ‘Abd-al-Malik b. Marwān, complaining of the treatment he had received at the hands of al-Ḥajjāj. ‘Abd-al-Malik thereupon wrote a letter to al-Ḥajjāj, and sent it to him by Isma‘īl b. ‘Abd-Allāh b. Abī'l-Muhājir, the enfranchised slave of the Beni-Makhzūm, who proceeded (with it) to al-Ḥajjāj. He first, however, went to Anas and said to him, “ The Commander of the faithful considers al-Ḥajjāj’s treatment of you, a great and serious affair, but I assure (advise) you that nobody is equal to al-Ḥajjāj in the estimation of the Commander of the faithful. He has written to him to come to you, but I am of opinion that you should go to him, and he will apologize to you, and you will come away from him after receiving an honourable treatment from him and with an appreciation on his part of your proper worth. ” He then went to al-Ḥajjāj and gave him the letter of ‘Abd-al-Malik, upon reading which his face fell, and he commenced to wipe the perspiration off his face, and to say, “ May God pardon the Commander of the faithful ! I had not thought that he would reduce me to this state. ” Isma‘īl said, “ Al-Ḥajjāj then threw the letter to me, and thinking that I had read it, said, ‘ Let us go to him, ’ that is to say, to Anas, upon which I said, ‘ No, but he will come to you ;—may God render your state propitious ! ’ I then went to Anas and said to him, ‘ Let us go to al-Ḥajjāj. ’ He thereupon came, and al-Ḥajjāj welcomed him and said, ‘ O Abū-Ḥamzah, you were in a hurry with your reproof, for my treatment of you was not the result of rancour ; but the people of al-‘Irāk do not like that God should have sovereignty over them so as to stand as evidence (against them). Notwithstanding this, I desired that the hypocrites and transgressors out of the people of al-‘Irāk might know that when I attacked you, it was an easier thing (for me) to do so, in regard to them, and that I could be quicker with them. We

cherish good feelings towards you, such as would please you.' Anas replied, 'I was not in a hurry with my reproof, until all the people got an opportunity (to laugh at me) and not only a few select ones, and until you called us, whom God has called Helpers, evil-doers. You allege that we are misers, when we are those that were generous to them (the Refugees). You allege that we are hypocrites, when we have followed the house (of the Prophet) and the Faith from before. You allege that you have adopted me as a means of access to the people of al-'Irâk by holding as lawful in respect of me what God has declared as unlawful for you, but between us and you God is the Judge. He is the one to be most pleased with a subject of approbation and the one to be most displeased with a subject of disapprobation; upon Him depends the recompense of men and the reward of their actions, "that He may punish those who do evil for what they have done, and may reward those who do good with good."¹ Verily, by God, had the Christians, notwithstanding their belief in a plurality of gods and their infidelity, seen a man who had served Jesus only one day, they would have honoured and venerated him; how then does the fact of my having been in the service of the Apostle of God for ten years not secure that for me? If we receive kindness from you, we shall thank you for it; but if we have the reverse of it, we shall wait patiently until God gives us relief." Isma'il said that the letter of 'Abd-al-Malik to al-Hajjāj was as follows:—"You are a man whose affairs have risen to a high pitch, so as to overwhelm you, until you have exceeded your proper measure. By God, O you, the son of one who used to stuff her vagina with the stones of raisins (*al-mustajrimah*), I have thought of biting you with the teeth, in the manner that lions bite foxes, and of striking you vehemently with the hand such a stroke that you would wish that you were straitened for your exit out of your mother's womb. The news of your treatment of Anas b. Mālik has reached me, and I think that you wanted to try the Commander of the faithful, to find out if he possesses any spirit, so that if otherwise, you would proceed further. May the curse of God rest on you and your ancestors, narrow in the eyes with scanty hair on the eyebrows, and slender in the shanks! You have forgotten the position of your ancestors at at-Ṭā'if, and the

¹ Al-Kur'ân LIII-32.

mean and ignoble state in which they were, when they used to dig wells in the watering-places with their hands and to carry stones on their backs. When this, my letter, reaches you, and you will have read it, do not cast it from your hand, until you meet Anas in his house and apologize to him; otherwise the Commander of the faithful will send you one who will drag you upside down, until he takes you to Anas, who will then decide your case. The Commander of the faithful is not ignorant of your news; "to every prophecy is a set time, and in the end ye shall know."¹ Do not act against the letter of the Commander of the faithful, but honour Anas and his son; otherwise I shall send you one who will expose your faults and give cause to your enemy to rejoice over your affliction. And salutation to you!"

Anas died in 91 or 92 or 93 A. H. at al-Baṣrah, and was the last of the Prophet's Companions to die there.

الصَّوْرَاعِ (as-Ṣurrākh).—Like *kuttān*. The peacock, which will be described under the letter ط.

صَرَارَ اللَّيْلِ (Ṣarrār al-lail).—[The cricket]. The same as *al-judjud*, which has been already given under the letter ج. It is larger than *al-jundah*, and some of the Arabs call it *as-salū*.

الصُّرَاعِ (as-Ṣurrāh).—Like *rummān*. A certain bird known to the Arabs; it is eaten.

الصُّوْرِدِ (as-Ṣurād).²—Like *ruṭab*. Abū-'Amr b. aṣ-Ṣalāh states that it is a word with none of the letters bearing a dot, of the measure of *ju'al*. Its sobriquet is *abū-kathîr*. It is a certain bird about the size of the sparrow, that preys upon sparrows. Pl. *sirdān*;—so an-Nadr b. Shumail says. It is parti-coloured, has a large head, and is found among trees; it is half white and half black, with a large beak and large toes; it is not seen anywhere but among

¹ Al-Kur'an VI.66. ² In 'Omān and W. Palestine the shrike—*Lanius fallax* or *L. aucheri*. It is called in 'Omān *ṣarād* and also *bū-sirād*.

date-palms and trees, and nobody is able to seize it. It is of an evil disposition and greatly given to keeping aloof (from men). It feeds on flesh. It has several modes of whistling ; it whistles for every kind of bird it wants to prey upon, in its own way, and thus calls the birds of that kind near it ; when they collect round it, it pounces upon some of them, and having a strong beak, when it pecks one of them, it splits it lengthwise immediately and eats it ; this is always its habit. Its places of habitation are trees and the tops of forts and castles.

(Information.) The Imâm, the very learned, Abû'l-Faraj al-Jawzî has copied in *al-Mud-hish*, with regard to the words of God, "And when Moses said to his servant, 'I will not cease until I reach the confluence of the two seas, or else I will go on for years.'" from Ibn-'Abbâs, aḍ-Ḍaḥḥak, and Muḳâtil, who said that, when Moses had learned soundly the Pentateuch and knew what was in it, he said to himself, "There has not remained on the earth anybody more learned than myself," without, however, speaking to anybody about it. He then saw in a dream that God had as though opened the flood-gates of the sky, until all that was between the east and the west was drowned. He then saw a pipe on the sea in which was a *suradah* ; it used to go to the water which had drowned the land, and carry it in its beak and then throw it into the sea. When the Speaker with God (Moses) woke up, he was frightened with the dream. Gabriel then came to him and asked him, "O Moses, why do I see you sorrowful?" upon which he informed him of the dream. Gabriel said, "You alleged (to yourself) that you comprehended all the knowledge, and that nobody remained on the earth more learned than yourself. But God has a servant who can impart to you some knowledge out of his knowledge, like the water which the *suradah* carried in its beak and threw into the sea." He said, "O Gabriel, who is this servant?" and he replied, "Al-Khiḍr b. 'Amil, out of the offspring of aṭ-Ṭayyib," meaning thereby Abraham the Friend (of God). He then said, "Where am I to seek him?" and Gabriel replied, "Beyond this sea." He then asked, "Who will

† Al-Kur'ān XVIII-59.

guide me to him?" and Gabriel replied, "Some of your provisions for the journey."

They said that owing to Moses' eager desire to meet al-Khidr, he did not (even) appoint his substitute in the tribe, but went away immediately (after him). He accordingly said to his servant (young man) Yûsha' b. Nûn "Will you be my help?" and he replied, "Yes," upon which he said to him, "Go and fetch for us provision for the journey." So, Joshua went and brought some cakes of bread and an old salted fish. They two then proceeded to the sea and waded through mud and clay, and were fatigued and weary, until they reached a rock projecting into the sea beyond the sea of Armenia, which was called the rock (fort) of protection (Ḳal'at al-ḥirs). They came to it, and Moses then went away to perform the partial ablution for prayer; then jumping over a place, he found one of the springs of Paradise in the sea. He performed ablution with the water out of it, and as he returned his beard was dripping with water. Now Moses had a good beard, and nobody had a beard better than his. As he shook his beard, a drop (of water) out of it fell on that salt-fish, whilst the water of Paradise does not fall on any dead creature without its being restored to life; so, that fish revived and jumping into the sea went away, its course in the sea becoming a free and dry one. Now Joshua had forgotten about the fish he had brought. "When they had passed by, he said to his servant, 'Bring us our dinners, for we have met with toil from this journey of ours.'"¹ He then mentioned to him the affair of the fish, upon which Moses said, "That is what we want." They therefore returned, retracing their steps, upon which God ordered the water through an inspiration, and it accordingly became solid and a free course up to the height of Moses and that of his servant; the fish then proceeded before them, until it came out on land, its course becoming for them a beaten path upon which they walked. A voice from heaven then cried out to them, "Leave off the beaten path, for it is the road of the devils, leading to the throne of Iblîs, and take the road on the right hand." They therefore took the road on the right

¹ Al-Ḳur'ân XVIII-61.

hand, until they reached a large mountain, near which was a place for prayer. Moses said, "How beautiful is this place! It ought to belong to the pious servant (of God)." They had not waited long when al-Khiḍr came and proceeded to that place and spot. When he stood on that spot, it became agitated into one of a green colour. They (Ibn-'Abbās, ad-Ḍaḥḥāk, and Muḳāṭil) stated that he is named al-Khiḍr, because directly he stands on a white spot it becomes green. Moses said to him, "Salutation to you, O Khiḍr!" and he replied, "Salutation to you, O Moses, O prophet of the Beni-Isrā'īl!" Moses therefore asked him, "Who informed you as to who I am?" and he replied, "He who guided you to my place informed me of it." Then there occurred of their affair what took place and what the great Qur'ān has related. Mention has already been made about them under the letter ح in the art. الحرت, where we have copied the difference of opinions in respect of al-Khiḍr's name, his pedigree, and his prophetic mission.

Al-Ḳurṭubī states that this bird is called *as-suraḍ as-sawicām*. We are informed in the *Mu'jam* of 'Abd-al-Ḡanī b. Ḳanī, on the authority of Abū-Ḡaliḍ Umayyah b. Khalaf al-Jumaḥī,¹ who said, "The Apostle of God having seen me with a *suraḍ* on my hand, said, 'This was the first bird to fast.'" It is (also) related in one version that it was the first bird to fast on the day of 'Āshūrā' (the 10th of al-Muḥarram). The Ḥāfiḍ Abū-Mūsā has also extracted it in the same way, but the tradition is, like the name of the authority (for it), a difficult one (*ḡaliḍ*) to comprehend. Al-Ḥiākīm states that it is one of the traditions fabricated by the slayers of al-Ḥusain. 'Abd-Allāh b. Mu'āwiyah b. Mūsā has related it on the authority of Abū-Ḡaliḍ, who said, "The Apostle of God having seen me with a *suraḍ* on my hand, said, 'This was the first bird to fast on (the day of) 'Āshūrā'.'" It is, however, a false tradition, and the relators of it are unknown persons.

¹ I find the following marginal note in one of the copies:—"In some of the copies instead of 'Abd-al-Ḡanī the name of 'Abd-al-Bāḳī is given, and instead of Abū-Ḡaliḍ Umayyah, the name is given as Abū-Ḡaliḍ Mustim b. Umayyah, and in some Salamaḥ b. Umayyah."

(Information.) It is said that, when Abraham went forth from Syria to build the (Sacred) House, there were with him the swift wind (*us-Sakinah*) and a *surad*, the latter to guide him to the spot and the former to point out the measurements (extent) of it. When he reached the spot of the House, the *Sakinah* (swift wind) stopped there, and cried out, "Build, O Abraham, over the extent of my shadow." A party of the commentators of the *Kur'an* state that God created the spot on which the House is situated two thousand years before creating the earth; there was a white foam on the water, and the earth was spread underneath it. When God sent Adam down to the earth, he felt lonely and complained (of it) to God, who then sent down to him the edifice in heaven corresponding to the *Ka'bah* (البيت المعمور), which was built of a ruby out of the rubies of Paradise and had two gates of green emerald, the eastern and western gates. God placed it on the spot of the Sacred House and said to Adam, "O Adam, I have sent down to you a House that you may circuit it, in the same way as my throne is circuited, and that you may pray near it, in the same way as prayers are said near my throne." God then sent down the Black Stone, the whiteness of which was (then) greater than that of milk, but which subsequently became black by the touch of the menstrual blood in the Time of Ignorance. Adam then proceeded walking from India to Makkah, and God appointed for him an angel to guide him to the House. Adam thereupon performed the pilgrimage and observed the ceremonies of it; when he had finished doing that, the angels met him and said, "May your pilgrimage have been sinlessly performed! O Adam, we have, verily, performed pilgrimage to this House before you by two thousand years." It is related that Adam performed forty pilgrimages, going from India to Makkah walking, and that the House remained in that condition till the time of the Flood, when God raised it up to the fourth heaven and sent down Gabriel, who hid the Black Stone in Mount Abū-*Kubais* to preserve it from being drowned.

From that time to the time of Abraham the spot of the House remained vacant, and then after his son Ishmael was born to him, God ordered him to build a house in which His name might be remembered. Abraham thereupon asked God to point out to him the

spot for it, and God sent to guide him to the spot of the House, *as-Sakīnah* (swift wind), which means a violent wind (*khajūj*) with two heads and resembling a serpent. Some say that *al-khajūj* means a violent wind, shining, glistening intensely, having a head like that of a cat, a tail like its tail, two wings of pearls and emeralds, and two eyes with rays (of light) in them. 'Ali said that it means a violent shining wind, with two heads and a face like that of a human being.

God ordered Abraham to build (the House) where *as-Sakīnah* would settle; he therefore followed it, until they (two) reached Makkah, where *as-Sakīnah* environed the spot of the House, as a serpent environs (a thing). This is what 'Ali and Ḥasan have stated; but Ibn-'Abbās has said that God sent a cloud of the size of the Ka'bah, which kept on going, and in the shade of which Abraham kept on walking, until it took him to the honoured Makkah, where it stopped at the place of the Great House, upon which a voice out of it cried out to Abraham, "Build on the place shaded by it; do not exceed it or fall short of it." Some, however, state that God sent Gabriel, who guided him to the spot of the House, and others say that his guide was a *surad*, as has been mentioned before.

Abraham used to build, and Ishmael used to bring stones to him. He built it out of five mountains—Mt. Sinai, Mt. Zibā (near Jerusalem), Mt. Libanus, which are mountains in Syria, and Mt. Ararat, which is a mountain in Mesopotamia, the foundations being built by them two out of the stones of Mt. Ḥirā', which is a mountain in Makkah. When Abraham reached the spot of the Black Stone, he said to his son Ishmael, "Bring me a beautiful stone which may prove to be a mark for the people;" so, Ishmael brought him a stone, but Abraham said, "Bring me a better one than this." Ishmael therefore went to look for one. In the meantime Mt. Abū-Kubais cried out, "O Abraham, I have with me a deposited trust for you, take it," upon which he took the Black Stone and placed it in its spot.

Some say that the first one to build the Ka'bah was Adam, and that it was ruined, and all traces of it were lost at the time of the

Flood ; then, God showed it to Abraham, who built it up, which is the meaning of the words of God, " And when Abraham raised up the foundations (قواعد) of the House,"¹ that is to say, laid its foundations, sing. قاعدة, but al-Kisā'ī states that it means its walls.

(Lawfulness or unlawfulness.) It is truly speaking unlawful to eat it, on account of what the Imām Aḥmad, Abū-Dāwud, and Ibn-Mājah have related, and what 'Abd-al-Ḥaḳḳ has confirmed on the authority of Ibn-'Abbās, namely, that the Prophet has prohibited the killing of the bee, the ant, the hoopoe, and *as-surad*, the prohibition to kill it being a proof of its unlawfulness, and also on account of the Arabs taking an evil omen from its voice and its appearance. Some, however, state that it can be eaten, because ash-Shāfi'ī has declared the payment of a penalty for it by one in the state of *iḥrām*, if he kills it, to be obligatory;—so Mālik says. The Imām, the very learned, the Ḳāḍī Abū-Bakr b. al-'Arabī says that the Prophet prohibited the killing of it, because the Arabs used to take an evil omen from it ; he therefore prohibited the killing of it to remove from their minds what was fixed in them as a belief in its being of an evil omen, and not because it is unlawful. Al-'Abbādī has also mentioned it in *at-Ṭabaḳāt*.

(A wonderful anecdote.) Maṣṣūr b. al-Ḥusain al-'Abī has related in *Nathr ad-durar* that a son of a Badawī having gone on a journey and returned, the father asked him, " What did you see on the road ?" He replied, " I went once to the water-skin to drink, upon which a *surad* cried out, ' Leave it, or you are not my son ; ' so I left it ; then after a time, feeling thirsty, I went to it a second time, but the *surad* cried out, ' Leave it, or you are not my son ; ' so I left it again ; and then after that, my thirst having increased, I went to it a third time, upon which the *surad* cried out, ' Cut it lengthwise with your sword, or you are not my son, ' and I accordingly cut it." The father then asked him, " Did you see the serpent in it ?" and he replied, " Yes," upon which the father said, " God is most great !"

¹ Al-Ḳur'ān II-121.

He states that a son of a Badawi having gone on a journey and returned, the father said to him, "Inform me of what you saw on the way." He replied, "I saw a bird on a hillock, and a *surad* said to me, 'Make it fly away, or I am not your father;' so I made it fly away." The father next asked him, "What next?" and he replied, "It alighted on a tree, upon which the *surad* said, 'Make it fly away, or I am not your father;' so I did accordingly." The father then asked, "What next?" and he replied, "It then alighted on a stone, upon which the *surad* said, 'Turn the stone over, or I am not your father;' so I did that." The father thereupon said, "Give me my share of what you found under it." There was a treasure-trove under it which his son had taken, and so the son gave him his share of it.

(Interpretation of it in a dream.) In a dream it indicates a hypocrite, one who exhibits submissiveness on his part (in religion) during the day, and commits unlawful actions at night. Some say that it indicates a high-way robber, one who amasses much wealth and does not mix with anybody.

السُرْسُور (*as-Sursur*),¹ called also *as-Sar-sâr*.—A certain animal having in it some resemblance to a locust, that leaps and creaks with a fine sound, mostly at night, on which account it is called *sarrâr al-lail* (cricket). It is a species of *bunât wardân* and has no wings. Some say that it is the same as *al-judjud* (cricket), and it has been already mentioned that al-Jawharî has given the meaning of *al-judjud* as *sarrâr al-lail* (cricket). Its place is only known by following its voice. Its places of habitation are places of moisture, and its colours are diversified, some being of a black colour, some of a blue colour, and some of a red colour. It is *al-jundab* (large locust) of deserts and barren places.

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

¹ Forskal gives the name *sursur* for the Egyptian cockroach—*Polyphaga (Blatta-Forsk.) ægyptiaca*.

(Properties.) Avicenna states that mixed with wild caraway it is beneficial in piles, tremors, and poisons of vermin. If it be burnt, rubbed to a fine powder, and added to antimony, and then used as a collyrium, it sharpens the sight, and if it be used as a collyrium mixed with the bile of a cow, it is beneficial in a watery running from the eye.

الصَّرَّصَرَانُ (*as-Sarṣarān*).—A certain well-known smooth fish.

الصَّعْفُ (*as-Ṣaʿf*)¹.—A certain small bird. Pl. *ṣiʿf*.

الصَّعْوَة (*as-Ṣaʿwah*).—A certain bird out of the smaller kind of passerine birds, with a red head. Pl. *ṣaʿw*. In *Kitāb al-ʿAyn* and in *al-Muḥkam* they are said to be small passerine birds.

Aḥmad relates in *Kitāb az-Zuhd* regarding Mālik b. Dīnār that he used to say, "There are likenesses among men, as there are varieties among birds; as a pigeon goes with a pigeon, a duck with a duck, a *ṣaʿw* with a *ṣaʿw*, and a crow with a crow, so also a man goes with one of his own kind (likeness)."

[The author here gives some of the verses of the Ḳāḍī Aḥmad b. Muḥammad al-Arrajānī. The last two lines in one of the verses are so arranged that they may be read backwards without altering the position of the words or sense.]²

[The author then quotes from Ibn-Kh.'s B. D. what passed between al-ʿImād and the Ḳāḍī al-Fāḍil with regard to similar phrases, which can be read backwards without altering words or sense, and also the lines recited by al-ʿImād while they were one day together in the cavalcade of the Sulṭān.]

Al-ʿImād died on the 1st of Ramaḍān 597 A. H. at Damascus and was buried in the cemetery of the Ṣūfis. Al-Fāḍil died on the 7th of Rabīʿ II, 597 A.H. at Cairo and was buried at the foot of Mt. al-Muḳāṭṭam.

Its lawfulness or unlawfulness, properties, and interpretation in a dream are the same as those of sparrows or passerine birds.

¹ The author gives it *as-Ṣaʿb*, which is evidently a mistake. ² De Slane's T. of Ibn-Kh.'s B.D. Vol. I, pp. 135, 136. * *idem* Vol. III, p. 313.

(Proverbs.) "Weaker than a *sa'wah*," in the same way as is said, "Weaker than a *was'ah*."

الصَّفَارِيَّة (aṣ-Ṣufārīyah).—The bird called by the name of *atabashir*, which has been already described under the letter ت.

الصَّفَر (aṣ-Ṣafar).—The Arabs of the Time of Ignorance used to believe in the existence of a serpent in the belly sticking to its *sharāṣif* (cartilages of the ribs), that word meaning the sides of the ribs which are over the belly. It is called *aṣ-ṣafar*; when it moves, a man becomes hungry, and it hurts him when he is hungry; it transgresses; but al-Islām has cancelled that belief.

Muslim relates on the authority of Jâbir, Abū-Hurairah, and others that the Prophet said, "There are no transmission of a disease such as mange or scab from one to another by its own agency (*'adwâ*), no auguration (of good or evil—*tiyarah*), no owl (of the dead man—*hâmah*), no serpent in the belly (*ṣafar*), and no goblin (*qûl*)." The meaning of *'adwâ* is what one fancies of the transmission of a disease, such as mange and scab and other diseases, from a person having it to another person by social intercourse or other causes. It is related in an authentic tradition that a Badawi having said to the Prophet, "You have said that there is no transmission of disease; how then, if a mangy camel gets among the sound ones, the latter are found affected?" The Prophet replied, "Who gave the disease to the first one?" He removed from his mind the imagination about the transmission of disease (by itself) and informed him that it is God who is the causer (of it). Under the letter ا in the art. الأعداء, a tradition about a leper, resembling this one has been already given. The meaning of *at-tiyarah* will be given hereafter under the letter ب. As to *aṣ-ṣafar*, there are two explanations about it, one of them being that the meaning of it is the postponement by the Arabs (of the Time of Ignorance) of holding sacred the month of al-Muharram to the month of Ṣafar, being the *nasi'* (embolism of a month) which they used to practise;—so Mâlik and Abū-Hanifah say. The other explanation is that it means the

serpent, in which the Arabs used to have a belief, as has been mentioned before. The Imām an-Nawawī states that this is the correct explanation, upon which all the learned are agreed, and that Muslim has given it on the authority of Jābir, the relater of the tradition; he depends upon it. But both this and the first explanation are possible, the belief in both the *sajars* being a false one and without any foundation.

الصَّفْرِدُ (*as-Sifrid*)¹ —Like *'irbil*. Al-Maydānī has copied from Abū-'Ubaidah to the effect that it is a certain bird out of the ignoble kind of birds. It is said in a proverb, "More cowardly than a *sifrid*." A poet says:—

"You see him like a lion in the time of peace,
But in a battle he is more cowardly than a *sifrid*."

Al-Jawharī states that *as-sifrid* is a certain bird which the vulgar call *abū'l-maliḥ*. It is stated in *al-Murassa'* that *abū'l-maliḥ* is the sobriquet of the partridge (*al-kahj*), the nightingale, and a certain small bird called *as-sifrid*, which is like the sparrow; it is included in the general class of passerine birds.

الْمَقْرُ (*as-Saḥr*).—[The hawk]. The bird with which one hunts or catches game;—so al-Jawharī says. Ibn-Sidah says that *as-saḥr* is any bird that preys or catches game, out of the birds called *al-buzāh* and *ash-shawāḥin*. Pls. *aḥkur*, *sukar*, *sukārah*, *sikār*, and *sikārah*. Sibawaih states that *ī* is added in a plural of this kind for giving stress as in *bu'ūlah*. Fem. *sakrah*. *As-saḥr* is the same as *al-ajdal*; it is also called *al-kaṭāmt*. Its sobriquets are *abū-shijā'*, *abū'l-asba'*, *abū'l-ḥamrā'*, *abū-'amr*, *abū-'umrān*, and *abū-'iwdn*.

An-Nawawī states in *Sharḥ al-Muhadhḥab* that Abū-Zaid al-Anṣarī al-Marwazī has said that the birds called *al-buzāh*, *ash-shawāḥin*, and others (like them), that prey or hunt (game), are called *sukūr*, sing. *saḥr*, fem. *sakrah*, and *zakar* by conversion of *س* into *ز*, and also *saḥr* by conversion of *س* into *ص*. Aṣ-Ṣaidalānī states

¹ Called in 'Omān *sufrid*—*Crex pratensis*.

in *Sharḥ al-Mukhtaṣar* that there are three variations in the case of all words having a *س* and a *ق* in them, as *al-buṣāṭ*, *buzāṭ*, and *al-buṣāṭ*, but Ibn-as-Sikkī denies it in the case of the word *baṣāṭ*, saying that it means *it became long or tall*; God has said, "And the tall (باصافات) palm trees,"¹ that is to say, *raised high*.

Aḥmad relates in his *Musnad*, "Kaḥṣāh has informed us, saying, 'Ya'kūb b. 'Abd-ar-Raḥmān b. Muḥammad b. 'Amr b. Abī-'Amr has informed us, on the authority of al-Muṭṭalib, who had it on the authority of Abū-Hurairah, that the Prophet said, "(The prophet) Dāwud was a very jealous man, and therefore, whenever he went out, he used to lock up (all) the doors of the house, so that nobody could go in to his people, until he returned. He went out one day, and the house was locked up (as usual); in the meantime his wife, having gone to look after the house, found a man standing in the middle of it. She therefore asked those that were in the house, 'Whence did this man enter, whilst the house is locked up? Verily, by God, we shall be disgraced!' Dāwud then came, and, finding the man standing in the middle of the house, asked him, 'Who are you?' upon which he replied, 'I am he who is not afraid of kings and is not restrained (from entering) by means of curtains.' Dāwud thereupon said, 'Then by God, you are the angel of death. Welcome to the order of God!' He then remained in his place until his soul was seized. When his body was washed and shrouded, and the business (of preparing the body for burial) was finished, the sun shone upon his body; so, Sulaimān said to the birds, 'Shade over Dāwud,' upon which they so much shaded over him, that the earth became dark to Sulaimān. He thereupon said to the birds, 'Draw in your wings, wing by wing.'" Abū-Hurairah stated, "The Apostle of God then commenced to show us how the birds did that by contracting his hand." "That day the hawks with long wings (*al-Madrūḥiyūh*) overpowered in shading him." The Imām Aḥmad is the only one who has extracted this tradition; his authorities are excellent, and the men on whose authority it is related are trustworthy. The meaning of غابت عليه يوه لئلا المضرحية is that the

¹ Al-Kur'ān L-10.

hawks with long wings overpowered in shading him that day ; sing. *madrahi*. Al-Jawhari states that it means a hawk having long wings, which meaning is rendered plain and distinct by what Wahb b. Munabbih has related, namely, that the Prophet said, "The people assembled round Dâwud's bier and sat in the sun on a hot day ; the persons that accompanied his bier that day were forty thousand monks with woolen hooded cloaks over them, beside other men, and as they felt the heat, they called out to Sulaimân to construct over them a protection (from the sun), on account of their suffering from the heat. Sulaimân thereupon went out and called the birds, which having answered his call, he ordered them to shade over the people. They therefore arranged themselves so close to one another from all the sides that all the wind was cut off, and the people were very nearly dying from the sultriness of the weather. They therefore complained to Sulaimân of the sultriness, upon which he went forth and called out to the birds, saying, 'Shade the people only on the side of the sun and keep away from the side of the wind,' which they accordingly did, so that the people were in the shade, and the wind also blew over them. That was the first (wonderful) thing of the kingdom of Sulaimân they saw."

(Information.) Aq-Dahhâk and al-Kalbî state that David ruled, after his slaying Goliath, for seventy years, that the Beni-Isrâ'il had never been united under one king, excepting under David, and that God caused to be united in him the kingly and prophetic offices, which were never before his time united in one man, but the kingly office used to be in one tribe and the prophetic in another ; that is the meaning of the words of God, "And God gave him the kingdom and wisdom."¹ Some say that it means knowledge with action, and that every one that knows and acts may be said to have wisdom given him. Ibn-'Abbâs states that David was the strongest one out of the kings of the earth in sovereignty ; thirty-six thousand men used to watch his (prayer-) niche every night. That is the sense conveyed by the words of God, "And we strengthened his kingdom."² Muḳâtîl states that Solomon was a

¹ Al-Kur'an II-252.

² Idem XXXVIII-19.

greater king and more judicious than David, and was thankful for the blessings of God, whilst David was more devoted to divine worship than he. David died when he was a hundred years old; the age of Solomon when the kingdom came into his hands was thirteen years, and he died when he was fifty-three years of age.

The hawk is one of the four birds of prey (*al-jawâriḥ*), namely, the hawk (*as-sakr*), the white falcon (*ash-shâḥn*), the eagle (*al-'ukâb*), and the falcon (*al-bâzi*); they are also described as the animals of prey (*as-sibâ'*), the animals trained to hunt (*aḍ-ḍawâri*), and the birds that contract their wings in order to alight (*al-kawâsir*). There are three species of the hawk, namely, the (common) hawk, *kaṣinj*, and *yu'yu'*. The Arabs call any bird that preys on or seizes game, excepting the vulture and the eagle, a *sakr*, and they call it also *al-akḥar*, *al-ajḍal*, and *al-akhyal*. It holds among the birds of prey the same position that the mule does among beasts, because it endures fatigue more patiently, puts up with coarse food and hurt more quietly, is more easily tamed, and is more forward in attacking all the birds out of the crane and others. Its constitution or temperament is cooler and moister than that of all the birds of prey that have been hitherto described, and for this reason it can be trained to chase the gazelle and the hare, and cannot be trained to chase birds, for they escape it. It is quieter in its nature, quicker in associating with men, and more contented than the falcon. It eats the flesh of quadrupeds; and on account of its cold temperament, it does not drink water, even if it has to remain a long time without it, and for that reason it is described to have a stinking and fetid mouth. As a natural characteristic of it, it may be mentioned that it does not betake itself to trees or tops of mountains, but dwells in caves, caverns, and fissures in mountains. The hawk has two palms to its (two) feet (hands), and so has a beast of prey two palms to its (two) forefeet (hands), because it prevents with their aid anything which it has seized (from escaping).

The first one to hunt with it was al-Ḥârith b. Mu'âwiyah b. Thawr, and the reason of his taking to it was that, having one day come across a hunter who had pitched his net for catching sparrows,

he saw that a hawk darted down on a sparrow and commenced to eat it. Al-Ḥârith was surprised at it and ordered it to be taken ; it was then placed in a house, and a person to feed, train, and teach it chasing was appointed to look after it. While one day it was with him, and he was going on, a hare suddenly appeared; upon which the hawk flew to it and seized it. In consequence of it, al-Ḥârith's astonishment increased, and the Arabs adopted it after him (as a bird of chase).

The second variety or species of hawks is *al-kawinj*, which holds the same relationship to *as-sakr* as *az-zurak* does to the falcon (*al-bâzi*) ; only that it is hotter (in temperament) than it, and on that account lighter than it in its wings, and less stinking than it ; it catches game out of the game of water and is unable to catch a young gazelle.

The third species is *al-yu'yu'*, which the people of Egypt and Syria call *al-jalam*, on account of the lightness of its wings and their quickness (in flying), and because *al-jalam* (shears) is a thing to cut with. It is a small bird with a short tail, and its temperament, in comparison with that of the sparrow-hawk (*al-bâsiak*), is cold and damp, for it is more patient in its nature and more sluggish in its movements ; it does not drink water unless compelled by necessity, as the sparrow-hawk does, but it is more stinking than the sparrow-hawk. Its temperament, in comparison with that of the common hawk, is hot and dry, and on that account it is bolder than the hawk. It is said that the first one to train it and to hunt with it was Bahrâm-gor, and the cause of his taking to it was that, having seen a *yu'yu'* attacking a lark, then deluding it, rising and falling with it, and not leaving it, until it had seized it, he was astonished with it and ordered it to be taken ; he then trained it and chased with it. An-Nâshi says, giving a description of it :—

“ A trained and active *yu'yu'*,

As though its two eyes at the time of examination were really

Two carnelian ring-stones placed in a pouch.”

Abû-Nuwâs says descriptively of it:—

“ He goes out in the morning, while yet the morn is in its darkness,
Like the edge of the full-moon at the time of its setting (returning),

With a *yu'yu'* which would please him who sees it ;
 Among *ya'd'yi'* (hawks) there is no *yu'yu'* like it ;
 Of a blue colour, its eyes deceive it not ;
 Were a hunter only to see what it sees,
 He would ransom it with his mother and purchase it ;
 That is what God has given us as a favour,
 Blessed be God who has guided it rightly ! ”

(Information in the matter of polite accomplishments.) The Imâm, the very learned, at-Turûshî relates in *Sirâj al-Mulûk*, on the authority of al-Faql b. Marwân, who said, “ I asked the ambassador (messenger) of the King of ar-Rûm (the Greeks) regarding the conduct of their king, and he replied, ‘ He has bestowed unsparingly of his beneficence and drawn his sword, so that the hearts (of men) are drawn to him out of desire and out of fear ; the obtainment of gifts has rendered easy (to bear) the grief of an exemplary punishment ; both hope and fear are tied together in his hand.’ I then asked him, ‘ How is his justice ?’ and he replied, ‘ He redresses grievances, restrains the wrong-doer, and gives every one having a right his due ; the subjects are in the two states of happiness and satisfaction.’ I then asked him, ‘ What is his respect (dread) among them ?’ and he replied, ‘ It is pictured in their hearts, and eyes are closed towards him.’ The ambassador of the King of Abyssinia saw me listening attentively to him and paying attention to him ;—the ambassadors were in the habit of taking their quarters with me ;—he therefore asked his interpreter, ‘ What is it that the Rûmî ambassador has been saying ?’ and he replied, ‘ He has been describing their king and his conduct.’ He then spoke to his interpreter, who said to me, ‘ The Abyssinian says that their king is one possessing patience and moderation when it is in his power (to punish), forbearance at the time of anger, and power at the time of contention for a victory ; he is ready with a punishment when crimes are committed ; he has, verily, clothed his subjects with the goodness of his happiness and subdued them with his rigorous punishment ; they see him like the seeing of the new moon in imagination, and fear him with the fear of death as a punishment ; his justice is sufficient for them, and his power of subjugation protects them ; jesting does not serve him, nor does unmindfulness deceive him ; when he gives, he

does so copiously, and when he punishes, he causes pain. The people are of two kinds, either hoping or fearing; the hoper is not disappointed in his hopes, nor is the fearing one distant from destruction.' I then asked him, 'In what feeling of respect (dread) do they hold him?' and he replied, 'Eyes do not raise their lids towards him, nor do the eye-balls make their pupils follow him, as though his subjects were birds over whom are fluttering chasing hawks.' I related these two things to al-Ma'mûn, who asked me, 'O Faḍl, what is their value (price) in your estimation?' upon which I replied, 'A thousand dirhams.' He said, 'Their value in my estimation is more than that of the khilāfah. Do not you know the saying of 'Alī, "The value of every man is what he knows."? Do you know of any preachers or orators that know to describe any of the rightly directed and guided regents (khalifahs) of God like this?' I replied, 'No.' He then said, 'I order to be given to them two, twenty thousand dinârs as an advance, and I make a promise between myself and them (to give them more) on their return; for, were it not for the rights of al-Islâm and its people, I should consider the giving to them of (all) the contents of the public treasury as short of what they deserve.'"

Al-Faḍl b. Marwân had administered the oath of allegiance on behalf of al-Mu'taṣim (to the people) at Bagdâd, while the latter was in ar-Rûm with al-Ma'mûn. Al-Mu'taṣim therefore calculated on his support in it and appointed him his wazîr; but he became independent in the affairs of the state, so that the khilâfah was al-Mu'taṣim's only in name and al-Faḍl's in reality. It is related that al-Faḍl having one day taken his seat for the administration of public affairs, and the memorials of the people having been presented to him, he saw among them a piece of paper on which were written these lines:—

"You have acted inordinately like the Pharaohs, O Faḍl b. Marwân,
take warning;

Before you were al-Faḍl, al-Faḍl, and al-Faḍl—

Three princes who have now gone their way,

And whom fetters, imprisonment, and murder have destroyed.

You have acted among men tyrannically,
And will hereafter suffer as those three before you did." 1

The writer meant (by the three al-Faḍls) al-Faḍl b. Yahyà al-Barmakî, al-Faḍl b. ar-Rabî', and al-Faḍl b. Sahl. Al-Mu'tasîm used to order gifts to be given to his boon companions and his singer, but al-Faḍl did not use to carry out the order, on which account al-Mu'tasîm bore rancour against him and turned him and the people of his house away, appointing in his place Muḥammad b. 'Abd-al-Malik az-Zayyât. Al-Faḍl was a person of blameworthy qualities; so when he was turned away, the people were rejoiced (over his fall), so much so that one of them said regarding him :—

" Verily, the soul of al-Faḍl b. Marwân is crying over him,
For there is none known to cry over him among men.
He, verily, befriended the world, withholding its good (from others),
But has now parted from it, a cruel tyrant.
Let him and all those like him go to the fire of Hell!
For what thing of his we miss, are we to grieve?"

When al-Mu'tasîm turned away al-Faḍl b. Marwân, he said, " He disobeyed God in his obedience to me, and God has therefore given me power over him." Al-Mu'tasîm then took his wealth, but did not do any harm to his person. Some, however, say that he took from his house a million dinârs, and household furniture and utensils worth another million dinârs, and imprisoned him for five months, after which he set him at liberty. He served after that several other khalifas, and died in 250 A.H. . One of his sayings was, " Oppose not your enemy while he is facing you, for his facing you will aid him against you, and attack him not when he has turned his back, for his turning away has given you what would be enough for you in his case." 2

(Further information, also in the matter of polite accomplishments.) It has been already alluded to in the epistle which I have given in the art. الشاهدين, in reference to the saying of Abû'l-Hasan 'Alî b. ar-Rûmî in his poem in which he says :—

1 See also De Slane's T. of Ibn- Kh.'s B. D. Vol. II, p. 476. 2 This saying may also be translated thus, " Do not oppose your enemy in his state of prosperity, for his prosperity will help him against you, and do not oppose him in his state of adversity, for his adversity is enough for you."

" This is Abū'ş-Şakr, the unique one in his laudable actions,
 Out of the offspring of Shaibān, in the place where the lote-tree
 and the mimosa flourish.
 He is, as if he were the sun in his lofty mansion
 Over men, and not (mere) fire over a mountain."

The poet intends by *al-burj* his lofty palace, and as he has likened him to the sun, he has likened his palace to the mansion (of the sun). The poet's object was to produce something more beautiful than the following lines of al-Khansá' with regard to her brother Şakhr :—

" Verily, with Şakhr, guidance in the right direction is perfect,
 As if he were a mountain on the top of which is fire."

Our shaikh Shams-ad-dīn Muḥammad b. al-'Imād has said, "I have not come across the biography of Abū'ş-Şakr, or the date of his death. His father was a cousin of Ma'n b. Zā'idah ash-Shaibānī, and one of the leaders of the army of the Commander of the faithful, Ja'far al-Manşūr. He was appointed to rule over glorious dependencies and to govern magnificent provinces, and died before the year 180 A.H. . He (the father) and his son Abū'ş-Şakr, who is alluded to in the words of Ibn-ar-Rūmī in the above lines, " In the place where the lote-tree and the mimosa flourish," used to live in the desert, those being trees found in the desert. Abū'ş-Şakr was a governor of some of the provinces on behalf of al-Wāthiq Hārūn b. al-Mu'tasim and after him, his son al-Muntaşir ; he lived till the reign of al-Mu'tadid and that of his son al-Mu'tamid. A residence in the desert is what the Arabs take a pride in. The following are some of his lines :—

"The lighters of a desert-fire on high ground,
 Become not townsmen, whilst among townsmen there is no glory."

I have not seen any other lines of his."

Abū'l-Ḥasan b. ar-Rūmī died in Bagdād in Jumādā I, in the year 283 A. H., but there is a difference of opinion with regard to it. The cause of his death, according to what Ibn-Kh. and others relate, was that al-Kāsim b. ' Ubaid-Allāh, the wazīr of al-Mu'tadid, being afraid of his satires, secretly instigated Abū-Firās, who gave him a poisoned biscuit to eat. When he became aware of his having been poisoned,

he rose up, upon which the wazîr said, "Where are you going?" and he replied, "To the place you have sent me to." The wazîr said, "Give my salutation to my father;" but he replied, "My way does not lie in the direction of the fire of Hell." He then remained (ill) for some days and died.

(Lawfulness or unlawfulness.) It is unlawful to eat the hawk, on account of the general prohibition for eating any animal having a canine tooth among the beasts of prey, and any animal having a talon among birds. Aş-Şaidalânî states that there is a difference of opinion with regard to the definition of the term, the beasts and birds of prey (*al-jawâriḥ*), some saying that it means any animal that wounds game with a canine tooth or a talon or a claw, and others saying that they are the same as preyers (*al-kawâsil*). Ibn-'Abbâs states that *al-jawâriḥ* are the same as the wild animals that hunt or chase (*aş-sawâ'id*), which definition refers to the meaning of preying (*al-kaşb*). All the beasts and birds of prey (*al-jawâriḥ*) are unlawful with us, on account of the general prohibition mentioned above; but Mâlik holds the doctrine of their being lawful, stating that whatever there is no Qur'anic text against is lawful, and one of his disciples has gone even beyond it, extending lawfulness to the dog, the lion, the leopard, the bear, the ape, and other animals, and has said with regard to the domestic ass that it is (only) disapproved, and with regard to the horse and the mule that they are unlawful, arguing on the strength of the words of God, "Say, 'I cannot find in what I am inspired with anything unlawful for the taster to taste; unless it be dead (of itself), or blood that has been shed, or the flesh of swine,—for that is a horror—or an abomination that is consecrated to other than God. But he who is forced, not wilfully nor transgressing,—then, verily, thy Lord is forgiving and merciful.'"¹ Ash-Shâfi'î has refuted this argument by saying, "that is to say, out of such animals as you were in the habit of eating," as it (the verse) does not convey the meaning of permission with regard to what they were not in the habit of eating and of considering as good, in the same manner as it is not correct that

the words of God, "but forbidden you is the game of the land while ye are on pilgrimage,"¹ apply to what was unlawful before, but it is true only with regard to such animals as are generally chased.

(Proverbs.) "More offensive in the odour of the mouth (*akḥlaf*) than a hawk," the word *akḥlaf* being derived from *ḥulūf** of the month, which means an alteration in its odour. In the same sense is the saying of the Prophet, "Verily, the odour of the mouth (*ḥulūf*) of a fasting man is sweeter, in the estimation of God, than that of musk." A dispute having occurred between the Shaikh Abū-'Amr b. aṣ-Ṣalāḥ and the Shaikh 'Izz-ad-dīn b. 'Abd-as-Salām, as to whether this sweetness of odour is meant to be both in this world and the next one, or specially only in the next one, the latter said that it is meant to be in the next world only, on account of the saying of the Prophet, according to the version given by Muslim, namely, "By Him in whose hand the soul of Muḥammad is, the odour of the mouth of a fasting person will be sweeter in the estimation of God than that of musk, on the Day of Judgment," whilst the Shaikh Abū-'Amr b. aṣ-Ṣalāḥ said that it is meant to be both in this world and the next one, pointing out many things in support of it. Among them he mentioned what is given in the *Musnad* of Ibn-Ḥibbān, who was one of our religious doctors, jurisconsults, and relaters of traditions, and who states one view in favour of the opinion of its occurring on the Day of Judgment, and another in favour of the opinion of its being in this world, and relates in respect of this latter opinion, giving firm and authentic authorities, that the Prophet said, "Verily, the odour of the mouth of a fasting person, when it alters (for the worse), is sweeter in the estimation of God than that of musk." The Imām Abū'l-Ḥasan b. Sufyān relates, giving his authority as coming from Jābir, that the Prophet said, "My sect (nation) have been given five things in the month of Ramaḍān. As to the second one, when the evening comes, the odour of their mouths is in the estimation of God sweeter than that of musk." The Imām, the Ḥāfiḍ Abū-Bakr as-Sam'ānī has related it in his *Amālī* and said that it is a tradition delivered on respectable authority. Every one of the relaters of traditions has clearly explained that at the time

¹ Al-Kur'ān V-97. * The author spells the word as *ḥulūf*.

of the occurrence of the odour of the mouth, its description, namely, that it is sweeter in the estimation of God than that of musk, is confirmed. He (Abû-'Amr) said, "The learned men of the east and west have all given the same meaning as I have mentioned in explanation of it. Al-Khaṭṭâbi states that the sweetness of its odour has the meaning with God, His sense of pleasure or satisfaction with it. Ibn-'Abd-al-Barr states that its meaning is that it is in the estimation of God more fragrant, nearer Him, and more valuable (higher) than the odour of musk. Al-Bagawî states in *Sharḥ as-Sunnah* that it means an eulogium of the fasting person and satisfaction with his act. The Imâm al-Kudûrî, an imâm of the sect of Abû-Ḥanîfah, has said similarly in his book, with regard to the difference of opinion, that the meaning of it is that it is more excellent in the estimation of God than the best of odours. The Imâm, the very learned, al-Bûnî, the author of *al-Lam'ah* and other books, and one of the old leaders of the Mâlikî school has (also) said it. The Imâm Abû-'Uthmân aṣ-Ṣâbûnî, Abû-Bakr as-Sam'ânî, Abû-Ḥafṣ b. aṣ-Ṣaffâr out of the great imâms of the Shâfi'î sect in their *Amâlî*, Abû-Bakr b. al-'Arabî of the Mâlikî sect, and others state the same thing. These are the imâms of the Muslims in the east and west, and they have not mentioned anything other than what I have done, and none of them has given the view of its being specially meant to be in the next world, though their books contain all the well-known and strange views, and though the version of the tradition, in which mention is made of the Day of Judgment, is a well-known one in *aṣ-Ṣaḥîḥ*; but they have (evidently) decided that it is an expression meaning pleasure or satisfaction (on account of the fast) and its acceptance and other things like these, out of those which exist in this world and the next one. As to the reason of the Day of Judgment being mentioned in that version, it is that that will be the day of recompense, and that on that day will be seen the preponderance of the odour of the mouth over that of musk, which is employed to expel any unpleasant odour, out of a desire to please God, because it is ordered to shun an unpleasant (abominable) smell and to draw (near) a good odour, as in mosques, at prayers, and other devotional observances. For this reason, special mention is made in the version of the Day of Judgment, as is made in the words of God, "Verily, thy Lord upon that

day is well aware." As to the other (remaining) versions, they may be explained to mean that the excellence of fasting exists in both the worlds." (End of the statement of the Shaikh Abû-'Amr). What is necessary to know is that in all matters in dispute between these two shaikhs, the correct thing was what the Shaikh 'Izz-ad-dîn b. 'Abd-as-Salâm stated, excepting in the case of this question, in which the correct thing is what the Shaikh Abû-'Amr b. aṣ-Ṣalâh said.

"More fetid (*al-khar*) in the mouth or breath than a hawk." A poet says :—

"He has the beard of a goat,
The beak of a vulture,
And the odour of the breath of a lion,
With which is mixed the odour of the breath of a hawk."

(Properties.) Avenzoar (Ibn-Zuhr) states that the hawk has no gall-bladder, and that if a man seizes it, it dies from fear. If its brain be applied locally, it excites the venereal desire. Abû-Sâri ad-Dailamî states, in *Ayn al-khawâss* composed by himself, that, if the brain of a hawk be rubbed over black freckles, they will be removed and cleared away, and that if it be rubbed over the ring-worm, it will be removed.

(Interpretation of it in a dream.) Ibn-al-Muḡri states that a dream about a hawk indicates honour, power, a victory over enemies, the accomplishment of hopes and the obtainment of position, children, spouses, slaves, legal concubines, valuable property, health, the expulsion of griefs and anxieties, the soundness of eyes, and much travelling and returning with great profits. Sometimes it indicates death, on account of its chasing animals; sometimes it indicates a prison, the act of marking or stamping, and scantiness of food and drink. A trained one, in comparison to an untrained (stupid) one, indicates an eloquent man, and similarly do all the birds of prey, because they pass by an animal, break its bones, and tear its flesh. Whoever sees any of these birds of prey not fighting will obtain a booty. Any animal with which one hunts, such as the dog, the lynx, and the hawk, may be interpreted to mean a brave son. He who is pursued

¹ Al-Ḥur'ân C-11.

(followed) by a hawk will have a brave man turning round against him, but if he has a pregnant wife, it indicates that he will have a brave son. Every one of the birds of prey indicates a male child. The following is one of the interpreted dreams:—A man came to Ibn-Sīrīn and said, “I have dreamt that, as if I saw that a she-pigeon alighted on the topmost part of the wall (of the town), and that a hawk came there and swallowed it.” He replied, “If your dream proves to be correct, al-Ḥajjāj will marry a daughter of aṭ-Ṭayyār.” It happened so.

القَصْد (aṣ-Ṣill).—A certain kind of serpent against which charming is of no use. From it is taken (the proverb), “Such a one is as silent (عَطْرَق) as a *sill*,” which was the description given by the Imām al-Ḥaramain of his disciple Abū'l-Muḍaffar Aḥmad b. Muḥammad al-Khawāfi. He was a very learned man out of the people of Ṭūs, an equal (in learning) of al-Ḡazzālī; he was wonderfully clever in discussing and skilful in using hitting expressions. He died in 500 A. H., and he, al-Kiyā al-Harrāsī, and al-Ḡazzālī were the most important out of the disciples of the Imām al-Ḥaramain.

الصُّلْب (aṣ-Ṣulab).—Like *ṣurāl*. A certain well-known bird:—so it is mentioned in *al-'Ubb*.

الصَّائِبُج (aṣ-Ṣilīnāj).—Like *sikintār*. A certain long and slender fish;—so it is mentioned also in *al-'Ubb*.

الصُّلْمَل (aṣ-Ṣulmul).—The same as the collared turtle-dove called *al-fākhīṭah*;—so al-Jawharī and others say. *Al-fākhīṭah* will be described hereafter under the letter ف.

الصَّانَاجَة (aṣ-Ṣannājah).—Al-Kazwīnī states in *al-Ashkāl* that there is no animal larger than this one, and that it is found in the land of Thibet; this animal builds its den (house) over a space of ground a league square, and any animal whose sight falls on it dies instantaneously, but if its sight falls on other animals it dies. Other animals know of this peculiarity, for which reason they present

themselves before it with their eyes closed, so that its sight may fall on them and it may die, for when it dies, it lasts as food for them for a long period. This is one of the wonders of creation (existence).

I (the author) say that al-Ḥarirī has employed the word *as-sannājah* in the forty-sixth Assembly, where he says, "Well done, O dwarf (*nugaish*), O singer (*sannājah*) of the army!" The commentator of his assemblies (words) says that *an-nugaish* means a dwarf. It is related in a tradition that the Prophet happened to see a dwarf (*nugāshī*), upon which he fell prostrate. The *sannājah* of the army is explained to mean the well-known drum (الطبل). I (the author) say that the simile between the drum and the singer lies in the fact that men rejoice with (the sound of) it, in the same way that men gathering round a singer do; a singer is therefore called by that name. Al-Ḥarirī evidently said that of him to give an intensity of sense. *As-sannājah* also means a player with a cymbal, an instrument of music (play) made of brass, in which one of the pieces is struck on the other.

The Ḥāfiḍ Ibn-'Abd-al-Barr and others state that the first one to be inherited in (the time of) al-Islām was 'Adī b. Naḍlah, and that the first one to inherit was Nu'mān b. 'Adī. 'Adī had proceeded for refuge to Abyssinia, where he died, and his son Nu'mān inherited him there. 'Umar appointed Nu'mān as his official over Maisān, but he did not employ any one beside him out of his tribe. Nu'mān endeavoured to get his wife to go forth with him, but she refused, upon which he wrote to her the following lines:—

"Who will communicate to the beautiful woman (*hasnā*) that her husband is at Maisān,

And is served with wine in a glass cup and a green wine-jar!

If I desire, the chief men of the village would sing for me,

And players on cymbals would sing in every possible way.

If you are my boon companion, serve me (the wine) in a large glass,

And serve it not to me in a small broken cup.

Perchance the Commander of the faithful will be displeased with it,

Namely, our convivial meeting in the demolished palace."

This having reached the ears of 'Umar, he wrote to him, "In the name of God, the merciful, the compassionate. H. M. (ح. م.). The

sending down of the Book from God, the mighty, the knowing, the forgiver of sin and acceptor of repentance, keen at punishment, long suffering! there is no god but He! to whom the journey is!" I have heard of your words,

'Perchance the Commander of the faithful will be displeased with it,
Namely, our convivial meeting in the demolished palace.'

Verily, by God, it has displeased me." He then dismissed him (from his service). When he went to 'Umar, he said, "There was (really) nothing out of this, nor was it anything but the excellence of a verse I had found, nor have I drunk it (wine)." 'Umar replied, "I believe so, but you shall never serve me as an official (again)." He then lived in al-Baṣrah and used to commit raids in the company of the Muslims until he died. His verse is eloquent, and lexicographers quote it to show that *naḥmān* means a pot or boon companion (*naḥm*).

القِوَارِ (*as-Siwār*).—A herd of cows. Pl. *ṣirān*. It also means a vesicle of musk. A poet has given together both the meanings in his lines:—

"When a herd of cows presents itself, I remember Lailā,
And I remember her when a musk-vesicle gives out its smell."

القِرْمَةَ (*as-Sawma'ah*).—The eagle, so called because it is always found in the highest place it can reach;—so Kurā' says in *al-Mujarrad*.

الصِّيَابِ (*as-Sībān*).—This word has been already given in the early part of the present letter.

الصَّيْدِ (*as-Sayd*).—The word is an infinitive noun used as a substantive, and is employed to denote any animal that is captured or caught by the chase, &c. God has said, "O ye who believe! kill not game while ye are on pilgrimage."* Abū-Talhah al-Anṣārī said:—

"I am Abū-Talhah, and my name is Zaid,
And every day in my weapons there is game."

* Al-Kur'ān XL-1-3. * Idem V-96.

Al-Bukhārī has classified (this subject) under separate heads in the first part of the fourth quarter of his book, and has said that one head refers to the subject of what God has said, "Lawful for you is the game of the sea, and to eat thereof (طعامه)."¹ 'Umar has said that the game of it is what is captured, and that the food out of it (طعامه) is what is thrown out. Abū-Bakr has said that any (sea-) animal floating (on its surface) is lawful. Ibn-'Abbās has said, "The food out of it (طعامه) are the dead animals out of it, excepting such as are seized. The Jews do not eat the eel (*al-jirri*), but we do." Abū-Shuraih, a Companion of the Prophet, has said that every animal that is in the sea is (already) lawfully slaughtered. 'Atā' says, "As to birds (flying things), I am of opinion that they ought to be lawfully slaughtered." Ibn-Juraij said, "I asked 'Atā', 'Are the game of the rivers and the animals killed by torrents (قلاط) included in the game of the sea?' and he replied, 'Yes,' and then recited, " (The two seas are not equal :) one is sweet and fresh and pleasant to drink, and the other is salt and pungent; but from each do ye eat fresh flesh."² Al-Ḥasan rode on a saddle made of the skins of beavers (water-dogs). Ash-Sha'bi said, "Were my people in the habit of eating frogs, I would have given them as food to them." Al-Ḥasan was of opinion that there is no harm in the turtle. Ibn-'Abbās said, "Eat of the game captured by a Christian or a Jew or a Magian." Abū'd-Dardā' has said in the discourse on the subject of *al-murri* * that the slaughtering lawfully (ذبيح) of wine consists in (adding) fish (to it) and (then exposing it to) the sun.

The words قلاط السيل mean the animals that are killed in a torrent, on account of the saying, "Verily, a traveller and his goods are in danger of destruction (قلت)."³ As to his statement about *al-murri* to the end of what he has said, he alludes (by it) to the description of it as prepared in Syria, namely, that wine is taken, and salt and fish are placed in it, and it is then placed in the sun; the wine is changed into (a thing of) a bitter taste, becoming thus transformed,

¹ Al-Ḥur'an V-97. ² Idem XXXV-18. * A certain kind of condiment eaten with food to render it pleasant or savoury.—Lane's Lex. * Said by an Arab of the desert.—Lane's Lex. art. قلت.

in the same manner as it does in its condition as vinegar. He states that in the same way as an animal dead (by itself) is unlawful and one lawfully slaughtered is lawful, are these things. The wine being slaughtered means that it is rendered lawful, the slaughtering being used metaphorically for rendering (it) lawful. *Adh-dhabh* originally means splitting (*ash-shakk*).

The proper name of Abû-Shuraih was Hâni', and according to al-Aṣīlī he was Ibn-Shuraih, which is only an imagination. In *al-Ist'âb* by the Ḥāfiḍ Ibn-'Abd-al-Barr, Shuraih is said to have been one of the Companions of the Prophet, and an inhabitant of al-Ḥijâz. Abû'z-Zubair and 'Amr b. Dīnâr have related traditions on his authority, both of them having heard him relate traditions on the authority of Abû-Bakr aṣ-Ṣiddīq. He said, "Everything in the sea is (already) slaughtered, God having (already) slaughtered for you every animal that He has created in the sea." Abû'z-Zubair and 'Amr b. Dīnâr state that Shuraih was in existence in the time of the Prophet. Abû-Ḥâtim states that he was a Companion (of the Prophet).

The word *as-sayd* (game) in the first verse (al-Ḳur'ân V-96) is in a general sense, but its special meaning is with regard to those animals which are excepted and in regard to which the Prophet has given permission to kill in the state of *iḥrâm*. It is confirmed regarding the Prophet as having said, "There are five noxious animals which may be killed both in the state of *iḥrâm* and otherwise, namely, the crow, the kite, the rat and mouse, the scorpion, and a rapacious dog (الكلب العقور).¹" Sufyân ath-Thawrī, ash-Shâfi'ī, Ibn-Ḥanbal, and Ibn-Râhwaiḥ have taken the apparent meaning of this tradition and do not allow a person in the state of *iḥrâm* to kill any but these animals. Mâlik has deduced by analogy from a rapacious dog, the lion, the leopard, the lynx, the wolf, and any (other) rapacious beast of prey; but as to the cat, the fox, and the hyena, according to him, a person in the state of *iḥrâm* is not to kill any of them; should he, however, do so, he is to pay a penalty for it. The followers of analogy (followers of Abû-Ḥanīfah) state that, if a beast

¹ This term is also applied to a lion, a lynx, a leopard, and a wolf.—Lane's Lex. art. عقور.

of prey first commences to attack a person in the state of *iḥrām*, he may kill it, but if he commences to attack it first, he has to pay its price. Mujaḥid and an-Nakha'ī state that a person in the state of *iḥrām* is not to kill any of the beasts of prey, unless it is one out of them that annoys (injures) him. It is confirmed regarding Ibn-'Umar as having ordered persons in the state of *iḥrām* to kill serpents, and the people are all agreed on their being permitted to be killed. It is also confirmed regarding Ibn-'Umar as having permitted the killing of the hornet, because it is in the same category with regard to lawfulness or unlawfulness as the scorpion. Mālik says that the killer of them must give away some food (as alms); and he has also said similarly with regard to a person killing fleas, flies, ants, and other animals of that kind. The followers of analogy state that there is no penalty imposable on a person killing any of all these animals. As to the birds of prey, Mālik states that a person in the state of *iḥrām* must not kill them; if, however, he does so, he must pay a penalty. Ibn-'Aḥḥyah states that all animals of a poisonous nature, such as the viper, *ar-rutailā'*, and others like them are in the same category as serpents.

(Supplementary information.) Abū-Ḥaūfah states that a thief's hand need not be cut in the case of his stealing what is originally permissible out of any game of the land or sea, or in the case of his stealing any bird, but ash-Shāfi'ī, Mālik, Aḥmad, and the general body of the authorities state that it must be cut, if it is a guarded animal and its price is a quarter *dīnār*, on account of all the evidence (being in favour of this view). If a person in the state of *iḥrām* slaughters lawfully any game, it is unlawful for him (to eat it) in the state of *iḥrām*, according to a general agreement about it among the learned. But as regards its unlawfulness for others, there are two statements, the modern one, which is the correct one, being that it is unlawful, as in the case of an animal slaughtered by a fire-worshipper (Majūsi), according to which it is in the condition of an animal that has died (by itself). The ancient statement is that it is lawful. If a person in the state of *iḥrām* breaks an egg of any game or boils it, it is unlawful for him, but with regard to its being unlawful for others, there are two views, the better

known one of which consists of two statements, the better known of which is that it is also unlawful. If a *Majūsī* or fire-worshipper breaks it or boils it, it is lawful. If a person in the state of *ihrām* milks any game, the case is like that of breaking an egg of any game.

(Side-information.) If a person in the state of *ihrām* shouts at any game and it dies as the result of his shouting, or if any person in the state of *ihrām* shouts at any game in the sacred territory and it dies as the result of it, there are two views regarding it, one being that he pays a fine for it, because he would be the cause of its death, and the case is a similar one to his shouting at a child which dies (as the result of it). The *Inām an-Nawawī* states that this is what is apparent. The second view is that he has not to pay any fine, the case being a similar one to shouting at a man who has reached the age of puberty. If he hits any game and it happens to fall on any other game or its young ones or its eggs, which die as the result of it, he has to pay a fine for all of them.

(Side-information.) If a relation of a person in the state of *ihrām*, having in his possession any game, dies, he may take, according to our religious doctrines, such a possession of it as to be able to dispose of it in any way he likes, excepting by killing or destroying it.

(Side-information.) *Ar-Rūyānī* states that some say that a minor pilgrimage (*al-'umrah*) in which no game has been killed is better than a greater pilgrimage (*hijjah*) in which game has been killed, but the truth is that the greater pilgrimage is (always) better.

(Side-information.) The game of the sacred territory of *al-Madīnah* is unlawful, on account of what Muslim has related out of a tradition of *Jābir*, namely, that the Prophet said, "Abraham consecrated *Makkah*, and I have consecrated *al-Madīnah* and (declared unlawful) what there is between its two tracts of black stones. No *'idāh* tree in it is to be cut, nor any game in it is to be killed." Opinions differ as to whether or not a fine is to be paid in the case of its game, as in the case of the game of *Makkah*. *Ash-Shāfi'* states in the modern statement that there is no fine for it,

because it is a place to enter which without being in the state of *iḥrām* is allowable; no fine need therefore be paid for it, as in the case of the game of (the valley) *Wajj* of aṭ-Ṭā'if. It is related in the *Sunan* of al-Baiḥaqī with authorities of a slender nature that the Prophet said, "The game of *Wajj* of aṭ-Ṭā'if and its *'iḍāh* trees are sacred and unlawful (to be killed and cut)." In the ancient statement, however, it is said that the killer of game in the sacred territory of al-Madīnah and the cutter of its trees is to be despoiled (of his things), which view an-Nawawī has elected by way of a proof. According to this, the apparent thing is the construction put by the imāns, namely, that the despoiling is not to be conditional on the killing (destruction) of the game, but is to be done for simply catching it (by the chase, etc.). The despoiling is to be, according to most of the authorities, like the despoiling of a slain one out of the unbelievers; but some say that he is to be despoiled only of his garments, and others say that clothes enough to hide his nakedness only are to be left with him, which is the correct thing according to *ar-Rawdah* and *Sharḥ al-Muḥallḥah*. The clothes are then to be the property of the despoiler, but some say that they are to be the property of the beggars of al-Madīnah as a compensation for the game, and others say that they belong to the public treasury. Exception is, however, made as regards the payment of a fine, in the case of such game as springs upon a person to attack him, in consequence of which he kills it as a defensive measure.

(Side-information.) If locusts are lying all over the road, and there is no escape from treading them, there is evidently no fine to be paid (for them). If an unbeliever enters the sacred territory and kills any game, he must pay a fine, but the Shaikh Abū-Ishāq states in *al-Muḥallḥah*, "I am of opinion that it is possibly not necessary for him to pay a fine." An-Nawawī, however, states in the commentary of it that he was the only one out of the religious doctors to express this possibility and to hold it as a view in the matter of its explanation. But Ibn-Kajj, who lived years before the author of *al-Muḥallḥah*, having died in the year 404 A. H., has copied it as a view put forth by our religious doctors.

(Admonitions.) Know that, if any game dies from two causes, one a permissible one and the other an unlawful one, it is unlawful, being drawn to the side of unlawfulness. In the same way, if it dies from an arrow and a shot, or if the point (side) of a spear hits it and the broad side of an arrow makes a mark on it in its passage, and it dies from the two causes, (it is unlawful); and also in the same way, if an arrow is shot towards it and wounds it while it is on a margin of the top of a house, from which it tumbles down, or tumbles down into a well or into water, or on a tree over the branches of which it is dashed, it is unlawful, for it would not be known from which of the two causes it may have died. In the same way, if any game falls on the edge of a knife or anything else, it is unlawful. If an arrow is shot and hits any game in the air, after which it falls on the ground and dies, it is lawful, equally so, whether it dies before reaching the ground or after it, or even if it be not known whether its death occurred before or after its reaching the ground, for there is no escape for it from falling on the ground; it may be allowed in the same way as an animal is allowed without being slaughtered (lawfully) when there is an excuse for it, and in the same way as in the case of any standing game falling on its side on account of an arrow hitting it. But Málík says that, if it dies after reaching the ground, it is not lawful. There is no harm in a little fluttering or trembling after the hitting of an arrow, because it is like the falling on the ground. If it rolls from a mountain from one side to another, there is no harm, because it is a thing that does not affect a thing like that so as to destroy it. If an arrow is shot at any game in the air so as to break its wing without wounding it, and it then falls and dies, it is unlawful, because it has not been wounded so as to cause its death. If the wound be a light one, not likely to have any effect on a thing like it (the game), but sufficient to prevent it the use of its two wings, and it falls and dies, it is unlawful;—so the Imám (al-Háramain) says. If the game falls from the air after being hit and wounded by an arrow into a well, it requires consideration; if there be any water in the well, it is unlawful, and if there be no water, it is lawful, for the bottom of the well is like the ground,

but on the condition that it is not dashed against the walls of the well. If the game be standing on a tree and an arrow hits and wounds it, in consequence of which it falls on the ground, it is lawful, but if it falls (first) on a branch or branches and then on the ground, it is not lawful. The dashing against branches or against a cliff of a mountain at the time of its falling from the top is not like its dashing on the ground, for the former is not a necessary thing, nor does it mostly occur, whilst there is no escape from the latter. The Imān has given two possibilities on two views, on account of the frequent alighting of birds on trees and their dashing against the sides of a mountain, if the game be on the mountain. If an aquatic bird be shot, it requires consideration; if it be on the surface of water, and an arrow hits and wounds it, in consequence of which it dies, it is lawful, as the water is to it like the ground (in the case of other birds), but if it be out of water, and then falls into it after being hit by an arrow, there are two views (regarding it) mentioned in *al-Ḥāwī*, one being that it is unlawful, for (falling into) water after its being wounded would lead to its death (destruction), and the other being that it is lawful, for water does not cause it to be drowned, as it mostly does not part from water, and its falling into water is therefore like the falling of others on the ground, which view is more weighty. It is mentioned in *at-Tahdhīb* that if the game is in the air over the sea, it requires consideration; if the shooter (of it) is on land, it is not lawful, but if he is on the sea, it is lawful. If the bird is out of water and then falls into it after being hit by an arrow, there are two views regarding its lawfulness. Al-Bagawī in *at-Tahdhīb* and the Shaikh Abū-Muḥammad in *al-Mukhtaṣar* have decided it to be lawful. All that which we have stated is with regard to cases in which the game is not converted by the wound into the condition of a lawfully slaughtered animal, but if it be so wounded as to cut open its windpipe or gullet or any other thing, its lawfulness is complete, and it does not matter what happens (to it) after that. If the game be wounded in such a way that the wound does not kill it (outright), and it disappears and is found dead afterwards, some say that it is lawful, and others say that it is not lawful, of which the former

is the correct opinion, provided that it is converted by means of that wound into the state of a lawfully slaughtered animal and there is no mark (on its body) in consequence of its disappearance, for, if it is not converted into the condition of a lawfully slaughtered animal (by the wound) and is found in water, or there is a mark (on it) of its dashing (against a thing), or another wound is found on it, it is not lawful. According to our religious doctors, there are three ways (of looking at it), one of which is that there are two statements regarding its lawfulness, the better known of which is what the author of *at-Tahdhīb* has given, namely, that it is lawful, whilst the people of al-'Irâq and others are more inclined towards its unlawfulness; the second way is that it is absolutely lawful; and the third one is that it is absolutely unlawful. Abû-Hanifah states that, if one follows it immediately after shooting it and finds it dead, it is lawful, but if he waits for a short time and then follows it, it is not lawful. It is related on the authority of Mâlik that, if he finds it on land it is lawful, otherwise not. An-Nawawî and al-Ğazzâlî have confirmed its lawfulness, on account of the traditions that have been received on the subject.

If one shoots without any expectation or thought or intention of getting any game, for instance, if he shoots an arrow in the air or in an open place or against a butt, which, coming across any game, hits and kills it, there are two views with regard to its lawfulness, the correct one, which is also the one explicitly declared (by ash-Shâfi'î), being that it is not lawful, because it was not his intention to get the game either expressly or doubtfully; an analogous instance to this would be any game falling into a net and being killed by an iron instrument or thing in it. A distinction has to be made between such cases and a case in which a man thinks a certain thing (which is really game) to be cloth (and shoots at it); here there is an express intention in it; and so also, if he shoots at what he thinks to be a stone, but which is really game, and kills it, it is lawful. And in the same way, if he thinks that a certain thing is an inedible game, and it turns out to be an edible game, (it is lawful), because here he intends (to kill) a thing

of the same kind. This is analogically deduced from the following instance:—If one has two goats or sheep and slaughters lawfully one of them, thinking it to be the other, (it is lawful). In *at-Tahdhīb* and other books, the view that it is not lawful is given, because it was not his intention to get the game;—so Mālik says.

If one raises a knife or a sharp iron instrument, or if there happens to be in his hand a sharp iron instrument, and it happens to fall on the throat of a goat or sheep and to slaughter it, it is unlawful, because he will not have slaughtered it, nor is it his intention to do so, and what he obtains is simply through an act of the goat or sheep, or without an act of choice. It is said in *at-Tahdhīb* and other books that, according to Abū-Ishāq, the goat or sheep in the instance of a knife falling (accidentally) over it, is lawful, and that there is no doubt that game comes under the same category. In the same way, if one has a sharp iron instrument in his hand, which he is shaking about, and a goat or sheep happens at the same time to rub its throat over it, whereby its windpipe and gullet are cut by the double motion, it is unlawful, for its death will have occurred through the conjoint action of the slaughterer and the beast. The Kāfi Abū-Saʿīd al-Ḥarawī states in *al-Lubāb* that if a blind man shoots any game, being directed to it by a man with sound sight, according to our religious doctrines it is not lawful.

(Side-information.) In the matter of more than one person being engaged in the chase of game.' It has several phases, one of which is that, if any game receives consecutively two wounds from two men, the first one out of them may be either acute (quickly despatching) or chronic, or neither acute nor chronic. If it be neither acute nor chronic, it (the game) is not lawful and is in a condition to be abstained from. If the (second) wound be either an acute or a chronic one, the game would belong to the second person, and there would be no penalty on the first one for the wound inflicted by him. If the wound caused by the first person be an acute one, the game would belong to him, and the second one would have to pay a fine for what may be wanting in its flesh

الازدحام والاشتراك lit. a crowd and company.

and skin. If the wound caused by the first one be a chronic one, the game is to belong to him, and as regards the second one, the matter requires consideration. If the first one wounds it acutely in such a way as to cut its windpipe and gullet, it is lawful, and the second person has to pay the difference of its price between its condition as a lawfully slaughtered animal and its condition as a chronically wounded animal. The Imâm (al-Haramain) states, "The distinction would become apparent, (if we consider) in the event of there being settled life in it, whether it is safe from death, or it is in a condition in which, (even) if it be not slaughtered it would die; I am of opinion that it does not become wanting in anything out of it by its being slaughtered." If the second person wounds it acutely, but not in such a way as to cut its windpipe and gullet, or if he does not wound it acutely, and it dies in consequence of the two wounds, it is in the state of a dead animal, and it is therefore obligatory on the second person to pay the price of the game as slaughtered game. It is said in *Kitâb at-Tahkîk* that some say that it is analogous to the case of one wounding his slave and another person also wounding him, the slave dying from the two wounds, which is regulated by the rule that, in the event of a stranger wounding a slave, his price is to be reckoned as ten (parts), and if another person (also) wounds the slave and he dies, there are several views regarding it. Al-Muzanî states that each of them is bound to pay a mulct for the wound inflicted by him, and that the remainder of the price (of the slave) is to be recovered in two equal shares (halves) from each of them; but some say that each one is bound to pay half the price of the slave on the day of wounding him; whilst Ibn-Khayrân states that the price is to be determined by adding together his price on the day of his receiving the first wound, which is ten (parts), and his price on the day of his receiving the second wound, which is nine (parts), thus making up a total of nineteen parts, out of which ten are to be against the first person and nine against the second one. Al-Kaffâl states that half the mulct of the wound inflicted by each one of them is to be against him, and that the remainder of his price as one (a slave) having two wounds is to be divided into two halves (against each of them).

Another phase (way) of it is that, if the first person does not overtake the game alive, its price as acutely wounded game is to be against the second person, but if he overtakes it and does not slaughter it lawfully, the fine for wounding it only is to be against the second person according to one view, and according to another view its price as acutely wounded game is to be against him. If two persons shoot at it and both hit it at the same time and kill it, it belongs to both of them. If one of them hits it acutely and the other one hits it in the slaughtering place, and it is not known which of them was the first one to wound it, and each of them claims that he was the first one to wound it acutely, they ought to take an oath, and it will then belong to both of them, on account of the possibility of the priority of the acute wound; but if one of them is the despatcher (of the game) but has not hit it in the place of slaughtering, the game is unlawful.

(Side-information.) Know that whoever captures game bearing a mark of possession (on it), such as being branded with a mark, or adorned with ear-rings, or dyed, or clipped in its wings, cannot take possession of it, because these marks show that it is already possessed property and has probably got loose. There is no necessity of taking into consideration the possibility that he (the possessor) may have captured it in the state of *iḥrām*, and after doing that (putting a mark on it) may have let it loose, for such a possibility is a distant one.

(Side-information.) If any game be cut lengthwise into two halves, the whole of it is lawful. If, however, one of the members of its body becomes separated from it and it dies in consequence of it after a time but before slaughtering it, the separated or divided member is lawful, according to one of the two views (on the subject), as it would be in the event of the game dying immediately on that account. If it be overtaken alive and slaughtered lawfully, the original (game) is lawful, but not the separated portion. If any game dies by the weight of the beast or bird of prey that catches it (*al-jāriḥah*), it is not unlawful according to one of the statements, the weight of it being (thus) different from that of an arrow.

(Side-information.) Any game may become one's property in several ways,—by falling into his hands, or by being wounded, or by its inability to fly or run, or by being caught in a net spread out for that purpose. If a net falls from his hand (him) and any game becomes attached to it, there are two views regarding it, and so also with regard to fowlers' snares and nooses which are set up, other snares, and other things like those.

(Side-information.) If one catches a fish and finds in its belly a bored pearl, the latter is (only) a picked thing (*lukṭah*); but if it be not bored, it belongs to him together with the fish. If one buys a fish and finds in its belly an unbored pearl, the latter belongs to him, but if it be a bored one, it belongs to the seller (of the fish), if he claims it;—so it is given in *at-Tuhulhâb* in an unrestricted way; but it is apparent that it may be said that the pearl belongs to the person who catches the fish, as in the case of a treasure-trove found in the ground, which belongs to the remover of the earth (from over it).

(End.) If one lets any game loose and leaves it to itself, does his right of possession of it cease? There are two views, the more apparent one being that it does not cease; but it is not allowable for him to act thus, because it would be an act of the Time of Ignorance, namely, of setting at liberty animals (*as-sawâ'ib*) on account of vows, whilst it is due to it that it ought to be protected. The subject of *as-sâ'ibah* will be treated of hereafter under the letter و, and that of chasing with a dog and a beast or bird of prey will be treated of under the letter ك. If the game escapes from his hand, he does not lose his right of ownership; if any one takes it, he is bound to return it to the first person, and there is no difference whether it goes and joins the wild animals in the desert, or goes away at a distance from houses, or roams about in the town or round about it. Mâlik says that so long as it is in the town or round about it, his right of ownership does not cease, but when it joins the wild animals, his right of ownership ceases, and whoever takes it (after that) has a right to (keep) it. It is stated on his (Mâlik's) authority that, if a long time elapses, his right to it ceases, but if it be soon (after losing it), his right to it does not cease. It is (also) said on his authority that his right of ownership ceases absolutely by its

escaping. According to us it is a case analogous to the running away of a slave or a beast.

(Supplementary information.) If any game becomes covered over with mire in a field and is caught, there are two views regarding it, the correct one being that there is no right of ownership of it, because in watering the land it was not the intention to catch game, whilst intention governs the right of possession. If one enters a garden of another person and catches a bird in it, he has an absolute right of ownership to it, and the owner of the garden has no right as to a thing restrained, for a garden does not include a right over birds. How beautifully has a poet said :—

“Some men come to be in a state of adversity, and others through them
come to be in the same state,

Whilst God causes some people to be prosperous through other people.

A man's means of sustenance are not obtained through the excellence
of his own plans,

But rank and position are obtained through fortune and luck,

In the same manner as a skilful archer misses (his aim at) game,

Whilst one who is not an archer shoots (at it) and gets it.”

(Information.) [The author here quotes, from the History of Ibn-Kh., the account of the complaint made against al-Faḍl b. Yaḥyā, when he was governor of al-Khurāsān, to ar-Rashīd, and the letter written by the latter to him.]¹

It is said that al-Faḍl went one day to see his father Yaḥyā with a proud and self-conceited gait, inclining his body from side to side, which Yaḥyā did not like on his part. He therefore said, “The wise have said, ‘Miserliness and ignorance with humility are a greater adornment for a man than generosity and learning with pride.’ How wonderful it is for a good action to cover (hide) two big bad actions, and how wonderful for a bad action to cover two good actions !”

When al-Faḍl and Yaḥyā were in prison, the superintendent of the prison one day happened to hear them laugh excessively; he therefore informed ar-Rashīd about it, who thereupon sent Masrūr to inquire about it. He went to them and asked them (about it),

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. II., p. 460.

saying, "The Commander of the faithful asks you, 'What is this contempt of my displeasure?'" They then laughed more than before, and Yahyà replied, "We desired to eat some *sikkaj*¹ and therefore managed to purchase a pot, some meat, vinegar, and other things; when we had finished cooking and preparing it, al-Faḍl went to take down the pot (from the fire), when the bottom of the pot fell down, which caused us to laugh and to be astonished at the comparison of the state in which we were with the one to which we are (now) reduced." When Masrūr informed ar-Rashid about it, he cried and ordered a table of food to be served to them every day, and also ordered a man out of those in whose company they used to be happy to visit them every day, to take his morning meal with them, to talk with them, and then to go away.²

[The author here gives an instance of al-Faḍl's dutifulness to his father, namely, that of placing the ewer of water on his stomach to warm it so as to enable his father to have warm water.]³

Yahyà died in prison in the year 193 A. H. (190 A. H.—Ibn-Kh.), and when ar-Rashid heard of his death, he said, "My fate is near his (in time);" he died five months after him.

الصَّيْدِحُ (*as-Ṣaidah*)—A horse strong in neighing. Al-Jawharī states that *as-ṣaidah* is the male of the owl. Its name is derived from its cry, for it means crying out. A poet says:—

"My passion of love is excited, if a dusky coloured dove,
With a ring round its neck, that cries out (صَدَحَ) early in the morning,
sings."

Al-Jāhidī states that the owl and all other nocturnal birds do not cease crying out at the time of early dawn. Ṣaidah was also the name of the she-camel of Dhu'r-Rummah, who says in praise of Bilāl b. Abī-Burdah b. Abī-Mūsā al-Ash'arī:—

"I saw men asking rain for food,
But I said to Ṣaidah, 'Ask Bilāl for forage.'"

These lines have already been given before in the art. الأبل .

¹ A dish made of meat, wheat-flour, and vinegar. ² This incident is given briefly and slightly differently in De Slane's T. of Ibn-Kh.'s B. D. Vol. IV, p. 112. ³ Idem Vol. II, p. 467.

الصَيْدَانِ (*as-Saidan*).—The fox, which has been already described under the letter ث. *As-saidan* also means a king.

الصَيْدَانَانِي (*as-Saidanāni*).—A certain small animal that makes its dwelling inside the earth and conceals it from men.

الصِير (*as-Sīr*).—[Anchovy.]¹ Certain small fish of which the condiments called *sihnāh*² and *murri* are prepared. There are some who explain *as-sīr* to be the condiment *sihnāh* (itself).

It is related in the *Sunan* of al-Baihaḳī, in the chapter in which the subject of eating locusts is given, regarding Wahb b. ‘Abd-Allāh al-Mugāfirī, that he and ‘Abd-Allāh b. ‘Umar having paid a visit to Zainab, the daughter of the Apostle of God, she placed before them locusts fried in clarified butter and said, “O Egyptian, eat out of this; perhaps you like *as-sīr* better than it.” He said, “I said, ‘We are certainly very fond of *as-sīr*.’”

It is related in a tradition that a man having with him some *sīr* having passed by Sālim b. ‘Abd-Allāh, the latter tasted some of it and asked him, “How do you sell it?” The meaning of it in the tradition is the condiment *sihnāh*. Jarīr says satirizing a tribe:—

“When onion was added to their *sīr*,
And then the salted *kan’ad*³ fish was roasted, they used to row.”

Al-Jawharī states that its meaning in the tradition is the condiment *sihnāh* either with the prolonged or short *l*. It is related that a man having asked al-Ḥasan regarding *as-sihnāh*, he said, “Do the Muslims eat *as-sihnāh*?” It is the same as is called *as-sīr*, both the words being non-Arabic.

¹ This is the name applied to it in Egypt. It is called in ‘Omān *barriyah* when fresh and *kāshu* when dried,—*Engraulis commersonianus*. In the Red Sea and al-Yaman it is called *balam*—*Engraulis boelama* (*Clupea belama* of Forsk.), in al-Ḥijāz *matūt*, and in Mukalla’ *wazuf*. ² In ‘Omān *as-sihnāh*; it is prepared by removing the heads of the dried fish, then pounding the fish and mixing with it the powder of red chilies and the juice of fresh limes or pounded dried limes. ³ The *shīr-māhi* fish—*Cybium commersonii*.

(Properties.) Jabrīl b. Bakhtyishū' says that the condiment *siḥḥ* is made from spices ; it dries the stomach of its dampness and moisture, preventing the formation of gas. It renders the smell of the breath pleasant, and is beneficial in pain of the hip arising from phlegm, and the stinging of scorpions, if it be applied (over the part).

ض

الضَّانَّ (ad-Da'n).—[Sheep.] Such animals of the *ganam* kind (sheep and goats) as have wool. It is the pl. of *ḍā'in*; fem. *ḍā'inah*, and pl. *ḍawā'in*. Some say that it is itself the plural, and that it has no singular. Others say that its plural is *ḍa'in* like 'abd, pl. 'abūl.

(Information.) God has said, "Eight pairs,— of sheep two, and of goats two; say, 'Are the two males unlawful or the two females, or what the wombs of the two females contain? inform me with knowledge if ye tell the truth.'"¹ The people of the Time of Ignorance used to say, "These cattle and filth are inviolable;"² and "What is in the wombs of these cattle belongs exclusively to our men and is unlawful for our wives."³ They also held that a she-camel or a she-goat set at liberty (*al-bahārah*),⁴ a camel set at liberty on account of a vow (*as-sā'ibah*),⁴ a she-camel or a ewe or a she-goat set at liberty (*al-waṣīlah*),⁴ and a stallion-camel set at liberty (*al-hāmī*)⁴ to be unlawful or forbidden (for use), and used to consider some of them unlawful for women. But when al-Islām and its institutions became established, they disputed with the Prophet, and the foreman of those that disputed was Mālik b. 'Awf b. al-Aḥwas al-Jushamī, who said, "O Muḥammad, you declare to be unlawful things which our fathers used to do." The Apostle of God replied, "You certainly held certain kinds of goats and sheep to be unlawful without any ground, whilst God has created these five pairs for the purposes of eating and deriving profit from them. Whence is this unlawfulness then? Is it on account of the animal being a male or on account of its being a female?" Mālik thereupon remained silent and puzzled and did not speak; so the Prophet asked him, "Why do not you speak?" upon which Mālik said, "Nay, speak, and I shall listen to you." Had he said that the unlawfulness was on account of its being male,

¹ Al-Ḳur'ān VI—144. ² Idem VI—139. ³ Idem VI—140. ⁴ For an explanation of these terms see Lane's Lex.

it would have been necessary to hold all the males unlawful, and had he said that the unlawfulness was due to its being female, it would have been necessary to hold all the females unlawful, and had he said that it was due to its being contained in a womb, it would have been necessary to hold all unlawful, for the womb holds both males and females. As to the specifying of the fifth or the seventh young one as unlawful or holding some of them as unlawful and not others, whence was it derived? The vowel-mark of inflexion in *ذَمَانِيَّةٌ أَزْوَاجٌ* (eight ones of pairs) is a *futhah*, on account of its standing as a substitute for *حَمْلَةٌ* (to ride on and to carry loads on) and *فَرَشًا* (to spread when slaughtered) (in the preceding verse), that is to say, He (God) created of cattle eight in pairs, that is to say, sorts,—out of sheep two, namely, the male and the female, the male being one (of the species—*zawj*), and the female one. The Arabs call one *zawj*, if it cannot be separated from the other. The subjects of *al-lahtrah*, *as-sâ'ibah*, *al-wa'slah*, and *al-hâmt* will be treated of hereafter under the letter *و* in the art. *النعيم*.

God has bestowed a blessing on this species (of animals), namely, sheep and goats; they give birth to young ones once a year, and as many as it pleases God are eaten out of them, and yet the surface of the earth is filled with them, which state is opposed to the case of the animals of prey, for they give birth to young ones both in winter and summer, and yet only one of them at a time is seen in the distant parts of the earth. A proverb expressive of the softness of their skins is employed, on account of what al-Baihaqî and at-Tirmidhî have related on the authority of Abû-Hurairah, namely, that the Prophet said, "At the end of time, there will be men who will delude (يُخْتَلَوْنَ) the world in the name of religion and whose tongues will be sweeter than honey, but whose hearts will be the hearts of wolves." In one version it is said, "whose hearts will be bitterer than aloes, who will put on for men the skins of sheep in softness, and who will purchase the world at the expense of their religion. God will (then) say, 'Do they deceive in my name, and do they embolden themselves against me? I have sworn by myself that I shall, verily, prepare for them such a trial as will leave the humblest of them confused.'"

خَدَلَهُ , خَدَلَهُ = *he deceived him.* الذئب العمد = *the wolf concealed itself to seize the prey.*

There is an opposition of nature between goats and sheep ; they ought not therefore to be brought together for the purpose of leaping. As a wonderful part of their nature, it may be mentioned that they may see an elephant and a buffalo, and, notwithstanding the largeness of their bodies, may not be afraid of them, but if they see a wolf, they are overtaken by great fear, on account of an object God has created in their nature. A wonderful thing in connection with them is that a great number of ewes and she-goats may give birth to young ones during a night, and in the morning the pastor may drive the dams out to pasture, returning with them in the evening, when he leaves them and the kids and lambs together, upon which every one of the kids and lambs goes to its (proper) dam.

A variety of sheep is imported from India in which there is a lump of fat on the chest, two lumps on the two shoulders, two lumps on the two thighs, and a lump on the tail. The lump of fat on the tail of a sheep may become so large as to prevent it from walking. If goats and sheep leap at the time of the falling of rain, the females do not conceive ; if they do so when the northerly wind is blowing, the young ones are males, and if they do that when the southerly wind is blowing, the young ones are females. If sheep graze on plants, the latter will grow again, but if goats graze on them, they will not grow again. The Arabs call the shearing of (the wool of) sheep *jazz* and the shearing of (the hair of) goats *halk*.

(Lawfulness or unlawfulness.) They are lawful according to all.

(Proverbs.) “More ignorant than a pastor of sheep.” “More stupid than a pastor of eighty sheep.” “More foolish than one seeking eighty sheep.” This is so employed, because sheep run away from everything, necessitating their pastor’s collecting them together on every occasion. It is said in *as-Sahāh*, “More foolish than the asker for eighty sheep.” The origin of it is that a Badawī having given some good news to Kasrā which pleased him, he said, “Ask me for whatever you wish,” upon which the Badawī replied, “I ask you for eighty sheep.” Ibn-Khâlawayh states that a man having satisfied some want of the Prophet, the latter said to him, “Come to me in al-Madīnah.” The man therefore went to him, and the

Apostle of God asked him, "Which of the two would you like better,—eighty sheep or that I should pray to God to ask Him to place you with me in Paradise?" The Badawi replied, "Yes, eighty sheep," whereupon the Prophet said, "Give them to him. Moses' woman was wiser than you, which incident occurred this way:—An old woman having pointed to Moses the place where the bones of Joseph were deposited, he asked her, 'Which of the two would you like better,—that I should ask God that you may be allowed to be with me in Paradise or a hundred sheep (or goats)?' She replied, 'Paradise.'" Ibn-Hibbān has related this tradition, and al-Ḥâkim has related it in *al-Mustadrak* with a little variation in it. Al-Ḥâkim states that it is authentic in its authorities. It is related on the authority of Abû-Mûsâ al-Ash'arî, who said that while the Prophet was dividing the plunder obtained from the tribe of Hawâzim at Hunain, one of the men stood up before him and said, "You owe me a promise, O Apostle of God;" upon which the Prophet said, "You have said the truth, elect what you wish for." He replied, "I elect eighty sheep with their pastor." The Prophet thereupon said, "They are for you, but you have elected (for yourself), something small, whilst Moses' woman, who pointed out to him the place of Joseph's bones, was, verily, wiser than you, for when Moses asked her to elect, she said, 'I elect that you should cause me to be a young woman again, and that I may be allowed to enter Paradise with you?'" It is said in *al-Ihyâ'*, towards the end of the subject of the thirteenth misfortune out of the misfortunes caused by the tongue, that the people looked upon what that man elected as a mean thing, so that they employed it as a proverb, namely, "More contented than the man who asked for eighty sheep and their pastor."

(Properties.) The flesh of sheep prevents the formation of black bile, increases the seminal secretion, and is beneficial in poisons. It is hot and moist, compared with the flesh of goats. The best kind of it is that of a sheep a year old; it is beneficial to the stomach of a person with a moderate temperament, but it is injurious to one who habitually uses it at the evening meal; the injurious effects of it may, however, be warded off by means of astringent soups. The flesh of a ewe is to be disapproved, because it produces a bad kind

of blood. The flesh of lambs gives a great deal of hot and damp nourishment, but it gives rise to phlegm. A year old sheep is more nourishing than a young lamb, and the flesh of sheep is more delicate in spring and more useful at all times than it. The flesh of a castrated ram increases the sexual power. If their blood be taken while it is hot when they are slaughtered and applied over a patch of leprosy, it will change its colour and remove it. If the fresh liver of a he-goat be burnt and teeth are rubbed with it, it will whiten them. If a horn of a ram be buried under a tree, the tree will yield abundant fruit. If the bile of a ram mixed with honey be used as a collyrium, it will prevent the formation of cataract (in the eye). If its bone be burnt with the wood of common tamarisk (*ut-tarfā'*) and the resulting ashes be mixed with the oil of wax prepared with the oil of roses and then applied to a broken (hollow) part, it will cause it to be united. If a woman uses the wool of a ewe as a pessary, she will cease to conceive. If a pot in which there is honey be covered over with the wool of a white sheep, ants will not come near it.

الضُّرْبُورُ (*ad-Du'du'*).¹—It is the same bird as is called *al-akhyal* (the green wood-pecker);—so Ibn-Sīdah says, but Ibn-Duraid doubts its correctness.

الذَّبَّ (*ad-Dabb*).²—A certain well-known land-animal, resembling the monitor (*al-waral*). Lexicologists state that it is one of the nouns having many significations. It is applied to a tumour on the foot of a camel and also to a broad piece of iron (with which a door or anything else is clamped). *Ad-Dabb* is the name of a mountain near the mosque of al-Khaif, (which is) at its bottom. The *Dabbah* of al-Kūfah and the *Dabbah* of al-Baṣrah are two tribes of the Arabs. *Ad-dabb* is the taking by a milker of both the teats of a she-camel into his two hands (for the purpose of milking). Ibn-Duraid says:—

¹ In 'Omān *ḍiḍi*—*Coracius indica*. ² In 'Omān, Egypt, and Palestine *Uromastix spinipes*.

"I took hold of the spear with my hand for stabbing him,
As a milker seizes the two teats of a she-camel in the mode of milking
called *ad-dabb*."

Its sobriquet is *abû-hiṣl*. Pls. *dibâb* and *adubb*, like *kaff*, pl. *akuff*; fem. *dabbah*. The Arabs say (proverbially), "I shall not do it until the lizard *dabb* comes to water (to drink it)," because *ad-dabb* does not come to water (to drink it). Al-Khâlawaih says in the first part of *Kitâb Laisa* that *ad-dabb* does not drink water, and that it lives seven hundred years and upwards. It is said that it voids (only) a drop of urine every forty days, and that no tooth of its falls; it is said that all its teeth are one plate without any division in it. The following is one of the things represented by the Arabs as if to have been said by animals:—A fish is supposed to have said to a *dabb*, "Come to drink water," upon which the *dabb* replied:—

"My heart has become intensely cold,
It does not desire to drink (water),
It only desires the hard 'arâd plant
And the cold *silliyân* plant
And the dense withering grass ('*unkash*)."'

On account of this opposition between fish and *ad-dabb*, Hâtim al-Aṣamm has alluded to it in his lines:—

"How can I be afraid of poverty when God is the giver to me of the
means of sustenance,
And the giver of the means of sustenance to all these creatures in
times of difficulty and ease;
He is responsible for supplying the means of sustenance to all the
creatures,
To *ad-dabb* in the desert and to fish in the sea."

فَيْبِ الْبِلَادِ and أَصْبِ الْبِلَادِ = the country abounded with the
lizards called *dibâb* (pl. of *dabb*). أَرْضٌ مَبْدَبَةٌ = land abounding with
the lizards called *dibâb*.

'Abd-al-Laṭîf al-Bagdâdî states that the monitor (*al-waral*), *ad-dabb*, the chameleon, the *shahmat-al-ard*, and the gecko (*al-wazag*), all resemble one another in form, and that the male *dabb* has two organs of generation (penes), and the female two organs of generation (vulvæ), like the monitor (*al-waral*) and the lizard

al-hirdhawn (*Stellio vulgaris*). 'Abd-al-Kāhir states that *ad-dabb* is a small animal about the size of a small young one of the crocodile, with a tail like its tail, and that it assumes various colours with the (variation in the) heat of the sun, in the same way that the chameleon does.

Ibn-Abī'd-Dunyā relates in *Kitāb al-'Ukubāt*, on the authority of Anas, who said, "*Ad-dabb*, verily, dies in its hole from emaciation, on account of the wrong-doing on the part of men." When Abū-Hanīfah was asked regarding the penis of *ad-dabb*, he replied, "It is like the tongue of a serpent, being one at its root with two forks or branches." When the female *dabb* wants to bring forth its eggs, it digs a pit in the ground, lays the eggs in it, and covers them with earth; it goes to them repeatedly every day, until the young ones come forth, which occurs in forty days; it lays seventy eggs and more at a time, and its eggs resemble those of the pigeon. The (young) *dabb* when it (first) comes out of the hole is dim-eyed, and it sharpens the sight by exposing its eyes to the sun. It feeds on breeze and lives on the coolness of the air, which it does when it becomes old and the moisture (in it) has vanished and the warmth (in it) has become lessened. There is affection between it and scorpions, on which account it gives shelter to them in its hole, so that they may sting any person seeking to capture it, when he introduces his hand into the hole to seize it. It does not make its hole in any place but a hard rock, out of fear of a torrent (washing it away) and any person digging (it); for this reason, its claws are found to be defective and blunt to enable it to dig with them in hard places. Forgetfulness and a want of being rightly directed are a part of its nature, and it is therefore spoken of proverbially to express being puzzled or confusion; on this account, it does not make its hole in any place but near a hill or a rock, so that it may not miss its way to it, when it goes forth in search of food. It is described to be cruel, because it eats its (own) young ones, out of which none but such as run away from it escape from it safely. A poet has alluded to this in his lines:—

"You have eaten your sons in the way that *ad-dabb* does,
Until you have left your sons in a state in which they have no name
(number) at all."

It lives a long age, and in this respect serpents and vipers resemble it. It is a part of its nature that it returns to its vomit like the dog, and eats what it has brought up from its stomach. It lives for a long time after it is slaughtered and its head broken ; it is said that it lives for a night after it is slaughtered, and if (after that) it be thrown into fire, it moves about. In winter it does not come out of its hole, to which characteristic Umayyah b. Abi's-Salt has alluded in his lines (said by him) when he went to 'Abd-Allâh b. Jad'ân to ask a gift (from him):—

“Shall I express (to you) my want,
Or would your sense of shame be enough for me? It is your nature
to satisfy wants;
When a man praises you any day,
His act of praising you out of his application is enough for him.
Generous, neither morning changes him
From his good qualities, nor evening;
He rivals wind (in speed) in generosity and glory,
When winter confines *ad-dabb* to its hole;
The whole of your land is one of glory created
By the Beni-Taim, and you are its sky.”

(Information.) Ad-Dârakuṭnî, al-Baihaḳî, his shaikh al-Ḥâkim, and his shaikh again, Ibn-'Adî, have related, on the authority of Ibn-'Umar, that, while (one day) the Prophet was seated in an assembly of his companions, a Badawî of the tribe of the Beni-Sulaim, who had captured a *dabb* and placed it in his sleeve to take it to his resting-place, came there. Seeing the company round about the Prophet, he asked, “Round whom have these people collected?” upon which they replied, “Round this one, who asserts that he is a prophet.” The Badawî thereupon went up to him and said, “O Muḥammad, women have never held (in their wombs) a more lying speaker than you; if it were not for (the fear of) my being called by the Arabs a hasty man, I should slay you (now), and render all the people happy by slaying you.” ‘Umar then said, “O Apostle of God, let me kill him;” but the Prophet said, “No, do not you know that a humble person is very near being a prophet?” The Badawî then turned towards the Apostle of God and said, “By al-Lât and al-'Uzzâ, I shall not believe in you until this *dabb* believes in you,” saying which, he took the *dabb* out from his sleeve and threw it before the Apostle of God, and

then added, "If it believes in you, I shall believe in you." The Prophet thereupon said, "O *dabb*," and it replied in clear eloquent plain Arabic speech, such as the whole company could understand, "At your service, and to aid your cause time after time, O Apostle of the Lord of the worlds!" The Prophet then asked it, "Whom dost thou worship?" and it replied, "Him whose throne is in Heaven, whose sovereignty is on Earth, whose way is in the sea, whose mercy is in Paradise, and whose punishment is in the fire of Hell." He then asked it, "O *dabb*, who am I?" and it replied, "You are the Apostle of the Lord of the worlds and the last of the prophets; whoever believes you will be prosperous and whoever disbelieves you will be disappointed." Upon this the Badawī said, "I bear testimony that there is no deity but God, and that you are truly His Apostle. By God, verily, when I came to you, there was nobody more hateful to me on the face of the earth than you, but by God, at this moment I love you more dearly than myself and my son. I wholly (all my hair and skin, all my internal and external parts, and all my hidden and exposed parts) believe in you." The Apostle of God thereupon said, "Praise be to God, who has guided you to this religion which is high and than which nothing is higher! God does not accept it but by means of prayer, and prayer is not accepted but by means (of the recitation) of the *Ḳur'ān*." The Badawī said, "Teach me." The Prophet then taught him the Opening Chapter¹ and the Chapter of Unity,² and the Badawī said, "O Apostle of God, I have never heard in the long (*basīṭ*) or short (*waḥīz*) metre anything better than this." The Apostle of God said, "These are the words of the Lord of the worlds and not poetry. If you recite once, 'Say, He is God alone!'³ you will have as though recited a third of the *Ḳur'ān*; if you recite it twice, you will have as though recited two thirds of the *Ḳur'ān*; and if you recite it thrice, you will have as though recited the whole of the *Ḳur'ān*." The Badawī said, "Our God accepts a little and gives much." The Prophet then asked him, "Have you any property?" and he replied, "There is none among the Beni-Sulaim poorer than myself." The Prophet thereupon said to

¹ Al-*Ḳur'ān* I.² Idem CXII.³ Idem CXII-1.

his Companions, "Give him some ;" and they accordingly gave him some, until they made him quite proud (of his wealth). 'Abd-ar-Rahmân b. 'Awf said, "I give him a she-camel that has been ten months pregnant, one that will overtake but not be overtaken, and that was given to me as a present in the Campaign of Tabûk." The Prophet then said (to 'Abd-ar-Rahmân), "You have described what you will give him, and I shall now describe to you what God will give you in compensation," He replied, "O Apostle of God, yes, describe it." The Prophet said, "You will have a she-camel of white pearls, wide in the belly, with legs of green emerald and eyes of red coral, and having on it a litter with brocade and satin embroidered with gold on it. It will pass with you over the Bridge like flashing lightning (that takes away the sight)."

The Badawî then went away from the Apostle of God, and a thousand Badawîs mounted on a thousand horses with a thousand swords having met him (on the road), he asked them, "Where do you desire to go?" They replied, "We desire this one who has been lying and asserting that he is a prophet." The (first) Badawî then said, "I bear testimony that there is no deity but God, and that Muḥammad is the Apostle of God." They said, "You have changed your religion." He then narrated to them his case, and they all said, "There is no deity but God, and Muḥammad is the Apostle of God." They then went to the Prophet and said to him, "O Apostle of God, order us to do your behest," and the Prophet said, "Remain under the banner of Khâlid b. al-Walid." No thousand men (in a body) out of the Arabs or others joined the Faith in the time of the Prophet but these.

(Lawfulness or unlawfulness.) It is lawful to eat *ad-dabb* according to all. It is said in *al-Wasîl* that none of the creeping things (*al-ḥasharât*) excepting *ad-dabb* are to be eaten. Ibn-aṣ-Ṣalâh states in his *Mushkil* that this is not satisfactory, for among the creeping things are included the jerboa and the hedgehog, both of which have been mentioned (among them) by al-Azhari and others. The two shaiḫs have related on the authority of Ibn-'Abbâs that the Prophet having been asked, "Is it unlawful?" replied, "No, but it is not found in the land of my tribe, and I should find myself loathing it." It is related in the *Sunan* of Abû-Dâwud that when the

Prophet saw the two roasted *dabbs*, he spat out, upon which Khâlid said, "O Apostle of God, I see that you consider it filthy." He (Abû-Dâwud) has related the whole tradition. In the version given by Muslim, it is said that the Prophet said, "I neither eat it nor declare it to be unlawful." But in another version, it is said that he said, "Eat it, for it is lawful, but it is not my food." All these versions are quite clear on the subject of its being a permissible thing, and the Arabs used to consider it a good thing, in proof of which are the following lines of a poet :—

"I ate *dibâb* and did not abstain from them,
 And I desired slices of the flesh of sheep and goats,
 And the roast flesh of a lamb,
 Which was served to me lukewarm in the water of the mouth (teeth);
 As to rice mixed with milk and your fish,
 I have become very ill from them ;
 I placed some butter over a date,
 And both the food and the condiment were delicious,
 And I obtained from it a relish like that which you have obtained ;
 But I did not find in them any taste like that of an old *dubb*,
 Nor is there in he-goats a taste like that of the eggs of hens;
 The eggs of hens are a cure for a craving for meat,
 And the eggs of *dibâb* are a food of the Arabs,
 Whilst their fat is in the heads of the Persians."

[The author here explains the difficult words in the above lines.]

According to our doctrine, the eating of it is not disapproved, which is opposed to the doctrine of some of the followers of Abû-Ḥanîfah. The Kâdî 'Iyâd speaks of its unlawfulness on the authority of one party, but the Imâm the very learned an-Nawawî states, "I do not think it to be true on the authority of anybody."

As to what is related on the authority of 'Abd-ar-Rahmân b. Ḥasanah, it is that he said, "We alighted in a land abounding with many *dibâb*, and being hungry we cooked some of them. While the pots were boiling, the Apostle of God happened to come there, and he asked (us), 'What is this?' upon which we replied, '*Dibâb* which we have found.' He thereupon said, 'A certain tribe (nation) of the Beni-Isrâ'il has been transformed into some animals of the earth, and I am afraid of these possibly being out of them. I neither eat them nor prohibit them (to be eaten).' It is possible that this occurred before the Prophet's coming to know that a transformed being has no progeny.

It is related in the *Ṣaḥīḥ* of al-Bukhārī, on the authority of Abū-Hurairah, that, when the Prophet went forth to (the battle of) Hunain, he passed by a tree belonging to the believers in a plurality of gods, called *dhāt-anwāt*, on which they used to suspend their arms. The Prophet's followers therefore said, "O Apostle of God, assign for us a *dhāt-anwāt* like the one they have." The Prophet replied, "Celebrated be the praises of God! This is like what the nation of Moses said (to him), namely, "Make for us a god as they have gods." Verily the ways of those who have gone before you have been followed, span by span and cubit by cubit, so much so that, if they have entered the hole of a *ḍabb*, you also do the same." They then asked, "The Jews and the Christians?" and he replied, "Who else (then)?" Ibn-'Abbās said, "'How like is this night to yesterday;' they were the Beni-Isrā'īl." Ibn al-'Arabī states in *Ārīdat al-Aḥwadhī*, "I have thought over the mode of the application of this proverb regarding *ad-ḍabb*, and many meanings have struck to my mind, the most likely one of which now is that, according to the Arabs, *ad-ḍabb* is used proverbially for a judge of men, a judge being a person to whom all men come on account of the various things or cases that occur to them, so that nobody keeps away from him. The meaning therefore is that their conduct was like that."

(Proverbs.) "More straying or losing the right way than a *ḍabb*," which sense is also applied to the monitor (*al-waral*), which will be described hereafter. "More undutiful (to kindred) than a *ḍabb*." Ibn-al-A'rābī states that the female is meant here, and that its undutifulness consists in its eating its young ones. "More long lived than a *ḍabb*." "More cowardly than a *ḍabb*." "More stupid than a *ḍabb*." "More guileful than a *ḍabb*." A poet says:—

"More guileful than a *ḍabb*, (which) when a hunter (thief) comes,
Keeps prepared for him a scorpion near its tail (pointed extremity)."

"More knotty than the tail of a *ḍabb*," because there are many knot-like nodes in it. It is asserted that a townsman having given some clothes to a Badawī, the latter said, "I shall recompense you for your action by what I shall teach you. How many knots are there in the tail of *ad-ḍabb*?" The townsman replied, "I do not know;" upon which the Badawī said, "There are twenty-one knots or nodes in it."

1 Al-Kur'ān VII-134.

(Properties.) If a *dabb* passes forth between the feet of a man, he will not be able to lie with women after that. If one eats its heart, grief and palpitation (of the heart) will pass away from him. If its fat be melted and painted over the penis, it will excite the sexual desire. Whoever eats it will not be thirsty for a long time. If one carries about its two testicles with him, his domestics will love him intensely. If its heel be tied to the face of a horse, no horse will be able to go before it in a race. If a scabbard for a sword be made of its skin, the owner of it will become courageous. If its skin be made use of as a receptacle for honey, whoever sips that honey out of it will have his sexual desire excited. Its globular dung is useful in white leprosy and freckles, if applied (externally), and in opacities of the cornea and cataract, if used as a collyrium.

(Interpretation of it in a dream.) A *dabb* in a dream indicates an Arab, guileful in respect of the property of men and in respect of the property of his friend. Some say that it indicates a man of unknown origin (pedigree), and some say that it indicates a cursed man, because it is one of the transformed beings. Some say that it indicates difficulty (doubt) in the matter of earning, and some say that he who sees a *ḍaḥḥ* in a dream will fall ill.

الضَّبَع (ad-*Dabu'*).—[The hyena.] A certain well-known beast. One ought not to say *dabu'ah*, because the male of it is *ḍib'ân*, the pl. of which is *ḍabâ'in* like *siḥân*, pl. *sarâḥîn*; the female is called (also) *ḍib'ānah*, pl. *ḍib'ānât* and *ḍibâ'*, which latter is a plural for both the male and the female, being like *sabu'*, pl. *sibâ'*;—so al-Jawharî says, but Ibn-Barrî says that with regard to al-Jawharî's words, "the female is called *ḍib'ānah*," that word is not known (to be applied to the female). Among the questions in connection with the word *ad-dabu'* is one of an interesting (delicate) nature; it is that, out of the rules of the Arabic language, which direct their influence and which cannot be broken, is this one that, when a masculine noun and a feminine one come together, the influence of the masculine overcomes that of the feminine, because it is the original form of the noun, and the feminine is only a derived form from it, excepting in two places;—one place is when one desires to

use the dual number of the masculine and feminine of *ad-dibā'* (hyenas), he says *dabū'ān*, which is done to avoid the additional letters which would have to be used, if the dual were formed from the masculine noun. The second place is in the case of a *ta'rīkh* (date) in counting it by *al-layālī* (nights), which is a feminine noun as opposed to *al-ayyām* (days), which is a masculine noun; in this the feminine overcomes the masculine out of respect for the one that precedes, the preceptor of a month being its night. These are his (Ibn-Barri's) very words. Al-Ḥariri states in *ad-Durrah* that, when the masculine and feminine of a noun come together, the masculine overcomes (the feminine), excepting in the case of *at-ta'rīkh* (a date), in which the rule is reversed, and in forming the dual of *dabū'* and *dib'ān*, the dual being *dabū'ān*. It is related on the authority of Ibn-al-Anbārī that the word *ad-dabū'* is applied both to the male and the female; so has also Ibn-Hishām al-Khadrāwī said in his book *al-Ij'sāh fī fawā'id al-Īdāh* by al-Ḥarisi, on the authority of Abū'l-Abbās and others. But the well-known thing in regard to the rule affecting it and other things is what has been already mentioned.

The diminutive of *ad-dabū'* is *udaiba'*, on account of what has been already mentioned under the letter *ū*, from what Muslim has related in the chapter on the subject of giving a slayer the plundered property of a slain person, according to the version of Abū-Ḳatādah out of a tradition of al-Laith, namely, that Abū-Bakr said, "No, not at all will he give it to a little hyena (*udaiba'*) out of Ḳuraish and leave off a lion out of the lions of God." But al-Khattābī has given a wonderful explanation (of it), saying that *al-udaiba'* is a certain species of birds.

The following are some of the other names of the female hyena:—*jayal*, *ja'ār*, and *ḥafṣah*. Its sobriquets are *umm-khannūr*, *umm-turraik*, *umm-āmir*, *umm-al-ḳubūr*, *umm-naḥḥal*, and those of the male hyena are *abū-āmir*, *abū-kaldah*, and *abū'l-hinbar*. It has been already mentioned under the letter *ū*, that the female hyena menstruates like the hare. *فحكت الأراب فحكت* = *the hares menstruated*. A poet says:—

"The hares menstruated (*dūhik*) on the flag-stones
(Blood), like the blood of war on the day of battle."

That is to say, they menstruated (*dahik*) according to some. Ibn-al-A'râbi says, with regard to the lines of the son of the sister of Ta'abbata-Sharran:—

“The female hyena menstruates¹ on account of the slain of Hudhail
And sees the wolf howling² (for others to come) to them.”

(That is to say) that, when the female hyena eats the flesh of men and drinks their blood, it menstruates, the blood causing it to menstruate. A poet says:—

“The swords of Sa'd caused the hyenas to grin (or menstruate),
On account of the slain which lay unburied and unwashed.”

Ibn-Duraid used to refute this explanation and say, “Who has seen hyenas at the time of their menstruation, so as to know that they menstruate? The poet means that they snarl in order to eat flesh.” But this is a mistake on his part on account of his likening their snarling to laughing. Some say that the meaning of it is that they rejoice on account of the slain, so that when they eat them they whine and snarl at one another, their whining being likened to grinning or laughter. Some say that the poet intended by it that the hyena is rejoiced over the slain, the joy being likened to laughter or grinning, for laughter comes from joy, as is the case with calling *al-'inab* (grapes) *al-khamr* (wine). *يسهل الذئاب* = *the wolves scream or howl*;—so Ibn-Sîdah says.

It may be mentioned as a wonderful thing in connection with it that like the hare it is one year a male and another a female, impregnating (the female) in its male condition and giving birth to young ones in its female condition;—so al-Jâhidî, az-Zamakhsharî in *Rab'û'l-abrâr*, al-Kazwîni in '*Ajâ'ib al-Mukhlûkât* and in his book *Mujâl al-'ulûm wa Mubîd al-humûm*, and Ibn-aş-Şalâh in his *Rihlah* have mentioned on the authority of Aristotle and others. Al-Kazwîni states that there is a tribe among the Arabs called ad-Dab'ayûn; if one of them is in a crowd of a thousand men and a hyena happens to come there, it makes for none but him alone. The hyena is described to be lame, but it is really not so, only that a seer fancies it to be so, the reason for fancying thus being the suppleness (flexibility) of its joints and the presence of more moisture

¹ Lane has translated this word as “displays her teeth or grins.” Lane's Lex. art. *يسهل* * *فحك*.

in its right side than in its left side. It is addicted to digging up (dead bodies from) graves, on account of its great fondness for human flesh; when it sees a man asleep, it digs under his head and seizes him by the throat and then kills him and drinks his blood. It is a very immoral animal, for no animal of its own kind passes by it without its mounting it. The Arabs employ it in a proverb in the sense of destruction, for when it falls upon sheep or goats, it becomes confused and is not satisfied with what the wolf is satisfied. When a wolf and a hyena come to be together in a flock of sheep or goats, the latter (the flock) are safe, for they prevent each other (from seizing the sheep or goats). The Arabs say in one of their prayers for asking, "O God, send a hyena and a wolf!" That is to say, "Bring them together among the sheep or goats, so that the latter may be safe!" In the same sense are the lines of a poet:—

"My goats or sheep dispersed themselves one day, and I said about them,

'O Lord, set a wolf and a hyena upon them!'"¹

Al-Aṣma'ī having been asked, "Is this a prayer in their favour or an imprecation against them?" replied, "It is a prayer for their safety," and mentioned what has been already said before. If a hyena treads over the shadow of a dog in moonlight, even if the dog be on the top of a house, it falls down, and the hyena eats it. It is described to be a stupid animal, which is so on this account, namely, that hunters in pursuit of it say at the door of its den certain words and capture it by means of those words, as has been already mentioned in the art. الذئب. Al-Jāḥiḍ is, however, of opinion that this is one of the fabulous stories of the Arabs. A female hyena (sometimes) gives birth by a male wolf to a whelp called *al-'isbār*. A rājiz says:—

"Would that I had two sandals of the skin of a female hyena,
With thongs made from the skin of her vulva that they may not
get torn!"²

The bare-footed whose sole is hurt by the rugged ground and stones
will put on any sandal."

(Lawfulness or unlawfulness.) It is lawful to eat it. Ash-Shāfi'ī states that the Apostle of God has prohibited the eating of every animal possessing a canine tooth, out of the animals of prey,

¹ Lane's Lex. art. ضبع. ² Idem art. حذر.

for directly its canine teeth become strong, it acts wrongfully with them towards another animal, seeking to seize it (as a prey) without itself being sought (as a prey), its transgressions with its canine teeth being the reason of the unlawfulness of eating it. The hyena, however, does not feed itself by acting wrongfully and may sometimes live without (the use of) its canine teeth. This has been already mentioned under the letter **ل** in the art. **الأسد**. The Imâm Aḥmad, Ishâk, Abû-Thawr, and the collectors of traditions state that it is lawful. Mâlik says that the eating of it is disapprovable, but the disapproval according to him does not amount to a sin on the part of its eater ; he does not, however, decide it to be unlawful. — Ash-Shâfi'î argues on the strength of what is related regarding Sa'd b. Abî-Waqqâs, namely, that he used to eat the hyena. Ibn-'Abbâs and 'Atâ' say the same thing. Abû-Ḥanîfah states that the hyena is unlawful, which is the statement of Sa'îd b. al-Musayyab and ath-Thawrî, who argue on the strength of its possessing a canine tooth and of the Apostle of God having prohibited the eating of every animal possessing a canine tooth out of the animals of prey. Our proof is what 'Abd-ar-Raḥmân b. Abî-'Ammâr has related, namely, "I asked Jâbir b. 'Abd-Allâh regarding the hyena, 'Is it game?' and he replied, 'Yes.' I then asked him, 'Can it be eaten?' and he replied, 'Yes.' I then asked him, 'Has the Apostle of God said so?' and he replied, 'Yes.'"

At-Tirmidhî and others have extracted this tradition and said that it is delivered on respectable authority and authentic. Jâbir said that the Apostle of God said, "The hyena is game, the penalty (of killing it in the state of *ihrâm*) is a full grown ram, and it may be eaten." Al-Ḥâkim has related it and said that it is authentic in its authorities. Ibn-as-Sakan has also mentioned it in his *Ṣaḥâh*. At-Tirmidhî states, "I asked al-Bukhârî regarding it, and he replied, 'It is an authentic tradition.'" It is related in al-Buḥaḳî on the authority of 'Abd-Allâh b. Mugaffal as-Sulamî, who said, "I asked, 'O Apostle of God, what do you say about the hyena?' and he replied, 'I neither eat it nor prohibit it (being eaten).' I then asked, 'Why do not you prohibit it? I eat it.'" This tradition is of slender authority. Ash-Shâfi'î states that the flesh of the hyena was always sold between as-Ṣafâ and al-Marwah (in Makkah)

without any manifestation of disapproval (of the practice). As to what has been mentioned out of the tradition regarding the prohibition of eating any animal possessing a canine tooth out of the animals of prey, it applies to such an animal as obtains its food by means of its tooth, on the proof that the hare is lawful, though possessing a canine tooth, but it is so weak that it does not transgress with it.

(Proverbs.) "More stupid than a hyena." Out of the well-known proverbs regarding it is what al-Baihaqi has related at the end of *Shi'ḥ al-īmān* about Abū-'Ubaidah Ma'mar b. al-Muthanna as having asked Yūnus b. Ḥabīb regarding the well-known proverb, "Like the protector of the female hyena." He replied, "The narrative regarding it is that a party (of Arabs) went out to hunt on a very hot day, and while they were proceeding, a female hyena presented itself to them, so they went in pursuit of it and followed it, until they caused it to take refuge in the tent of a Badawī, where it made for him; the Badawī thereupon went out to them and asked them, 'What is your business (here)?' They replied, 'Our game, the object of our chase (is here),' He said, 'No, not at all. By Him in whose hand my soul is, you will not reach it while the hilt of my sword is firm in my hand,' They therefore returned and left him alone. He then went to a milch camel belonging to him, and milking it placed the milk and some water near it. It kept on turning at one time to the milk to lap it and another time to the water, until it felt to be alive (again) and easy. While the Badawī was asleep inside his tent, it leaped on him, and ripping open his belly drank his blood, ate his bowels, and then left him. A cousin of his happened to come there, and finding him in that state, turned towards the spot of the hyena, but did not see it there. He thereupon said, 'My companion (has done this), by God!' and taking his sword and quiver he followed it; he kept on proceeding, until he overtook it and killed it; he then said the following lines:—

'He who does kindness to one not worthy of it,
Meets with what the protector of the female hyena met with;
He extended to it, when it sought protection near him,
Hospitality by giving it the milk of milch camels abounding in copious
milk,

And caused it to be satiated, until when it was filled,
 It slit him open with its canine teeth and claws :
 Say to one doing kindness, 'This is the reward
 Of him who does kindness to an ungrateful one.'"

Among other proverbs, al-Maydānī says, in, "This is not concealed (even) from the hyena," applied to a thing which (all) people know, the hyena being (considered) the most stupid of beasts.

(Properties.) The author of *'Ayn al-Khawāḍiṣ* states that the hyena draws dogs, as a magnet draws iron. As an instance of it, it may be mentioned that, if a dog happens to be on the top of a house on a shining moonlight night, and a hyena happens to tread on its shadow on the ground, the dog will fall down from the top of the house, and the hyena will eat it. If the body be anointed with the fat of a hyena, it will cause (the anointed person) to be secure from any injury on the part of dogs. If its gall-bladder be dried and the weight of a *dānak* of it be given to drink to a woman, she will hate sexual intercourse and lose all sexual desire. If a sieve be made of the skin of a hyena and seeds be sifted with it and then sown, locusts will not injure them. Muḥammad b. Zakarīyā ar-Rāzī has mentioned all this in his books.

‘Utārid b. Muḥammad states that the hyena runs away from the plant nightshade ; if the body of a person be painted with its expressed juice, that person will be secure from any injury on the part of a hyena. If a man holds the skin of a hyena (in his hand), dogs will not bark at him. Its bile used as a collyrium is beneficial in dimness of vision and cataract in the eye, and sharpens the sight. If its right eye be pulled out, steeped in vinegar for seven days, then taken out of it, and placed under a stone in a ring, whoever wears that ring will not be afraid of sorcery or of the smiting of an evil eye, while he wears that ring ; if for a person that is under a spell of sorcery that ring be washed with water and the resulting water be given to drink to him, the spell of sorcery will vanish from him ; it is also useful in inability for sexual intercourse and other spells of magic. If the head of a hyena be placed in a pigeon-turret, the pigeons in it will increase. He who holds its tongue in his right hand will not be barked at by dogs or injured by them ; clever scoundrels and scamps do

that. Let him who is afraid of hyenas take in his hand a root out of the roots of squill, they will then flee away from him. If a sick child (boy) be fumigated for seven days with the hair on the back of a hyena, it will be cured. If a woman be given to drink without her knowledge, the organ of generation of a male hyena ground fine, it will take away from her the desire for sexual intercourse. He who hangs on his person a piece of the vulva of a female hyena, will be loved by men. The teeth of a hyena, if they be tied on the arm, are useful in loss of memory and in toothache. If a dry measure be bound with its skin and with that measure seed be measured out, the plants springing from that seed will be secure from all accidents (misfortunes). One of its wonderful properties is that he who eats its blood loses all vain promptings of the mind. If one holds in his hand a colocynth gourd, hyenas will flee away from him. If the body be anointed with the fat of hyenas, the anointed person will be secure from the biting of dogs. Ḥunain b. Ishāq states that, if the hair growing inside the eyelids be pulled out and then the bile of a hyena, or that of a parrot, or that of a lion, or that of a she-goat be used as a collyrium, it will disappear (entirely) by the order of God. If its penis be dried, reduced to a fine powder, and then eaten by a man as a dry powder about the weight of two *dānaks*, it will excite in him the sexual desire, and he will not be tired of women. Another authority states that, if half a *dirham* weight of the bile of a hyena be drunk mixed with an equal quantity of honey, it will be beneficial in all diseases that arise in the head and the eye, will prevent the formation of cataract in the eye, and will have an aphrodisiac effect; if the bile be mixed with honey and used as a collyrium, it will clear the eye and increase its beauty; the older this mixture becomes the better and more useful it is. Māsurḥawaih (?) states that using the bile of a hyena as a collyrium is useful in watering (of the eyes) and excessive flow of tears. One of its wonderful properties—one in respect of which physicians agree—is that, if the hair of the right thigh of a male hyena round about its anus be pulled out, burnt, and mixed with olive oil after reducing it to a fine powder, and be then applied over a person having an inflamed wound, it will cure

him ; but let it be understood that it produces the disease in a sound person, if the hair be from a female hyena ; it is a wonderful remedy and has been tried numerous times.

(Interpretation of it in a dream.) A dream regarding the hyena indicates the divulgence of secrets and entering upon what does not concern (ono). A dream about a male hyena sometimes indicates a handsome hermaphrodite and sometimes a tyrannical, deceiving, and opposing enemy. Some say that a female hyena indicates an ugly-looking woman with a low origin, an enchantress, an old woman. Artâmidîrus states that a hyena indicates treachery, and that he who rides it in a dream will obtain power.

أَبُو ضَبَّةٌ (abū-Dabbah).—The francolin (*ad-durrīj*) ;—so it is said in *al-Murassa'*. The art. الدراج has been already given under the letter د.

القِصْرُ غَامٌ (ad-Dirgām) and القِصْرُ غَامَةٌ (ad-Dirgāmah).—The lion. How beautiful is what Abū'l-Mudaffar as-Sam'ānī has related on the authority of his father, who said, “ I have heard Sa'd b. Naṣr, the preacher, al-Ḥaywānī, say, ‘ I was once afraid of the Khalīfah, on account of a misfortune which had befallen me, and a vigilant search was being made for me. I remained therefore concealed, and dreamt one night, as if I were sitting in an upper room on a chair and in the act of writing something, when a man came there and standing opposite to me said, “ Write what I dictate to you.” He then recited the following lines :—

“ Drive away with your patience the accident of fortune,
 And hope for the kindness of the One, the all-knowing One ;
 Despair not, even if the distress of it presses (upon you)
 And the disquietude due to its vicissitudes shoots you with arrows,
 For He the High has (ready) in the midst of it, relief,
 Which is concealed from eyes and minds ;
 How many have been saved between the points of spears,
 And how many preys have escaped safely from the lion (*ad-Dirgām*) ! ”

When the morning came, relief came to me, and my fear and distress vanished.’ ”

In *Sirāj al-Mulūk* by the Imām, the very learned, at-Turtūshī, it is related on the authority of 'Abd-Allāh b. Ḥamdūn, who said, "I was with al-Mutawakkil when he went forth to Damascus. One day he went up to the town of Ruṣāfah¹ of Hishām b. 'Abd-al-Malik b. Marwān, where he looked at the palaces in it, and then coming out saw an old convent beautifully built among fields and rivers and trees; he entered it, and while he was going over it, he saw a piece of paper stuck in its hall. He ordered it to be pulled away and found on it the following lines:—

"O house in the convent, which has become empty,
 And in which the north and west winds have full play,
 As if fair, cheerful, and sociable ladies never dwelt in thee,
 And beautiful-eyed damsels never walked jauntily in thy courts,
 Nor the sons of iniquitous and lordly kings,
 The least one of whom was among men a great one,
 Who when they put on their coats of mail were lions,
 And when they put on their crowns were moons,
 And who were, indeed, lions (*ḍarāḡim*) on the field of battle,
 And whose hands on the day of giving were seas!
 Those nights when Hishām dwelt at Ruṣāfah,
 And his son was in thee, O convent, and he an amir,
 When fortune was fresh and the khilāfah soft (elastic),
 And the life of the Beni-Marwān was in thee bright!"

In another version the last two lines are given thus:—

"And thy garden produced herbs and plants and thy light was shining,
 And the life of the Beni-Marwān in thee was bright!"
 "Yes, indeed, God gave thee to drink of the pourings of the clouds
 over thee,
 After the evenings, in the mornings!
 I remembered my people who are gone and cried for them,
 Out of anguish, and one like me is fit for crying;
 I consoled my mind, which,
 When it remembers my people, groans and sighs.
 Perchance, had fortune, which one day tyrannized over them,
 Been in their favour, turning about with things which minds desire,
 The bereaved ones would have been glad, and the miserable ones happy,
 And the prisoner free from the straitness of his bonds.
 Gently! To-day will be followed by to-morrow,
 And the vicissitudes of fortune are (constantly) turning about!"

¹ Note 5—De Slane's T. of Ibn-Kh's. B. D. Vol. I, p. 299.

When al-Mutawakkil read it, he became frightened, took a bad omen from it, and said, 'I take refuge with God from His evil decrees!' He then called the owner of the convent, and asked him regarding it and as to who had written it, but he replied, 'I have no knowledge of both.' Another authority mentions that after his return to Bagdād, he remained only a few days and was then assassinated by his son al-Muntaṣir. An account of his assassination and the mode of it have been already given under the letter ^ا in the art. الأوز, in the account of the Khalīfahs. Ibn-Kh. has mentioned in his History, in the biography of 'Alī b. Muḥammad b. Abī'l-Ḥasan ash-Shabābushtī¹, that this incident occurred to ar-Rashīd and has added, "We do not know from what the appellation Shabābushtī (Shābushtī) is derived."

القَرِيصُ (*ad-Diryas*).—The same as *at-taiḥūj* (a certain small species of partridge), which will be described hereafter under the letter ط. Among the vulgar current proverbs is, "Lazier than a *diryas*," because it throws its excrement on its own young ones.

الضُّبَابُ (*ad-Dugbās*).—A young one of *ath-thurmulah*, which has been already mentioned under the letter ث to be the female of foxes.

القَفْدُوعُ (*ad-Difdi'*).—[The frog.] Like *al-khinsir*. It is the sing. of *ad-daf'ūli'*. Fem. *difli'ah*. Some call it *difda'*. Al-Khalīl says that there are no words in the (Arabic) language of the measure *jī'al* but four, namely, *dirham*, *hijra'*, which means *tall* or *long*, *hibla'*, which means *a glutton*, and *Kil'am* (*Bil'am?*), which is a proper name.

Ibn-aṣ-Ṣalāḥ states that the better known form of the word in a philological point of view is with a *kasrah* under the د, whilst the better known form in the speech of the vulgar is with a *fathah* on it, the vulgar having it from excellent (special) men; some of the

¹ This is evidently a mistranscription. The name given by Ibn-Kh. is Shābushtī, but this incident is not given in ash-Shābushtī's life in De Slane's T. of his B. D. Vol. II, p. 262.

leaders out of the lexicologists, however, disallow it. Al-Baṭalyawsi states in *Sharḥ al-Kātib* that it is also called *ḍufḍa'*, but it is rare. Al-Muṭarrizī states the same thing. It is said in *al-Kifāyah* that the male of frogs is called *al-'uljūm*. The frog is also called by the names, *abū-mas'ih*, *abū-hubairah*, *abū-mu'abbad*, and *umm-hubairah*.

There are several species of frogs, and they are reproduced (some) by means of treading and (some) without treading. They are born in stagnant and slowly-running water, and in stinking moist places, and also after heavy showers of rain, so as to give one an idea that they fall from the clouds, on account of the large numbers of them that are seen on the tops of houses after rain and wind, but they are not (then) the product of the male and the female; God creates them that moment as the result of one of the natural qualities of that land (earth). It is one of the animals that have no bones in them. Some of them croak and others do not; such of them as croak bring out their voice from near their ears. It is described to have sharpness of hearing when it leaves off croaking and is out of water. When it desires to croak, it introduces its lower jaw into water, but when water enters its mouth, it ceases to croak. How elegant are the words of one of the poets, who had been censured for the littleness of his speech:—

“The frog said certain words,
And the philosophers interpreted them to be,
'In my mouth is water, and can one
Who has water in his mouth speak?'”

'Abd-al-Kāhir states that the serpent *thu'bān* is guided to (the place of) a frog by its croaking; it comes guided by its croaking and eats it; he gives the following lines regarding it:—

“It places water in its jaws, which reaches to half the upper jaw (يَنْصَفُهُ),
That it may croak, whilst its croaking leads to its destruction.”

يَنْصَفُهُ—He does not mean by it here *equalizing* or *dividing into two equal halves*, but it is intended by it that *the water reaches half of the upper jaw*. اللَّقْدِيقُ يَنْصَفُهُ—He means by it that when frogs croak, the serpent *thu'bān* is guided to them (by their croaking), and then going to them eats them. A poet says regarding that:—

"Frogs in the darkness of night answer one another,

But their croaking guides to them the serpent of the sea (حديّة البحر)."

حديّة البحر = *the viper*, which is a land animal, but which can live both on land and in the sea, as has been already mentioned.

The sight of fire makes some frogs confused or puzzled, as it does some of the wild animals, which, when they see fire, are astonished at it; even though they may be croaking, they become silent directly they see it and keep on continually looking at it. Its first appearance in water is like a grain of millet, black in colour; it then comes out of water and is like a *du'mūs*, then after that limbs sprout out from it. Celebrated be the praises of Him who is powerful to do what He pleases! Celebrated be His praises! There is no deity but He!

In *al-Kāmil* by Ibn-'Adī, in the biography of 'Abd-ar-Rahmān b. Sa'd b. 'Uthmān b. Sa'd al-Ḳarāḍ, the Prophet's caller to prayer, it is related on the authority of Jābir that the Prophet said, "Whoso kills a frog must give as compensation a sheep or goat, whether he be in the state of *ihrām* or not." Sufyān states that there is nothing that remembers God more than it. It is also related in the same book, in the biography of Ḥammād b. 'Ubaid, that he has related, on the authority of Jābir al-Ju'fī, who had it on the authority of 'Ikrimah, who had it from Ibn-'Abbās, that a frog having thrown itself into fire out of the fear of God, He has requited (all) frogs with the coldness of water and assigned their croaking as a celebration of His praises; he (Ḥammād) has said that the Apostle of God has prohibited the killing of the frog, the bird *surad*, and the bee. But Ibn-'Adī says, "I do not know of any tradition related by Ḥammād b. 'Ubaid besides this." Al-Bukhārī says that his tradition is not trustworthy. Abū-Ḥātim says that the tradition is not a trustworthy one.

It is related in *Kitāb az-Zāhir* by Abū-'Abd-Allāh al-Ḳurṭubī that David said, "I shall, verily, celebrate the praises of God to-night in a manner in which none of His creatures has (ever) done," upon which a female frog called out to him from a channel for water in his house, "O Dāwud, do you boast, in respect of God, of your celebration of His praises, when I have remembered

the name of God for the last seventy years, so as to have caused my tongue to be dried up, and for the last ten nights I have neither tasted vegetation nor drunk water, on account of my being engaged in repeating two formulas?" David thereupon asked it, "What are they?" and it replied, "They are, 'O Thou whose praises are celebrated by every tongue and who art remembered in every place!'" David then said to himself, "It is not possible for me to say anything more eloquent than this."

Al-Baihaqi relates in his *Shi'b* regarding Mâlik b. Anas as having said that the prophet of God, Dâwud, having thought to himself that nobody could praise his creator in a better way than that in which he praised Him, God sent down to him an angel, while he was standing in his prayer-niche with the tank of water by his side. The angel said to him, "O Dâwud, understand what this female frog is uttering," upon which Dâwud listened to it silently and found it saying, "Celebrated be Thy praises! and with Thy praise is the end of the knowledge of Thee." The angel then asked him, "What do you think now?" and he replied, "By Him, who has appointed me a prophet, I never praised Him thus."

It is related in *Kitâb Fadl adh-dhikr* by Ja'far b. Muḥammad b. al-Ḥasan al-Ḡariyyânî (?), the Ḥâfid, the very learned, regarding 'Ikrimah as having said, "The cry of the frog is the celebration of the praises of God." It is also related in the same book, on the authority of al-A'mash, regarding Abû-Şâlih, that having heard the creaking of a door, he said, "It is doing that as a celebration of the praises of God."

(Information.) Ar-Ra'is Ibn-Sînâ states that, when frogs become plentiful in a year, and more numerous than usual, there will be an epidemic (of plague) after them. Al-Kuzwîni states that frogs lay their eggs in sand like the turtle; there are two varieties of them, the mountain variety and the water variety. Az-Zamakhsharî has copied in *al-Fû'ik*, on the authority of 'Umar b. 'Abd-al-'Azîz, who said that a man having asked his Lord to show him the place of Satan in the heart of man, he saw in a dream in the manner that a sleeping man does, a man like crystal glass the interior of whose body could be seen from outside it, and Satan in

the appearance of a frog with a proboscis like that of a mosquito, which Satan had introduced through the man's left shoulder into his heart to excite (in it) vain promptings ; but whenever the man remembered the name of God, it receded. This will be again related in the art. الكرمى in the words of as-Suhaili.

(Lawfulness or unlawfulness.) It is unlawful to eat it, on account of the prohibition for killing it. Al-Baihaḳī relates in his *Sunan*, on the authority of Sahl b. Sa'd as-Sā'idī, that the Prophet prohibited the killing of five animals,—the ant, the bee, the frog, the bird *surad*, and the hoopoe. It is related in the *Musnad* of Abū-Dāwud at-Ṭayālisī and in the *Sunan* of Abū-Dāwud, an-Nasā'ī, and al-Ḥākim, on the authority of 'Abd-Allāh b. 'Uthmān at-Taimī, regarding the Prophet, that a physician having asked him about a frog for the purpose of putting it into some medicine, he prohibited him from killing it, which shows that the frog is unlawful to be eaten, and that it is not included among the aquatic animals which are permitted (to be used). One of the juriconsults states that the frog is declared to be unlawful, because it was a neighbour of God in the water upon which was His Throne before the creation of the heavens and earth ; God has said, "And His Throne was upon the water."¹

Ibn-'Adī relates, on the authority of 'Abd-Allāh b. 'Umar, that the Prophet said, "Do not kill frogs, for their croaking is a celebration of the praises of God." As-Sulamī says, "I asked ad-Darakuṭni about it, and he replied that it is based on slender authority." I say that the correct thing is that the relation of the tradition ceases with 'Abd-Allāh b. 'Umar ;—so al-Baihaḳī says, as has been already mentioned in the art. الخطاف. Az-Zamakhsharī says that frogs say in their croaking, "Celebrated be the praises of the King, the Holy one!" It is related on the authority of Anas, "Do not kill frogs, because they passed by the fire of Abraham, carrying water in their mouths and sprinkling it on the fire." In *Shifā's-sulūr* by Ibn-Sab', it is related out of a tradition of 'Abd-Allāh b. 'Amr b. al-Āṣ that the Prophet said, "Do not kill frogs, for their croaking is a celebration of the praises of God."

¹ Al-Ḳur'ān XI-9.

Among other orders regarding its lawfulness or unlawfulness, it may be mentioned that it becomes unclean by its death, like the other uneatable animals. A view is copied in *al-Kifāyah*, on the authority of al-Māwardī, to the effect that it does not become unclean by its death, about which our shaikh holds the opinion that it is a mistake in copying, and says, "This view is not mentioned in *al-Ḥāwī* or any other of his (al-Māwardī's) books." If they die in a little water, an-Nawawī states, "If we say that they cannot be eaten, they render the water unclean, without any difference of opinion." Al-Māwardī states that there are two opinions regarding its uncleanness, one of them being that it causes a person or thing to be unclean in the same manner that other unclean things do, and the other one being that it is excusable like the blood of fleas, but the correct opinion is the former one.

When the ambassadors from al-Yamāmah came to Abū-Bakr after Musailamah was killed, he said to them, "What was your leader (friend) in the habit of saying?" They asked to be excused from stating it, but he said, "You shall, verily, state it;" upon which they said, "He used to say, 'O frog the son (daughter) of a frog, how long (much) wilt thou croak? Thy upper part is in water and thy lower part in mud; thou neither preventest a drinker (from drinking) nor renderest the water turbid!'"

(Proverbs.) "More croaking than a frog." Al-Akhṭal says:—

"Frogs in the darkness of night answer one another,

But their croaking guides to them the serpent of the sea."

This has been already given before. It is like the proverb, "Barāḳish has guided (the enemy) to her people." Barāḳish was a bitch, which, having heard the sound of the hoofs of horses, barked, and thus guided by her barking (the enemy) to the tribe (in which she was); the enemy then extirpated them. Ḥamzah b. Abyaḍ says:—

"It (a punishment) cannot have overtaken me on account of a crime,

For neither my left nor my right hand has committed a crime;

But a noble brother has committed it against me,

Whilst Barāḳish committed a crime against her (own) people."

(Properties.) Ibn-Jumay' says in his book *al-Irshād* that the flesh of frogs causes nausea and a bloody diarrhoea; the colour of

the body changes, the body swells up, and reason becomes confused from its use. The author of *'Ayn al-Khawāṣṣ* states that, if the fat of frogs from thickets be placed on the teeth, they may be removed without pain, and that, if a bone of a land-frog be placed on the top of a cooking-pot, it will prevent it from boiling. If a frog be dried in the shade, pounded, and then cooked with marsh-mallow (althea) and applied after the application of lime and orpiment, no hair will grow on that part after it. If a frog be thrown alive into some neat wine, it will die, but if it be then taken out and thrown into some clean water, it will revive. It is copied from Muḥammad b. Zakariyā ar-Rāzī that, if a foot of a frog be hung on the person of one suffering from gout, his pain will be relieved. If a woman takes a water-frog and then opening its mouth spits in it thrice and then returns it to water, she will not conceive. If a cooking-pot be rubbed on its outside with the fat of a frog and if after that any inflammable substance of whatever kind be lighted under it, it will never boil. If a frog be crushed and placed over the sting of reptiles, insects, etc. (*hawāmm*), it will cure it instantaneously. One of its wonderful properties is that, if it be split into two halves from its head to its end and a woman then looks at it, she will be overcome by sexual desire and her inclination for men will greatly increase. If its tongue be hung on the person of a sleeping woman, she will inform (in her sleep) of all that she may have done while awake. If its tongue be placed on bread and given to eat to one who is suspected of having committed a theft, he will confess it. If its blood be applied over a part from which hair is pulled out, it will never grow on it (again); whoever applies it to his face will be loved by people; if it be placed on a gum, the (corresponding) tooth will fall off without any trouble. Al-Kāzwinī states, "When I was in al-Mawṣil, we had a friend living in a garden; he built in it a sitting place and a tank, in which frogs were then born; they annoyed the residents of that place by their croaking, but they were unable to stop it until a man came and said, 'Place a metallic basin turned upside down on the surface of the water.' They did that, and there was no more croaking heard coming from them after that." Muḥammad b. Zakariyā ar-Rāzī states that,

if a lamp be placed in a drinking cup and that cup then placed on water or in a water canal in which the croaking of frogs is heard, they will become silent and their voice will not at all be heard.

(Interpretation of it in dreams.) A frog in a dream indicates a devotee exerting his utmost in the obedience of God, because it poured water over the fire prepared by Nimrod (for Abraham). (The presence of) many frogs indicates torture, because they were one of the miracles performed by Moses; God has said, "Then we sent upon them the flood and the locusts and the lice and the frogs and the blood,—signs detailed; but they were big with pride and were a people who did sin." ¹ The Christians say that he who dreams of being in the company of frogs will have his association with his relatives and neighbours of a pleasing nature, and that he who eats the flesh of a frog in a dream will fall into a difficulty. Arḥimīdūrus states that frogs in a dream indicate treacherous men and enchanters. Jāmāsb states that he who talks with a frog in a dream will obtain a kingdom. If one dreams that frogs have gone out of a town, torture will go out of it.

القُرْوَع (*ad-Duwa'*).—An-Nawawī states that the better known explanation of the word is that it is a certain species of the animals called *al-hawāmm* (reptiles, insects, etc.). Al-Jawharī states that it is one of the nocturnal birds out of the species of the owl (*al-hām*). Al-Mufaḍḍal states that it is the male of the owl (*al-bām*). Pls. *ad-wā'* and *ḍī'ān*.

The correct one out of the two statements (regarding its lawfulness or unlawfulness) is that it is unlawful to eat it, as is distinctly said in *Sharḥ al-Muḥadḍhab*. Ar-Rāfi'ī states that this decides that *ad-ḍuwa'* is the male of the owl, and then mentions what has been already said before; he then states that according to this, if there be any statement regarding *ad-ḍuwa'*, it is also necessary to apply it to the owl, because the male and the female of the same species do not differ (in lawfulness or unlawfulness). An-Nawawī states, "I have said that the better known explanation of (the word) *ḍuwa'* is that it is a species of *al-hawāmm*, and that

¹ Al-Ḳur'ān VII-130.

therefore there is no necessity of classing them two (*ad-duwa'* and the owl) together in the matter of their lawfulness or unlawfulness." Truly speaking it is unlawful to eat it, as is distinctly said in *Sharḥ al-Muḥadḍḥab*.

الضَّيْبُ (*ad-Daib*).—A certain animal out of the marine animals, of the appearance and size of a dog;—so Ibn-Sīdah says.

الضَّيْلَةُ (*ad-Da'ilah*).—A slender serpent;—so al-Jawhari says. The word الضَّيْلَةُ (the serpent) has been already given under the letter ح.

الضَّيُونُ (*ad-Daiwan*).—A tom-cat. Pl. *ḍayāwin*. Ḥassān b. Thābit says:—

“A post-horse, looking as though it were the sun and having at its sides
The stars of the Pleiades or the eyes of tom-cats (*ad-ḍayāwin*).”

(Proverbs.) “More wont to creep gently than a tom-cat.” A poet says:—

“He creeps gently at night to his female neighbours,
In the same manner that a tom-cat creeps to a rat (*karnab*).”

“More wont to catch game than a tom-cat.” “More given to committing fornication than a tom-cat.” And “More given to leaping (the female) than a tom-cat.”

(End). Aṣ-Ṣaḥallī states that there are no words in the language having a quiescent ي with a و after it having a *fatḥah* over it but three, namely, ضَيُونٌ, حَيْرَةٌ, and كَيْرَانٌ, which last means the planet Saturn. Astronomers state that its own special revolution from the west to the east is completed in twenty-nine years, eight months, and six days. Astrologers call it the greater unprosperous planet, because it is in an inauspicious place above Mars; they attribute to it devastation, destruction, anxiety, and grief, and assert that looking at it is beneficial in anxiety and sorrow, in the same manner that looking at Venus is beneficial in joy and happiness.

ط

طَامِرِ بْنِ طَامِرٍ (Ṭâmir bin Ṭâmir).—The flea. It also means an ignoble or base man. It is said of an obscure man, one who is not known, that he is a Ṭâmir bin Ṭâmir.

الطَّائِسُ (at-Ṭâu's).—[The peacock.] A certain well-known bird. Dim. *luwais*, formed after dropping the augmentative letters. Its sobriquets are *abû'l-ḥusn* and *abû'l-washî*. It is among birds, in respect of honour and beauty, like the horse among beasts. It is by nature a chaste bird and fond of glorying in itself, behaving proudly, admiring its own feathers, and twisting its train (tail) like an arch, especially if the female bird is looking at it. The female lays eggs after becoming three years of age, and at that time the feathers of the male bird are fully developed and their colour is perfect. The female bird lays twelve eggs once a year, sometimes less and sometimes more, but it does not lay them immediately one after another. It treads at the time of spring and casts off its feathers in autumn, in the same way that trees cast off their leaves. When leaves commence to spring out on trees, its feathers also come out. It is much given to playing with the female when the latter is hatching (eggs), sometimes (even) breaking the eggs, and for this reason its eggs are hatched under a domestic fowl, which, however, is not able to hatch more than two of its eggs; but it is necessary to watch the fowl for the purpose of providing all the things it may require in the shape of food and drink, out of the fear of its rising from over the egg and the air spoiling it. The young bird which comes forth out of an egg hatched by a domestic fowl is less beautiful, and is defective in form and body. The period required for hatching it is thirty days. Its young one comes out of the egg like a chicken of a domestic fowl, with feathers on and ready to obtain its food. A poet has described it beautifully where he says:—

“Celebrated be the praises of Him out of whose creation is the peacock!
 A bird which is a chief over animals of its kind ;
 In its decoration, it is as it were a bride ;
 In its feathers are set coins,
 And in their circles, suns shine ;
 On its head are trees planted,
 As though it were a violet plant walking gayly
 Or a flower prohibited to dry up.”

It may be mentioned as a most wonderful thing that, notwithstanding its beauty, it is looked upon as an unpropitious omen, the reason of which is,—but God knows best,—that as it was the cause of Iblîs entering Paradise and of the expulsion of Adam from it, and the cause of that abode remaining uninhabited by Adam during the period of the existence of this world, keeping it in houses is disapproved.

It is related that, when Adam planted the vine-creeper, Iblîs came there and slaughtered over it a peacock, and the creeper drank its blood. When its leaves came forth, he slaughtered over it an ape, and the creeper drank its blood. When its fruit came out, he slaughtered over it a lion, and the creeper drank its blood. When its fruit was fully ripe, he slaughtered over it a pig, and the creeper drank its blood. On this account the descriptive qualities of these four animals seize a drinker of wine in this way : when he first drinks it and it creeps into his limbs, his colour becomes red, and he appears handsome as a peacock does ; when the commencement of intoxication sets in, he plays, claps (his hands), and dances as an ape does ; when the intoxication becomes strong, the leonine quality comes upon him, and he sports and behaves in an annoying manner towards his companions and talks incoherently useless nonsense ; he is then affected with torpor in the manner that a pig is affected with it, seeks sleep, and the strings of his strength become loose.

(Information.) Tâ'us b. Kaisân, the jurisconsult of al-Yaman, whose name was Dhakwân, was styled Tâ'us, because he was a peacock of the reciters (of the *Kur'ân*) and the learned men. Some, however, say that his (proper) name was Tâ'us, and that his sobriquet was Abû-'Abd-ar-Rahmân. He was at the head of the chiefs (lords) out of the Followers in learning and practice,

and had met fifty of the Companions of the Prophet and heard Ibn-'Abbās, Abū-Hurairah, Jābir b. 'Abd-Allāh, and 'Abd-Allāh b. az-Zubair. Mujāhid, 'Amr b. Dīnār, 'Amr b. Shu'aib, Muḥammad b. Shihāb az-Zuhrī, and others have related traditions on his authority. Ibn-aṣ-Ṣalāh relates in his *Kiḥlah*, "We have been informed regarding az-Zuhrī as having said, 'I went to 'Abd-al-Malik b. Marwān, and he asked me, "O Zuhrī, whence have you come?" I replied, "From Makkah." He then asked me, "Whom have you left behind to govern the people?" I replied, "'Aṭā' b. Abī-Rabāḥ." He then asked, "Is he out of the Arabs or out of the enfranchised slaves?" I replied, "Out of the enfranchised slaves." He then asked, "By what means has he become their ruler?" I replied, "By means of religiousness and the relation of traditions." He then said, "It is necessary that religious people and relaters of traditions should rule men." He then asked, "Who rules the people of al-Yaman?" I replied, "Ṭā'us b. Kaisān." He asked, "Is he out of the Arabs or enfranchised slaves?" I replied, "Out of the enfranchised slaves." He then asked, "By what means has he become their ruler?" I replied, "By the same means that 'Aṭā' has become their ruler." He then said, "It is necessary that one like him should rule men." He next asked, "Who rules the people of Egypt?" I replied, "Yazīd b. Ḥabīb." He asked, "Is he out of the Arabs or enfranchised slaves?" I replied, "Out of the enfranchised slaves." He then said the same thing that he had done in the two previous cases. He then asked, "Who rules the people of Syria?" I replied, "Makḥūl ad-Dimashqī." He asked, "Is he out of the Arabs or enfranchised slaves?" I replied, "Out of the enfranchised slaves. He is a Nubian slave enfranchised by a woman of the tribe of Hudhail." He then said the same thing as before. He then asked, "Who rules the people of Mesopotamia?" I replied, "Maimūn b. Mihrān." He then asked, "Is he out of the Arabs or enfranchised slaves?" I replied, "Out of the enfranchised slaves." He then said the same thing as before. He next asked, "Who rules the people of Khurāsān?" I replied, "Aḍ-Ḍaḥḥāk b. Muzāḥim." He asked, "Is he out of the Arabs or enfranchised slaves?" I replied, "Out of the enfranchised slaves."

He then said as before. He next asked, "Who rules the people of al-Baṣrah?" I replied, "Al-Ḥasan b. Abī'l-Ḥasan." He asked, "Is he out of the Arabs or enfranchised slaves?" I replied, "Out of the enfranchised slaves;" upon which he said, "Woe betide you! Who rules the people of al-Kāfah?" I replied, "Ibrāhīm an-Nakha'f." He asked, "Is he out of the Arabs or enfranchised slaves?" I replied, "Out of the Arabs;" upon which he said, "Woe betide you! O Zuhri, you have dispelled grief from me. By God, the enfranchised slaves rule the Arabs to such an extent that they preach to them from the pulpits, whilst the Arabs remain beneath them!" I said, "O Commander of the faithful, it is the order of God and His religion. Whoever preserves it, rises in honour, and whoever trifles with it, falls."

When 'Umar b. 'Abd-al-'Azīz became a khalifah, Ṭā'us wrote to him, "If you wish your actions to be good, employ pious men," upon which 'Umar said, "It is sufficient as an exhortation."

Ibn-Abī'd-Dunyā relates, giving his authority, regarding Ṭā'us as having said, "While I was in Makkah, al-Ḥajjāj sent for me. I therefore went to him, and he caused me to sit down by his side and to lean against a pillow. While we were talking, he heard a loud voice saying, 'Here I am, what is your command?' upon which he said, 'Bring the man to me.' He was therefore brought before him, and he asked him, 'Out of whom is the man?' and the man replied, 'Out of the Muslims,' upon which al-Ḥajjāj said, 'I asked you regarding your country and tribe.' The man replied, 'Out of the people of al-Yaman.' Al-Ḥajjāj then asked, 'In what condition did you leave Muḥammad b. Yūsuf?' meaning his brother, who was the governor of al-Yaman. He thereupon replied, 'I left him fat, comely, clothed in silk, mounted, and frequently going out and in.' Al-Ḥajjāj then said, 'I asked you regarding his conduct.' He replied, 'I left him iniquitous, oppressive, obedient to created beings, and disobedient to the Creator.' Al-Ḥajjāj said, 'Do you dare to say that of him, when you know in what estimation I hold him?' The man said, 'Do you see his position in your estimation more honourable than my position in the estimation of my Lord, when I am a believer in His

Prophet and a visitor to His House?' Al-Ḥajjāj thereupon remained silent, and the man went away without permission. I followed him and said, 'For the sake of company.' But he said, 'No, not willingly and with pleasure. Were you not the person leaning against the pillow just now, when you have seen men asking you for decisions in the matter of the religion of God?' I replied, 'But he is a commander in power, and having sent for me I went to him just in the same way that you did.' He asked, 'Wherefore then that leaning against the pillow in an easy frame of mind? Was it not your duty to advise him and to make him act rightly towards his subjects by exhortation and warning against the wrong (misfortunes) arising from his oppression? But you keep out of your mind for an hour of pleasant society with him, what will hereafter perturb that serenity of the mind?' I then said, 'I ask pardon of God and I repent (return to Him), and now I ask your permission to accompany you.' He said, 'God has pardoned you, but I am already accompanied by one who is excessively jealous about me; if I am happy in anybody else's company, He will reject me.' He then left me and went away."

It is related in the History of Ibn-Kh., on the authority of 'Abd-Allāh ash-Shāmī, who said, "I went to visit Ṭā'us, when an old man came out to me. I asked him, 'Are you Ṭā'us?' and he replied, 'I am his son.' I therefore said to him, 'If you are his son, then the shaikh has certainly become a dotard,' but he replied, 'A learned man does not become a dotard.' I then went in to him, and he asked me, 'Do you wish me to bring together for you the Pentateuch, the New Testament, the Psalms, and the Ḳur'ān in this my assembly?' I replied, 'Yes.' He therefore said, 'Fear God with such a fear that there is nothing else more fearful than He in your estimation, and hope in Him with a hope that is greater than your fear for Him, and wish for your neighbour what you would wish for yourself.'"

A woman said, "No man remained without being tempted by me, excepting Ṭā'us. I therefore appeared before him, upon which he said to me, 'When it is such and such a time, come.' I therefore went to him at that time, and he then took me with him to the

sacred mosque and said, 'Lie down,' upon which I said, 'Here?' and he replied, 'He who sees us here, will see us in any other place.'" The woman thereupon repented. He said, "The religious devotion of a youth is not complete until he marries."

Ṭā'us used to say, "There is nothing which a man says, but is counted against him, even his moaning in illness." He said, "Jesus having met Iblīs, the latter said to him, 'Do not you know that nothing will betide you but what is destined for you?' Jesus replied, 'Yes.' Iblīs then said, 'Ascend to the summit of this mountain and throw yourself down; see whether you will live or not.' Jesus replied, 'Do not you know that God has said, "My servant cannot test me, for I do what I please."? Verily, a servant does not try his Lord, but God tries his servant.'" Ṭā'us said, "Iblīs therefore became his enemy." He used to say, "Associate with wise men; you will become connected with them, though you may not be one of them." Abū-Dāwud at-Ṭayālisī relates on the authority of Zama'ah b. Ṣālih, who had it on the authority of Ibn-Ṭā'us, regarding his father as having said, "He who is not mentioned in a will as an executor (of it), is not beset with trials, and he who is not appointed a *ḵāfi* to decide (disputes) between men, does not experience the distress of trials." Aḥmad relates in *Kitāb az-Zuhd* regarding him as having said, "The dead are tried in their graves for seven days, and wish that for those days the poor may be fed on their account." He states that the following used to be the form of a supplication-prayer of Ṭā'us:—"O God, grant me faith and practice, and bless me with wealth and children!"

The Ḥāfiḍ Abū-Nua'im and others relate regarding him as having said, "There was a man who had four sons; he fell ill, and one of the sons said (to the others), 'Either you will take care of him, and have no inheritance for you from him, or I shall take care of him and have no inheritance from him for me.' They replied, 'Take care of him and have no share of inheritance for you from him.' He then took care of him until he died, and did not then take anything out of his share of inheritance from him. The father came to him in a dream and said to him, 'Go to such and such a place and take from it a hundred *dīnārs*,' upon which he asked him in his sleep, 'Is

there any blessing in it?' and the father replied, 'No.' When the morning came, he mentioned the dream to his wife, who said, 'Take it, for by its blessing you may be able to clothe and feed yourself.' He, however, refused (to do it), and when the evening came, the father came to him (again) in his sleep and said to him, 'Go to such and such a place and take from it ten *dīnārs*,' upon which he asked him, 'Is there any blessing in it?' and the father replied, 'No.' When the morning came, he mentioned it to his wife, who replied what she had said the first time. He, however, refused to take it. The father having come to him the third night said, 'Go to such and such a place and take from it a *dīnār*,' upon which he asked him, 'Is there any blessing in it?' and the father replied, 'Yes.' He therefore went and took the *dīnār*, after which he went to the market, where he found a man carrying two fishes; he asked him, 'What is the price of them?' and the man replied, 'A *dīnār*.' He took them from him and went away with them to his abode, where he slit open their bellies and found in them two pearls, the like of which was never seen (before) by men. The king having (in the meanwhile) sent for a pearl in order to purchase it, none was found with anybody but him, and so he sold it for thirty mule-loads of gold. When the king saw it, he said, 'This would not do (suit) without its companion (sister) pearl, therefore search for its companion, even if you have to pay double its price.' They therefore came to him and asked him, 'Have you got its companion pearl? We shall give you (for it) double of what we have (already) given you.' He asked them, 'Will you (really) do that?' and they replied, 'Yes,' upon which he gave it to them for double the price at which they had taken the first one."

Ṭā'us died a little over seventy years of age, while he was performing the pilgrimage at Makkah, a day before the day of *Turwiyah*, and Hishām b. 'Abd-al-Malik, who was the Commander of the faithful (at the time), said the funeral prayer over him. This occurred in the year 106 A. H. . He performed forty pilgrimages, and his supplication-prayer (to God) was (always) answered.

(Lawfulness or unlawfulness.) It is unlawful to eat the flesh of the peacock, on account of its nastiness. But some say that

it is lawful, for it does not eat filthy things and flesh. The selling of it is valid in two ways, either on account of the lawfulness of eating it or on account of the pleasure derived from looking at its colour. It has already been mentioned in the art. الصيد that Abū-Ḥanīfah states that the hand of a person stealing birds is not to be cut, for originally it is based on its permissibility, but ash-Shāfiʿ, Mālik, Aḥmad, and others differ from him in that matter.

(Proverbs.) "More self-conceited than a peacock." Al-Jawharī states that the proverb, "More inauspicious than Ṭuwais," refers to a catamite that used to live in al-Madīnah; he said, "O people of al-Madīnah, expect the arrival of Antichrist while I am alive and amongst you, for when I die, you will be secure, as I was born on the night on which the Prophet died, weaned on the day that Abū-Bakr died, attained the age of puberty on the day that ʿUmar was murdered, married on the day that ʿUthmān was murdered, and had a son born to me on the day that ʿAlī was assassinated." Ibn-Kh. relates that Sulaimān b. ʿAbd-al-Malik wrote to his officer in al-Madinah, "Count (أحصى) all the catamites in your part," in which a dot having fallen on the ح (in أخصى), that officer ordered all the catamites to be castrated (أخصى), which was done. Ṭuwais was also castrated among them. When they were castrated, they showed so much joy over it that one of them said, "How independent we are now of arms with which we do not fight!" and another, who was Ṭuwais, said, "Fie to you! You have not deprived me of anything but of the urine-spout (canal)." The name of Ṭuwais was Ṭāʾwus, but when he became a catamite, it was converted into the diminutive form Ṭuwais. He was also called ʿAbd-an-Naʿīm. He said about himself:—

"I am, verily, ʿAbd-an-Naʿīm,
I am the peacock of Hell,
I am the most inauspicious of those
That walk on the face of the earth;
I am ح, then ل,
Then ق, and then the stuffing of م."

He means by the stuffing of م (mīm) ي; for when one says mīm (ميم), ي intervenes between the two mīms. He intends by it حلقى (one having his sexual organ cut off). Ṭuwais died in 92 A. H. .

(Properties.) The flesh of the peacock is difficult of digestion and of an inferior nature, the best kind of it being that of a young bird; it is beneficial to a hot stomach, and boiling it gently with vinegar before cooking it takes away its injurious property. It produces a coarse kind of chyme and suits hot constitutions. Physicians disapprove the flesh of peacocks and say that it is the coarsest out of the flesh of all kinds of birds, and the most indigestible one; it is necessary to keep the bird after slaughtering it under a weight for a night and then to cook it thoroughly well; men in easy circumstances ought to be prevented from eating it, for it is out of the food of men undergoing great exercise. Avenzoar (Ibn-Zuhr) states with regard to its properties that, when a peacock sees poisoned food or smells it, it is delighted, and spreading out its two wings, dances and shows signs of being happy. If its bile be mixed with oxymel and hot water and then given to drink to a person suffering from colicky pains in the belly, it will cure him. It is copied on the authority of Hermes that, if its bile be drunk mixed with vinegar, it will prove beneficial in the stings of insects, reptiles, etc. (*hawāmm*), but the author of '*Ayn al-Khawāss*' says that physicians and Aṭhūras (?) state that, if the bile of a peacock be given to drink to a human being, he becomes mad; he adds, "I have tried it." Hermes states that, if its blood be mixed with flesh-glue and salt and then painted over malignant (bad) ulcers of which there is fear of corroding (eating through tissues), it will cure them. If its mite be applied to warts, it will pull them out. If its bones be burnt, rubbed fine, and painted over freckles, they will be cured by the order of God.

(Interpretation of it in a dream.) A dream about a peacock indicates pride and astonishment on account of beauty and handsomeness, for one who possesses it. Sometimes a dream about it indicates slandering, conceit, pride, submission to (one's) enemies, the vanishing of happiness, and expulsion from a happy state to one full of troubles and from amplitude to straitness. Sometimes it indicates ornaments, garments, a crown, beautiful spouses, and handsome sons. Al-Maḳḍisī states that a peafowl in a dream indicates a foreign (Persian) woman possessing wealth and beauty, but inauspicious in her forelocks, and that the male bird indicates a foreign

(Persian) king; he who dreams of having entered into friendly relations with peacocks, will enter upon brotherly relations with the kings of the Persians and obtain from them a Nabathean girl (slave). Arḡamīdūrus states that peacocks in dreams indicate men with handsome faces and laughing teeth. Some say that a peacock indicates a non-Muslim foreign (Persian) woman.

الطَّائِرُ (*at-Ṭā'ir*).—[A bird, or a flying thing whether a bird or an insect.] The sing. of *at-ṭayūr*. Fem. *ṭā'irah*, which is seldom used. Pls. *ṭayr*, *atayār*, and *tayūr*. *At-ṭayārān* is the motion of an animal possessing two wings in the air with its two wings.

God has said, "There is not a beast upon the earth nor a bird that flies with both its wings, but is a nation like to you;"¹ that is to say, in form, means of sustenance, life, death, resurrection, judgment, and retaliation of one against another, as has been already mentioned. If He does that in respect of beasts, we are better suited for it, since we are endowed with reason. "A nation like to you (*امم امثالكم*)," is in the singular and definite;—so 'Atā' says. As to His words, "with both its wings," they are used to confirm its (original) sense and to avoid the frequently used metaphorical sense of the word, for *ṭā'ir* (omen) is employed for what is inauspicious and auspicious. Az-Zamakhsharī states that the necessity of this verse) was to show the great power of God, the subtlety of His knowledge, the extent of His sovereignty, and His arrangement in arranging those different creatures and kinds, numerous in their species, and that He is the protector of what belongs to them and what is against them, and their defender in their different conditions, one business not taking Him away from another.

Aḡmad relates on authentic authorities, on the original authority of Anas, that the Prophet said, "The birds of Paradise are like the Bactrian camels and feed on the trees of Paradise." Abū-Bakr asked him, "O Apostle of God, are these birds delicate (in taste)?" and he replied, "Yes, but the eaters (thereof) will be more delicate than they." He said that thrice and added, "And I hope you will be

¹ Al-Ḥur'ān VI-38.

one of those that will eat out of them." At-Tirmidhi has related it in nearly similar words and added that it is a tradition delivered on respectable authority.

Al-Bazzâr relates on the authority of Ibn-Mas'ûd that the Prophet said, "You will look at the birds in Paradise and desire to have them (for food), upon which they will fall ready roasted before you." It is related in the *Afrâd* of Muslim, on the authority of Abû-Hurairah, that the Prophet said, "People with hearts like those of birds will enter Paradise." An-Nawawi states that some say that it means hearts like those of birds in their delicacy and weakness, as in another tradition, namely, "The people of al-Yaman are the most delicate and weakest in hearts." But others say that it means hearts like those of birds in fear and dread, for birds among animals are most given to fear and dread, as God has said, "None fear God but the wise among His servants,"¹ in which it is as it were intended, "a people overcome by fear," as is related regarding some of the parties of the ancients about their excessive fear. Some say that the object here is, "those that trust (in God)," and some say that *at-tâ'ir* here means what one takes an auspicious or inauspicious omen from, the original meaning being anything possessing wings. The Arabs used to say *طَائِرُ اللَّهِ لَا طَائِرِي* (what God decrees and does, not what you do), with a *dummaḥ* in this sense; there is (also) a sense of supplication-prayer in it. *Tâ'ir al-insân* means a man's action, which he wears like a necklace; some say that it means a man's means of sustenance. *At-tâ'ir* also means (a share of) luck in good or evil, as in the words of God, "And every man's fortune (augury) have we fastened on his neck;"² in which some say that *طَائِرُهُ* means *his fortune*. The commentators state that it means, "What one does of good or evil, we have fastened on his neck," so that every man has a share of luck in good or evil, which God has decreed and which is fastened to his neck. Luck in good or evil is *tâ'ir*, on account of the saying of the Arabs, *جرى له الطائر بكذا من الشر* (fortune brought to him such an evil event), by way of augury. It is related in the *Sunan* of Abû-Dâwud

¹ Al-Qur'ân XXXV-25. ² Idem XVII-14.

and other books, on the authority of Abū-Razīn, who said, "The Apostle of God said, 'Dreams are on the wings of a bird while they are not interpreted; if they are interpreted, they come to be true (alight).' I think that he said (also, 'Do not communicate them to anybody but one for whom you have affection or one who has (good) judgment.'"

[The author here quotes from the B. D. of Ibn-Kh., out of the biography of Mūsā b. Nuṣair, an account of the table of Solomon and the crowns of the kings of Spain supposed to have been found by him at Toledo, when he conquered Spain, and also the reason of the Greeks emigrating to Spain and colonising it, etc.]¹

In *Kiṣṣyat al-Mu'takid* by our shaikh, the Imām, the knowing, Jamāl-ad-dīn al-Yāfi'i, it is related that the Shaikh, one knowing God, 'Umar b. al-Fāriḍ happened (one day) in the days of the commencement of his career to enter a college in Egypt, where he found an old green-grocer performing ablution for prayer out of a tank of water in it, without any regard to the proper order. He therefore said to him, "O old man, you have advanced to this age and are in a country-like this, and yet you do not know well how to perform ablution for prayer!" The old man said to him, "O 'Umar, you will not prosper (become fortunate) in Egypt." He then went to him and sitting before him, said, "O my master, in what place shall I prosper (become fortunate)?" He replied, "In Makkah." Ibn-al-Fāriḍ asked him, "O my master, where is Makkah?" and he replied, "Here this," pointing out to him the direction of it. The old man then ordered him to proceed to it at once; so he went there immediately and remained in it for twelve years. He became a prosperous (fortunate) man and composed there his *Dīwān*. Then some time after that, he heard the above mentioned old man saying, "O 'Umar, come (here), be present at my death." He therefore went to him and the old man said to him, "Take this dīnār and make preparations with it for me, and then carry me and deposit me in this place," pointing with his hand to a place in al-Ḳarāfah, which is the place in which

¹ De Slane's T. Vol. III, pp. 479, 480, and 485.

Ibn-al-Fâriḍ is buried ; (he added), "then watch as to what becomes of me." Ibn-al-Fâriḍ states, "I aided him and remained aiding him, until I made the preparation for him, after which I carried him and deposited him in that place and waited there, when I found that a man alighted from the air. We prayed over him and stood there to see what would become of him ; the sky then became filled with green birds, out of which a large one came and swallowed him and flew away. I was surprised at it, but that man said to me, 'Do not be astonished at this, for the souls of martyrs are in the triple stomachs of the green birds which feed in Paradise and repair to the lanterns hanging under the Throne.'" Our shaikh states, "Those are the martyrs caused by means of swords, but as to the martyrs caused by means of the sincerity of love, their bodies are souls." I (the author) have discoursed on the value (position) of love towards the end of the eighth part of my book *al-Jawhar al-jur'ūd* in nearly five *karā'is*¹ (sheets of paper), to which the reader may refer.

(Miscellaneous side-information.) If a man possesses a bird or game and desires to let it loose out of his hand, there are two views regarding it, one being that it is allowable and that he loses his right of ownership over it, in the same way as in the case of his liberating a slave, which view is elected by Ibn-Abî-Hurairah. The other view is that it is not allowable ; it is elected by the Shaikh Abû-Ishâk, al-Ḳaffâl, and the Ḳādî Abû'l-Ṭayyib ; it is the correct one according to *ar-Rawḍah* and *ash-Sharḥ* ; if he does that, he does a wrong act, but it does not go out of his ownership by his letting it loose, for it resembles the animals set at liberty on account of vows, etc. in the Time of Ignorance, as has been already mentioned under the letter م, and is analogous to the case of a beast set at liberty. Al-Ḳaffâl states that the vulgar (public) call it *'atḥ* (a liberated one) and reckon it as a preparation for a reward (from God), which is unlawful, and it is necessary to withhold from doing it, for a liberated bird may mix with other birds which are allowable to be captured, and a seizer may capture it and think that it is his property when really he cannot possess it, which may lead to his brother Muslim doing interdicted things. The author of *al-Īqāḥ* has elected a third view,

¹ Each *kurrāsah* consists of five sheets of paper.

namely, that if the man intends by setting the bird etc. at liberty, approaching near God, his ownership of it ceases, otherwise not. If we accept the first view, the bird returns by its being let loose to its original state as regards its allowableness (to be taken); if we accept the second view, which is the correct one as has been said (before), it is not allowable (to seize it) for one who knows that it is the property of another person and knows its condition to be the owned property of another person on account of its being branded or marked on the nose or clipped in its wings or having ear-rings or little bells (on it) or being branded or coloured or having any other marks showing it to be owned property. If there be any doubt with regard to its condition of being owned property, it is essentially (originally) lawful. If the person letting it loose says at the time of doing so, "I have made it lawful for any person that takes it," it is allowable to capture it. If we accept the third view, the question is, "Is it lawful to capture it?" There are two views regarding it, one being in the affirmative, because it returns to the original condition of being lawful (to be captured), and because if we interdict capturing it, it would resemble the liberated animals in the Time of Ignorance. This is the correct view according to *ay-Rawḍah*. The other view is that it is interdicted (to capture it), being like a slave, who, if he be liberated, cannot be reduced to slavery (again); it is, however, necessary to specify this view with the condition that a Muslim has liberated it, for if an unbeliever sets it at liberty, it is absolutely allowable to recapture it, because his setting it at liberty is not a valid act, and a person he may set at liberty may be again reduced to slavery.

Know that the Imām ar-Râfiʿ has declared the statement that it is interdicted to let loose (a bird) to be absolute, but there are certain conditions in which it is necessary to make an exception to it. First.—If the bird is in the habit of running, it is allowable to let it loose in a race. Second.—If the bird has a young one which it is feared would die; in such a case it is necessary to decide it as obligatory to let it loose, for the young one is an animal to be held in respect, and it is obligatory to exert oneself in protecting its life. The religious doctors distinctly declare that the punishment

of a pregnant woman is to be postponed and put off, if stoning her or retaliation against her has become incumbent, for the purpose of her suckling the (expected) infant. The Shaikh Abû-Muhammad al-Juwainî has decided it unlawful to slaughter an edible animal carrying (in its womb) an uncatable one, the reason of which is that in slaughtering it there would be the killing of an animal which it is not lawful to slaughter, namely, the embryo. The Prophet certainly set at liberty a female gazelle that complained (to him) of having two young ones in the wood, and in the Prophet's setting it free there is a proof of its being obligatory to do so, because it was a thing not prohibited or (subsequently) abrogated. Then again it is declared to be allowable (to do a thing) under certain circumstances, and its being thus allowed is in (itself) a proof of its being obligatory, as in the case of looking at the private parts in circumcision; and because the letting loose of an animal on account of its being a liberated one (*si'ibah*) was a prohibited thing and then (subsequently) made allowable in some certain conditions, the fact of its being thus made allowable is in (itself) a proof of its being obligatory. Third.—If one has with him a bird or an animal and has nothing with him wherewith to slaughter it, or to feed it, it is obligatory to let it loose to enable it to exert itself in obtaining its sustenance. Fourth.—If one wishes to enter the state of *iḥrām*, it is obligatory for him to let it loose.

(Interpretation of it in dreams.) A bird indicates an action. God has said, "And every man's action (fortune) have we fastened on his neck." ¹ Sometimes an unknown bird indicates cautioning and exhortation, on account of the words of God, "Said they, 'Your augury is with you; what! if ye are reminded? Nay, ye are an extravagant people!'" ² If one sees a good bird in a dream, his action will be good, and a messenger will come to him with good (news); and if one dreams of having a shy (unsociable) bird of a contemptible nature with him, perhaps his action will be bad or a messenger with evil (news) will come to him. As to a nest of a bird, it indicates a wife, and the limit at which a knowing person will stand. A dream about a nest indicates delivery in the case of a

¹ Al-Ḳur'ân XVII-14.

² Idem XXXVI-18.

pregnant woman. An *‘ashsh* is a nest in a tree, and if it be in a wall or a cavern or a mountain, it is (called) a *wakr*. *Wakar* (pl. of *wakr*) indicates brothel-houses or the mosques of recluse devout men. As to the eggs of a bird, they indicate children begotten from wives and slave-women; sometimes they indicate graves, and sometimes eggs indicate the whiteness of teeth or a beautiful girl; sometimes they indicate meeting with one's people, relations, and friends, and sometimes they indicate collecting dirhams and dinārs and storing them. The explanation of feathers (in a dream) is wealth; they sometimes indicate the buying and selling of silken stuff, and sometimes rank or dignity, on account of the saying "Such a one is flying with the wings of another." Sometimes they indicate the sprouting of vegetation. A talon indicates a victory over enemies, in the same way that it is in the case of a bird an offensive and defensive weapon. A bill or a beak indicates in a dream honour and a wide reputation and dignity in the case of a person possessing it. As to the mute of an edible bird, it indicates lawfully acquired wealth, and that of an uneatable one indicates unlawfully acquired wealth. Its mute (الزرق) indicates clothes, on account of its resemblance to cloth. Sometimes the mute of a bird contracting its wings in its descent (*al-kâsir*), like the vulture, the eagle, and others like them, indicates robes of honour from kings and great men. This is quite clear in respect to what has been (already) mentioned and what will be mentioned hereafter, on the subject of birds; therefore deduce analogically according to your understanding and reason, and God willing, you will be correct.

(Information.) Ibn-Bashkuwâl relates, on the authority of Ahmad b. Muḥammad al-‘Aṭṭâr, who had it from his father, who said, "We had a neighbour, who was made a captive and remained in captivity for twenty years; he had despaired of (ever) seeing his people again. He related, 'While I was one night thinking over the children I had left behind and crying, I saw that a bird alighted on a wall of the prison saying the following prayer. I learnt it from the bird and then prayed to God with that prayer for three nights consecutively and then slept. When I woke up, I found myself in my country on the top of my house. I then descended to my people,

who were delighted (to see me), after having been afraid of me when they saw me and my changed state and appearance. I then went to the pilgrimage that year, and while I was circuiting (the Ka'bah) and saying this prayer, an old man struck his hand on mine and asked me, "Whence did you get this prayer? It is a prayer which none but a certain bird living in the air in the country of the Greeks (ar-Rûm) says." I then informed him of my narrative and what had happened to me, while I was a captive in the country of the Greeks, and that I had learnt the prayer from the bird. He said, "You have said the truth." I then asked the old man regarding his name and he replied, "I am al-Khidr." Here is the prayer:—"O God, I ask of Thee whom no eyes can see, whom no thoughts can comprehend (can commingle with), whom no describers can describe, whom accidents and times change not, who knowest the weights of mountains and the measures of seas and the number of the drops of rain and the number of the leaves of trees and the number of things which the night conceals in its darkness and over which the day shines, from whom the highest heaven or the lowest earth conceals not anything; nor is there a mountain but Thou knowest what there is in its rugged acclivity and in its plain, nor a sea but Thou knowest what there is at its bottom and on its shore! O God, I ask Thee to assign the best of my actions as the last of them and the best of my days as the day on which I shall meet Thee! Thou art mighty over all! O God, treat him with hostility who treats me with hostility, treat him with severity who treats me with severity, destroy him who seeks my destruction, punish him who desires evil for me, extinguish the fire of him who has kindled his fire for me, be sufficient for me against the anxiety of him who has brought anxiety on his account on me, take me under Thy protective armour, and screen me behind Thy guarding screen! O Thou, who art sufficient for me against all things, be sufficient for me against what is important for me in this world and in the world to come, and accept my words and actions as true! O merciful and kind one, remove from me every straitness, and burden me not with what I cannot bear! Thou art truly my God! O clear one as regards the proof of existence,

O strong one in support, O Thou whose mercy is to be found in all places and in this place, O Thou from whose presence no place is free, protect me with Thy eye which sleepeth not, be sufficient for me in Thy protection which none can attempt (desire) to attain! Verily, my heart believes as certain that there is no deity but Thou, and that I shall not perish while Thou art with me! O my hope, compassionate me with Thy high power! O great one in whom hope is centred for everything great, O knowing one, O forgiving one! Thou knowest my need and art powerful enough to deliver me, that being for Thee a trifling affair. Favour me by granting it! O benevolent of the benevolent ones, O liberal of the liberal ones, O quickest one of those that take an account, O Lord of the worlds, have mercy on me and on all the sinners out of the sect of Muḥammad! Thou art mighty over all! O God, answer our prayer as thou answeredst the prayer of those that prayed (before), by Thy mercy! Grant us quickly relief from Thee, by Thy benevolence, Thy kindness, and Thy exalted position in the highest part of Thy heaven! O merciful of the merciful, Thou art powerful to do what Thou pleasest. And may there be peace and safety on our lord Muḥammad, the last of the prophets, and on his people and his Companions,—all of them!”

Aṭ-Ṭabarānī has related a part of this prayer, giving authentic authorities, on the authority of Anas, (who said) that the Prophet happened to pass by a Badawī while he was supplicating (God) in his prayer and saying, “O Thou, whom no eyes can see, whom no thoughts can comprehend (commingle with), whom no describers can describe, whom accidents change not, who fearest not vicissitudes, who knowest the weights of mountains and the measures of the seas and the number of the drops of rain and the number of the leaves of trees and the number of things which the night conceals in its darkness and over which the day shines, from whom the highest heaven or the lowest earth conceals not anything; nor is there a sea but Thou knowest what is at its bottom, nor a mountain but Thou knowest what there is in its rugged acclivity! Assign the best of my life to be its last part and the best of my actions to be the last of them and the best of my days to be the last day on which I shall

meet Thee!" The Apostle of God thereupon left a man to watch the Badawî and told him, "When he has finished his prayer, bring him to me." When the Badawî finished his prayer, the man took him to the Prophet, who had been given as a present a piece of gold out of one of the mines; so, when the Badawî came to him, he gave him that piece of gold and asked him, "To what tribe do you belong, O Badawî?" and he replied, "To the Beni-Âmir b. Şa'sa'ah." The Prophet then asked him, "Do you know why I have given you this piece of gold as a gift?" and he replied, "On account of the kinship between us and you, O Apostle of God." The Prophet said, "Truly, there is a right for kinship, but I gave you the gold, on account of your beautiful praises of God, the Mighty and Glorious.

الطَّيْبَابُ (*at-Ṭaybâb*).—A certain bird with large ears.

الطَّبْرُوعُ (*at-Ṭabbû'*).—The tike (القمقامة), which will be described under the letter ق.

الطَّذْرَجُ (*at-Ṭathraġ*).—The ant;—so al-Jawhari says; but according to others, young ants. It will be described under the letter و.

الطَّحْنُ (*at-Ṭaĥn*).—A certain small creeping thing, according to al-Jawhari and others. According to az-Zamakhshari, as mentioned by him in *Rabî'u'l-abrâr*, it is a certain creeping thing resembling the lizard *umm-ḥubain*; boys gather round it and say to it, "Grind for us," upon which it grinds with itself the ground and disappears in it.

الطَّرْمُوحُ (*at-Ṭarṣūḥ?*).—A certain marine fish, which, if eaten persistently, causes dimness of sight.

طَرْغَاوُدَسُ (*Ṭargā'ûdas*).—A certain bird known to the people of Spain, who call it *ad-durais*. Ar-Râzi says in *Kitâb al-Kâfî* that it is a certain small kind of passerine bird, smaller than all the other kinds; its colour is a mixture of grey, red, and yellow, and

it has in each of its wings a golden (coloured) feather ; its bill is fine, and its tail has white spots scattered on it ; it is in the habit of whistling constantly, and the best birds of its kind are those which are fat.

(Lawfulness or unlawfulness.) It is lawful.

(Properties.) It has a wonderful medicinal property of dissolving stone in the bladder and of preventing its formation.

الطَّرْفُ (*at-Tirf*).—A high-bred or generous horse. According to Abû-Zaid, the epithet is applied only to the male.

الطَّغَامُ (*at-Taḡām*) and الطَّغَامَةُ (*at-Taḡāmah*).—The inferior or meaner sorts of birds and beasts of prey ; both the words are also applied to low or ignoble persons. Both the sing. and pl. are the same ;—so Ibn-Sīdah says.

الطَّيْفُ (*at-Tiḡf*).—A young one of any kind of wild animals, and a young one of the human species. Pl. *atfāl*, but sometimes the word *at-tiḡf* may be used both as sing. and pl. like *al-junūb*. God has said, “Or to children (*at-tiḡf*) who do not note women’s nakedness.”¹ *Al-muḡīl* is a female gazelle that has with her, her young one which she has recently brought forth ; it is also applied to a she-camel ; pl. *maḡāyil*. Abû-Dhu’aib says:—“And verily discourse from thee, if thou wouldst bestow it, would be (like) gathered honey of bees in the milk of camels such as have recently brought forth (*maḡāyil*) having young ones with them, (and) that have brought forth but once, whose bringing forth has been recent, such milk being mixed with water like the water of the places of separation of mountains from tracts of sand.”² How beautiful are the lines of another poet :—

“How wonderful that he whom I reared as a child,
And fed with the ends of my fingers,
Whom I used to teach archery daily,
Directly his arm became proficient, should have shot me !
That he whom I used to teach the principles of liberality on every
occasion,

¹ Al-Ḳur’ān XXIV-31. ² Lane’s Lex. art. فِصْل .

Directly his moustache sprouted forth, should have treated me with unkindness!

How often have I taught him to compose poems,
But directly he was able to compose one himself, he satirized me!"

ذَو الطَّيْفَيْنِ (dhū't-Ṭufyatain).—A certain malignant kind of serpent, *at-ṭufyah* meaning originally a leaf of the Theban or dwarf palm (*al-muḥl*); pl. *ṭufā*. The two lines on the back of this serpent are likened to two leaves of this palm. Az-Zamksharī states that in *Kutāb al-'Ayn* it (*at-ṭufyah*) is described as a certain soft malignant serpent, and gives the following lines:—

"They humiliate her after honouring her,
In the same manner that *at-ṭufā* become humble by the enchantment of a charmer."

Ibn-Sidah also describes it similarly.

It is related in the two *Ṣaḥīḥs* and other books, out of a tradition of Ibn-'Umar and 'Ā'ishah, that the Prophet said, "Kill serpents, and *dhū't-ṭufyatain* and *al-abtar*, the latter two, because they cause pregnant women to abort and destroy sight." The Shaikh-al-Islām an-Nawawī states that the learned say that *at-ṭufyatān* are the two white lines on the back of the serpent, and that *al-abtar* means *the short-tailed*. An-Naḍr b. Shumail says that it (the latter) is a certain species of serpent of a blue colour, with its tail short (cut), which no pregnant woman can look at without generally aborting. Muslim relates in his version (of the tradition) regarding az-Zuhri as having said, "We are of opinion that it is due to its poison." As regards the Prophet's saying, "They destroy sight," there are two explanations, the correct one being that they suddenly snatch away sight and put out its light, directly their sight falls on the eye of a human being, owing to a peculiar quality God has implanted in their sight. This is confirmed by what is given in Muslim's version, namely, "they snatch away (يُخَطِّفَانِ) sight." The other explanation is that they attempt to sting and bite the eye. The learned say that there is a species of serpents called *an-naḍīr*; if its sight falls on the eye of any human being, he dies immediately. Abū'l-'Abbās al-Ḳurṭubī says, "It is evident that these two kinds of serpents possess a peculiar property which has that effect, and

this is not at all improbable." Abū'l-Faraj b. al-Jawzī states in his book *Kashf al-mushkil limā fī s-Saḥāhain* that in the Persian 'Irāk there are some species of serpents which kill the seer of them by their sight alone, and others the passing over whose road is enough to kill.

التَّيْحُ (at-Ṭīḥ).—The tick, which will be described in the art. القراد under the letter ق .

Ka'b b. Zuhair says:—

"And her skin is that of a turtle,

On which even a tick (*ṭīḥ*) emaciated on the exposed parts of its sides cannot obtain a footing."

That is to say, even a tick cannot tread on her skin, owing to its sleekness;—so it is said in *Nihāyat al-garīb*.

التَّلَاةُ (at-Ṭalā; according to the author at-Ṭilā').—A young one of any of the cloven-hoofed animals. Pl. *atṭā'*.

(Proverb.) "How are *at-ṭalā* and its mother?" applied to one whose anxiety has passed away and who is full of sweet words.

التَّطْيِىُّ (at-Ṭaṭī).—A young lamb or kid, because its two legs are tied with a string to a peg. Pl. *ṭuṭyān*, like *raqāf*, pl. *raqān*.

التَّطْمَرُوقُ (at-Ṭamrūq).—The bat;—so Ibn-Sīdah says. It has been already described under the letter خ .

التَّطْمَلُ (at-Ṭiml) and التَّطْمَلَلُ (at-Ṭimlāl), and also الأَطْمَسُ (at-Ṭlās).—The wolf. It has been already described under the letter ذ .

التَّطْبِيرُ (at-Ṭanbūr).—A certain species of hornets possessing stings, that eats wood. The word التَّطْبِيرُ (the hornet) has been already given under the letter ج . The Shaikh-al-Islām an-Nawawī says in *Sharḥ al-Muḥadḍḥab* that among the animals possessing stings and spines (prickles) the locust is made an exception of, for it is absolutely lawful, and so is also the hedgehog.

الطُّورَانِيَّ (at-Ṭūrānī).—[The wild or mountain pigeon.] Al-Jāhid states that it is a species of pigeon, which has been already described under the letter ح .

الطُّوبَالَةَ (at-Ṭūbālah).—A ewe;—so Ibn-Sīdah says. It will be described under the letter و .

الطُّوَل (at-Ṭūwal).—A certain bird;—so Ibn-Sīdah and others say.

الطُّورِيَّ (at-Ṭūri).—The Ḥujjat-al-Islām Abū-Hāmid al-Gazzālī says in the beginning of the second chapter of حكم الكلب (Ḥukm al-Kalb) that it is the parrot (البيغا), which word has been already given under the letter ب .

الطَّيْر (at-Ṭayr).—[Birds or flying things.] The plural of *tā'ir*, like *ṣāhib*, pl. *ṣahb*. The pl. of *at-tayr* is *ṭuyūr* and also *at-ṭayr*, like *ḡarḡh*, pl. *ḡarḡh* and *aḡrāḡh*. Kuṭrub says that *at-ṭayr* may also be used as singular.

(Information.) God said to His Friend Abraham, "Then take four birds, and take them close to thyself." ¹ Ibn-'Abbās says that he took a peacock, a vulture, a crow, and a (domestic) cock. Some say that he took a pigeon, a crow, a cock, and a duck. Mujāhid, 'Aṭā', and Ibn-Jurajj say that he took a peacock, a cock, a pigeon, and a crow. Some also say that the birds were a green duck, a black crow, a white pigeon, and a red cock. It is said that the object of collecting these was that the natural temperaments being four, one of them predominates in one of these birds. God then ordered all of them to be killed, and their flesh, blood, and feathers to be all mixed up together. Then after separating their several parts and depositing them on the peaks of mountains, Abraham called them out, but some say that he kept the heads with himself. All the several parts then came together, striving to join their proper heads, and, verily, did God revive them as He wished by His power, and verily, there is a hint (in it) of the fact that the quickening of the soul with eternal life

¹ Al-Ḳur'ān II-262.

was for the purpose of properly disposing (the qualities), by putting to death the lusts and pomposity which are the characteristics of the peacock, the impetuosity or faculty of attacking with which the cock is well-known to be endowed, the meanness and despair which are described as peculiar to the crow, and the haughtiness and swiftness in making love with which the pigeon is described to be endowed. God specially selected birds, because they most resemble man and have united in them (all) the qualities of animals. He brought together the two (birds) whose flesh is lawful to eat and two that are opposite of them, the two hated ones, namely, the peacock and the crow, and the two loved ones, namely, the cock and the pigeon, the two that are swift in flying, namely, the pigeon and the crow, and the two that cannot fly much, namely, the cock and the peacock, and lastly, the two whose sex can be easily distinguished, namely, the peacock and the cock, and that whose sex can only be determined by a trained person, namely, the pigeon and that whose sex it is difficult to distinguish, namely, the crow. How beautiful are the lines of Ibn-as-Sâ'âtî :—

“And the dew on the row of branches like wet pearls,
Being shaken by the zephyr, falls (to the ground),
Whilst the birds recite and the pool of water is the book,
The wind writes and the clouds (rain) mark the diacritical points
(drops).”

It is certainly a marvellous division (of labour)!

The bird which visits a certain mountain in upper Egypt every year is called بوقير, which has been already described under the letter ب .

(Two pieces of useful information.)—First.—Ash-Shâfi'î relates, on the authority of Sufyân b. 'Uyainah, who had it from Sibâ' b. Thâbit, who had it from Umm-Kurz, who said, “I went to the Prophet and heard him say, ‘Leave the birds (to rest) in their nests (على مكانها) ;’” but in another version the words used are فى مكانها; this is a part of a tradition related by Ahmad, the authors of *as-Sunan*, al-Hâkim, and Ibn-Hibbân. He (Ahmad) says that Sufyân turned to ash-Shâfi'î and asked (him), “O Abû-'Abd-Allâh, what is the meaning of this?” upon which ash-Shâfi'î replied, “The knowledge of the Arabs used to consist in divination by means of

(the flight of) birds. If any of them desired to go on a journey, and with that object went out of his house and happened to pass by a bird in its nest, he used to cause it to fly; if it went in the direction of the right side, he proceeded on his business, but if it went to the left side, he returned. The Prophet therefore said, 'Leave the birds (to rest) in their nests.'" Ibn-'Uyainah used to be asked after that regarding the meaning of this tradition, and he used to explain it in the same way that ash-Shâfi'i did. Ahmad b. Muhâjir says, "I asked al-Aṣma'i regarding the explanation of this tradition, and he replied in the same way as ash-Shâfi'i." He says (also), "I asked Wakîf, and he replied, 'In our opinion it refers to chasing and hunting at night;' I then mentioned to him ash-Shâfi'i's statement, upon which he approved of it and said, 'I did not think (before) that it applied to anything but chasing at night.'" Al-Baihaqî relates in his *Sunan* that a man having asked Yûnus b. 'Abd-al-A'la regarding its meaning, he replied, "God loves the truth; ash-Shâfi'i has said such and such a thing in its explanation," mentioning what has been already related (above). He (further) said, "Ash-Shâfi'i was a singular man (*nasîj waḥdîhi*) in regard to these meanings." As regards his words *nasîj waḥdîhi*, it is a case by apposition. Ibn-Ḳutaibah says that the original meaning of this expression is that on a loom intended for a fine and valuable cloth, no other kind of cloth is woven, but if the cloth be not valuable, several kinds of cloth may be woven on its loom. A simile has therefore been taken from it to mean any noble man. Aṣ-Ṣaidalânî says in *Sharḥ al-Mukhtaṣar* that *al-makinah* means a place of remaining at rest in and being settled in. He adds that, as regards the meaning of this tradition, there are several statements, one of them being that it is a prohibition to chase at night, another what has been already mentioned on the authority of ash-Shâfi'i, and the third what Abû-'Ubaid al-Ḳâsim b. Sallâm has given, namely, "Let them remain on their eggs, which they are hatching," the original meaning of *al-makin* being the eggs of the lizard *ḍabb*. Aṣ-Ṣaidalânî says that according to this the sing. is *maknah*, like *tamrah*, pl. *tamarât*.

(Second piece of information.)—*At-tiyarah* is auguring evil from anything. God has said, "And if there befell them an evil,

they took the ill-luck (augury) from Moses and those with him ;—is not their ill-luck (augury) only in God's hands ?”¹ That is to say, their evil omen came from God, and He it was who destined it for them. One says, “نَطِيرُ طَيْرَةً = an evil omen is augured, and نَخِيرُ خَيْرَةً = a good (selected) one or thing is chosen.” There are no other words derived in the same manner from their roots.

The auguring of a bad omen used to prevent the Arabs from carrying out their objects, but the religious law has now set aside this by the words of the Prophet, “There is no auguring of bad omens, and better than that is *al-fa'l*.” The Prophet was asked, “What is a *fa'l* !” and he replied, “It is a good word which any of you may hear.” In another version it is said that he said, “I like a *fa'l* and I love a good *fa'l*.” The Arabs used to augur good and bad omens by driving gazelles and birds ; if they went to the direction of the right, they looked upon it as auspicious and continued their journey and business, but if they went in the direction of the left, they used to turn back. In another tradition it is said that auguring by omens, that is to say, a belief in their power to profit or injure (any one), is a belief in a plurality of gods. The word *ṭiyarah* is derived from *ṭayr* (birds), on account of the belief of the Arabs in the swiftness of a misfortune in overtaking them being like the swiftness of a bird in flying.

As to the word *al-fa'l*, it may be used with or without a *hamzah*, and the Prophet has explained it to mean, “a good word.” It is generally applied to a thing that pleases one, but may also sometimes be applied to an evil thing ; whilst the word *at-ṭiyarah* is invariably used in a bad sense. The learned explain (the saying of the Prophet), “I love a *fa'l*” to mean that, if a man hopes for the favour of God, he is on the right or good track, but if he despairs of getting any good from God, he is surely on a bad track ; whilst in the case of a *ṭiyarah*, the thought is a bad one, and there is an expectation of the occurrence of a misfortune. It is related in a tradition that the Prophet having been asked, “O Apostle of God, none of us is secure from omens, envy, and suspicion ; what are we to do ?”

¹ Al-Ḥur'ân VII-123.

replied, "If you observe an omen proceed on your way, if you become envious do not covet, and if you suspect do not ascertain the truth." At-Ṭabarānī and Ibn-Abī'd-Dunyā have related it. The subject of augury will also be treated of hereafter under the letter *J* in the art. *الأمور*.

It is said in *Miftāh dār as-sa'ādah*, "Know that an omen only injures him who is cautious on its account or afraid of it, but never at all injures one who does not heed or mind it, especially if he says at the sight of, or on hearing, anything that is looked upon as an omen, 'O Lord, there is no omen but Thine, no good but Thine, and no god but Thou! O Lord, nobody brings us any good but Thyself, and nobody removes any evil from us but Thyself, and there is no strength but in Thyself!' As to one that concerns himself about it, it is more rapid in overtaking him than a flood in approaching a low-lying place; it opens the gates of suspicion and suggestion for him in everything he sees and hears, and Satan opens to his view all its distant and near bearings, which tends to ruin his religious spirit and straitens for him his means of livelihood."

'Abd-al-Ḥakam relates that when 'Umar b. 'Abd-al-'Azīz started from al-Madīnah, there was a man belonging to the tribe of al-Lakhm with him, who related, "I looked up and saw the moon in the Fourth Mansion, but did not like to tell him so; so I said to him, 'Do not you see how beautiful the moon is to-night!' upon which 'Umar looked up at her and seeing her in the Fourth Mansion replied, 'As if you wanted to tell me that she is in the Fourth Mansion, but we start neither by the sun nor by the moon, but by God the only One, the all-powerful.'"

Ibn-Kh. relates that an evil thing which occurred to Abū-Nuwās was that, when the house which Ja'far b. Yaḥyā al-Barmakī had built and on which he had spent a great deal of his energy was completed, and he had removed to it, Abū-Nuwās composed a poem about it in which he praised Ja'far. The first part of the poem runs thus:—

"O abode of anxiety, verily, has humiliation already begun to overtake thee!
But I shall not prove false in my affection for thee;
Farewell to the world when you miss
The Beni-Barmak in the evenings and in the mornings!"

The Barmakides took a bad omen from it and said, "O Abū-Nuwās, you have made us lament over our own deaths." Not long after this, ar-Rashīd came down upon them (with his wrath), and the omen proved to be true.

Aṭ-Ṭabari, the Khaṭīb al-Baghdādī, Ibn-Kh., and others relate that when Ja'far b. Yahyà built his palace, and its building was completed and it was in its full beauty and he resolved upon removing to it, he collected astrologers to select the time for removal to it. They selected for it a certain time at night, and he started at that hour, the streets being then empty and the sound (noise) of the people quiet; he, however, saw a man standing and reciting :—

"You consult the stars and know not

That the Lord of the stars does what He pleases."

Ja'far took a bad omen from it and stood still; then calling the man, he said to him, "Repeat what you said." He therefore repeated the lines, and Ja'far asked him, "What did you mean by them?" He replied, "I did not intend any particular meaning by them, but they came to my mind, and my lips (tongue) uttered them." Ja'far then ordered a dīnār to be given to him and went his way, but his joy was gone and his life was miserable. A short time only passed (after that), before ar-Rashīd came down upon them (with his wrath). An account of the manner in which Ja'far was slain will be given hereafter under the letter ع in the art. العقاب.

In *at-Tamhīd* by Ibn-'Abd-al-Barr, there is given a tradition of al-Maḥburī, on the authority of Ibn-Luhai'ah, who had it from Ibn-Hubairah, who had it from Abū-'Abd-ar-Raḥmān al-Jilī, who had it from 'Abd-Allāh b. 'Umar, regarding the Apostle of God, who said, "Whoever is turned back from his business by an omen, has certainly believed in a plurality of gods (اشرك).” They then asked, "O Apostle of God, what is the atonement for it?" and he replied, "One of you must say, 'O God, there is no omen but Thine, no good but Thine, and no god but Thou!' and then pass on to his business."

(Important admonition.) The Imām, the very learned, the Kāḍī Abū-Bakr b. al-'Arabī has decided in *al-Aḥkām*, on the subject of the chapter of the Table (al-Ḳur'ān V), that it is unlawful to take an omen from the Ḳur'ān, and al-Ḳarāfi has copied it, on the authority

of the very learned, the Imâm Abû'l-Walid at-Turtûshî, and confirmed it. Ibn-Baṭṭah of the Ḥanbalî school allows it, but the tendency of our religious school is to disapprove of the practice. Al-Mâwardî relates in *Kitâb Adab al-ʾlñ wa'd-dunyâ* that al-Walid b. Yazid b. 'Abd-al-Malik having one day looked for an omen in the Ḳur'ân, found these words of God, "Then they asked for an issue; and disappointed was every rebel tyrant!"¹ upon which he tore the Ḳur'ân and said:—

"Thou threatenest every rebel tyrant,
Here I am that rebel tyrant!
When therefore thou comest to thy Lord on the Day of Judgment,
Say to Him, 'O Lord, al-Walid tore me up.'"

Soon after this, al-Walid was slain in an inhuman manner, and his head was hung up first on his palace and afterwards on the wall of his city, as has been already mentioned under the letter **ل** in the art. **الوزر**.

(Further information.) At-Tirmidhî, Ibn-Mâjah, and al-Hâkim relate and hold it as authentic, on the authority of the Commander of the faithful, 'Umar b. al-Khaṭṭâb, that the Prophet said, "If you had placed your entire trust in God, he would have provided for you the means of sustenance, in the same manner that He provides them for birds, which go forth in the morning with empty stomachs and return in the evening with their stomachs full." The meaning of it is that they go away in the early part of the day with their stomachs lean from hunger and return in the last part of the day with their stomachs full from being satiated. The Imâm Aḥmad states that this tradition is no argument for sitting idle, instead of working for one's livelihood, but on the contrary it points to seeking for the means of livelihood, and the Prophet intended by it—but God knows best—that had they relied on God in their going forth, in their coming (back), and in what they did, and remembered (knew) that all good is in His hand and comes from Him, they would not have gone about but safely and well-provided for, like birds, which leave in the morning with empty stomachs and return in the evening with full stomachs; but they relied on their own strength and exertions, which is contrary to trusting in God. It is related in *al-Iḥyâ'* in

¹ Al-Ḳur'ân XIV-18.

the first part of the chapter on *احكام الكسب* that Aḥmad, having been asked, "What do you say regarding a man who sits in his house or his mosque and says, 'I shall not do any work, so that my sustenance will come to me of itself.?'?" replied, "That man is ignorant of knowledge. Has he not heard the saying of the Prophet, 'Verily, God has placed my sustenance in the shadow of my spear;' and his saying, 'Birds go forth in the morning with empty stomachs and return in the evening with full stomachs.?' The Companions of the Prophet used to travel about by land and sea and attend to their date-palms, and an example ought to be taken from them."

(Question.) If a thing be left in a will for the Trusters in God (*للمتوكلين*), (who are they)? — Ibn-'Abbâs has decided that the term applies to the cultivators (of land), for they plough and sow seed, and are therefore the Trusters (in God). This sense is indicated by what al-Baihaḡī has related in *ash-Shi'b* and al-'Askarī in *al-Amthâl*, namely, that 'Umar b. al-Khattâb having met some people from al-Yaman and asked them, "Who are you?" they replied, "Trusters (in God)." He then said, "You lie, for the real Trusters are such that a man (out of them) throws his seed into the ground and then trusts in the Lord of hosts." Some of the jurisconsults of Jerusalem decided the question in the same way in old days. The two Imâms ar-Râfi'î and an-Nawawî, in their comparison of the several occupations, argue from the superiority of agriculture that it is as near as it can be to trusting (in God). It is related in *ash-Shi'b* also, regarding 'Amr b. Umayyah aḡ-Ḍamrî as having said, "I said, 'O Apostle of God, I shall let loose my camel and trust (in God),' upon which the Prophet replied, 'Tie it by the leg and then trust in God.'" This will be mentioned in the first part of the letter ٥. Al-Ḥalimî says that it is desirable for every one that throws seed into the ground to recite, after repeating the formula of taking refuge with God (*الاستعاذة*), this verse of the Ḳur'ân, "Have ye considered what ye till?"¹ and then to say, "Nay, God is the sower, the grower, and the maturer! O God, grant peace and safety on Muḥammad and his people, and grant us the sustenance of its fruit and keep us distant from its injurious effects and cause us to be of those who are grateful for Thy gifts!" Abû-Thawr relates

¹ Al-Ḳur'ân LVI-63.

as having heard ash-Shâfi'i say that God has kept His Prophet (from such things) and raised his dignity and said (to him), "And rely thou upon the Living One who dies not." 1 This was said, because people trust in several things, in themselves or their property or their reputation or their power or their crafts or the produce of their trees or other men, every one of them trusting in the living which dies or in the fitting which is fast proceeding to destruction. God therefore restrained His Prophet from doing that and ordered him to rely upon the Living One who dies not. The Imâm, the very learned, the shaikh of religious law and truth, Abû-Tâlib al-Makki says in his book *Kût al-Kulûb*, "Know that the learned who have knowledge of God do not trust in Him for the purpose of His protecting their interests in this world, or for the purpose of His granting them their pleasures and desires; nor do they make a condition with Him that He may decree well in respect of things they love; nor do they trust in Him for the purpose of His changing for them, the execution of such of His orders as they dislike or His old-established way to what they may consider to be proper, nor for the purpose of His removing from them the action of His law which has become current among men in respect of temptations, trials, and selection; but because He is the Glorious and High God, which is the reason in their minds for placing trust in Him. They know better and think better than to trust in Him for the above reasons. Should any one who knows God believe in any of these reasons for trusting in God, he commits a grave sin, which would necessitate for him repentance and returning to God, for his trusting in God under those circumstances is an act of disobedience (to Him). But they are patient as regards His orders in whatever manner they are carried out and control their minds, so as to be pleased with any way in which He executes them.

(Information.) It is related on the authority of Ka'b al-Ahbâr, who said that birds fly to a height of twelve miles and not more, and that above the atmosphere is *as-sukâk* (air next to the sky), the atmosphere being the air between the sky and the earth.

(Interpretation of birds in dreams.) A bird in a dream indicates means of sustenance for one who dreams of having it in his possession, on account of the words of a poet:—

1 Al-Ĥur'ân XXV-60.

“ Fortune (means of sustenance) is nothing but a bird which all mankind like
And for which all kinds of snares are spread.”

It also indicates happiness and power. Some say that black birds indicate evil actions, and that white ones indicate good actions. If one sees birds alight upon a place and then ascend (in the air), they indicate angels. A dream about birds which associate with men indicates spouses and children, whilst a dream about birds which do not associate with men indicates the society of enemies and foreigners. A dream about a rapacious bird that folds its wings when alighting (*al-kāṣir*) indicates evil, trouble, and debts, whilst that about a trained bird of prey is indicative of honour, success, affluence, and riches. A dream about an edible bird indicates an easily acquired gain, and that about birds endowed with a good voice, a company of good men. A dream about a male bird indicates men, and that about a female bird indicates women. A dream about an unknown bird indicates a company of strangers, and that about a bird which has neither good nor evil in it indicates ease after trouble and prosperity after difficulty. A dream about a nocturnal bird is indicative of boldness, vehemence of seeking, and remaining concealed (for an enemy). A dream about a bird which has really no value, if it acquires value in a dream, indicates usury and the taking of wealth by false means and the opposite of it. A dream about a bird which is in the habit of showing itself only at a particular time of the year and which is seen in a dream at a time which is not its proper season, indicates the misplacement of things, or strange news, or entering upon a thing which does not concern one. All that is stated above refers to the different species of birds that have been already described and that will be described hereafter. Understand that and interpret by analogy accordingly.

(Supplementary information.) The interpreters of dreams say that all the words uttered by birds (in dreams) are highly good, and that he who dreams of a bird talking to him, will rise in position, on account of the words of God, “ ‘ O ye folk ! we have been taught the speech of birds, and we have been given everything ; verily, this is an obvious grace ! ’ ”¹ The interpreters of dreams disapprove

¹ Al-Ḥur'ān XXVII-16.

of the cries of aquatic birds, the peacock, and the domestic hen, which, they say, represent anxiety, grief, and lamentation on account of death. The cry of a male ostrich indicates that a brave slave will commit a murder, and if the dreamer hates its cry (in a dream), it is an indication of a slave getting the better of him. The cooing of a pigeon indicates a woman reciting the *Ḳur'ân*, and the cry of a swallow, the exhortation of a religious preacher.

(End.) Ibn-al-Jawzî says in *Kitâb Uns al-Farîd wa bigyat al-Murîd* that Ibn-'Abbâs has stated that in the *Ḳur'ân* there are ten flying animals which God has mentioned by their names, namely, the mosquito in the chapter of the Cow (البقرة), the crow in the Table (البائدة), the locust in al-A'arâf (الاعراف), the bee in the Bee (النحل), the quail in the Cow and also in the T. H. (طه), the ant in the Ant (النمل), the hoopoe also in the same chapter, the fly in the Pilgrimage (الحج), the butterfly in the Striking (القارعة), and *al-abâbil* in the Elephant (الفيل).

طَيْرُ الْعَرَّاقِيبِ (*Tayr al-'arâkîb*).¹—A certain bird of bad omen according to the Arabs; they also apply that name to any bird from which a bad omen is augured.

Among the decisions in connection with the subject of birds is this one:—Whoever opens a bird-cage and excites the bird (in it) to fly, is responsible for it. Al-Mâwardî agrees with others in saying that this is so, because he impels the bird to do that. But if he confines his action to (simply) opening the cage, there are three statements regarding it, one being that he is absolutely responsible, another that he is absolutely not responsible, and the third one which is the clearest one that, if the bird flies immediately, he is responsible for it, but if it waits a little and then flies, he is not responsible, for its flying immediately is a proof of its having come to be in that condition owing to his causing it to fly away, whilst as to its flying after waiting a little while, it is a clear sign of its having flown by its own choice, for a bird has choice. If the bird by (in) its exit from the cage breaks a flask or destroys anything else, or the cage is broken while it is in the act of escaping, or a cat, which may happen

¹ The bird *shakirrak*—green woodpecker.

to be present there at the time of opening the cage, enters it and eats the bird, he is bound to pay an indemnity for it.

طَيْرَ الْمَاءِ (*Ṭayr al-mā'*).—[The water-bird.] Its sobriquet is *abū-sahl*, and it is also called by the names of *ibn-al-mā'* and (pl.) *banāt-al-mā'*.

(Lawfulness or unlawfulness.) Ar-Râfiʿ says that it is lawful (to eat) all its species, excepting the stork, which is certainly unlawful to be eaten. Ar-Rûyânî mentions two views on the subject of water-birds, on the authority of aṣ-Ṣaimarî, but what ar-Râfiʿ has said is the correct thing. In this class are included the duck, the goose, and the heron (*mâlik al-ḥazîn*). Abû-ʿĀṣim al-ʿAbbâdî states that there are more than a hundred species of water-birds, but the Arabs do not know the names of most of them, as they are not found in their country. The subject of مالك الحزين will be treated of hereafter under the letter م.

(Proverbs.) “As though birds were on their heads (ثُمَّانٌ عَلَى رُؤُوسِهِمُ الطَّيْرِ),” in which الطَّيْرِ has a *fathah* on the final letter, being the agent of كَانَ, that is to say, on the head of every one (of them), there is the bird he wishes to catch, and therefore he does not move. It is applied to persons who are quiet and gentle. Such used to be the description of the Prophet's Companions (persons who used to sit in his assemblies), for when he spoke, the persons in his assembly used to bend down their heads, as if there were birds on their heads, that is to say, they used to remain silent, for a bird alights only on one who is quiet (silent). Al-Jawharî says that this proverb was applied to them when they were silent from reverential awe of him, and that the origin of it is that when a crow alights on the head of a camel to pick up a larger or smaller species of ticks, the latter does not shake for fear of the crow flying away from it.

الطَّيْرُورِيُّ (*al-Ṭīṭarwî*).—Aristotle says in *Kitâb an-Nuʿūt* that it is a certain bird that does not leave thickets or places abounding in much water, because it does not eat any vegetable substance or flesh, but lives on worms, which breed in stink on the borders of forests and thickets. Falcons search for this bird when they are ill, for the falcon is a bird which is often ill on account of the heat in its

liver, and when it suffers from that disease, it searches for a *titawà*, eats its liver, and then becomes well. This bird generally feels secure in its place and utters its cry; it does not leave its place, unless a falcon is after it, in which case it flies away to another place; if (it occurs) at night, it utters its cry and flies, but if in the day, it simply flies away and hides itself in the grass.

Ath-Tha'labi, al-Bagawî, and others state in the commentary on the chapter (of the Kur'ân) the Ant, where God has said, "O ye folk! we have been taught the speech (*mantik*) of birds, etc.,"¹ that God has called the cries (voice) of birds *mantik*, on account of their being just as intelligible as the words of human beings. They state that Ka'b al-Ahbâr and Farḡad as-Sinjî relate that the prophet Solomon having happened to pass by a *bulbul* on a tree, which was shaking its head and tail, asked his companions, "Do you know what this *bulbul* is saying?" upon which they replied, "O apostle of God, no." He then said, "It is saying, 'I have eaten half a date, and now let the world perish!'" He then passed by a hoopoe and informed them, "It is saying, 'When destiny descends, perception becomes blind.'" But in the version given by Ka'b it is said, "It says, 'He who has no compassion on others, has no compassion shown to him.' The ring-dove says, 'Would to God this creation were not created, but when created, would to God they knew what they were created for, and if they knew that, would to God they acted according to what they knew!' *As-surad* says, 'Celebrated be the praises of my Lord, the High, to the extent of filling His sky and earth!' The crab says, 'O ye sinners, ask forgiveness of God.'" A *titawà* having happened to utter its cry near him, he informed them, "It says, 'Every living being is dead and everything new is old.'" He said, "The swallow says, 'Send good before, and you will have it with God.' The wood-pigeon (*al-warashân*) says, 'Bring forth for death and build for destruction.' The peacock says, 'As you do, so will you be requited.' The pigeon says, 'Celebrated be the praises of my Lord, who is remembered by every tongue!' The francolin says, 'The Merciful settled on the throne!'"² When the eagle utters its cry, it says, 'Distance from

¹ Al-Kur'ân XXVII-16. ² Idem XX-4.

men is peace.” But according to another version, “‘Distance from men is social happiness.’ When the swallow utters its cry, it recites the first chapter or *al-Fātiḥah* of the *Ḳur’ān* to its end, and when it comes to *ولا الضالين*, it prolongs its voice just as a reciter (of the *Ḳur’ān*) does. The falcon says, ‘Celebrated be the praises of my Lord, the Great, and (I begin) by praising Him!’ The turtle-dove says, ‘Celebrated be the praises of my Lord, the Highest!’” But some say that it says, “O Compassionate One!” “The crow curses the collector of customs and prays against him. The kite says, ‘Everything is perishable except God.’ The sand-grouse says, ‘He who is silent, is safe.’ The parrot says, ‘Woe betide him, who has this world more at heart!’ The starling says, ‘O God, O provider, I ask Thee for the means of sustenance day after day!’ The lark says, ‘O God, curse the haters of Muḥammad and his people!’ The domestic cock says, ‘O ye heedless ones, remember God.’ The vulture says, ‘O man, live as long as you wish, you are really dead.’” According to one version, when two armies meet together in the field of battle, the horses say, “Holy and pure, the Lord of angels and the soul (or Gabriel);” the ass curses the tax-collector and his occupation, and the frog says, “Celebrated be the praises of my Lord, the Highest!”

(Interpretation of it in a dream.) Ibn-Sīrīn states that it means a woman in a dream.

(Properties.) Its flesh binds the bowels and increases the sexual power.

الطَّيْرُوجُ (*at-Ṭaiḥāj*).—A certain bird resembling a small (red-legged) partridge, but its neck is (also) red; its beak and feet are red like those of the partridge, and under its wing it is black and white. It is light in weight like the francolin.

(Lawfulness or unlawfulness.) It is unlawful.

(Properties.)—Its flesh is considered very heating and damp;—so Yūḥannā says, but some say that it is temperate, being neither hot nor cold, which, I (the author) say, is correct. Some say that it is in the third grade of digestiveness. The best ones are the fat and juicy (moist) ones found in autumn. It increases the sexual power and binds the bowels, but it has an injurious effect on persons

who carry heavy weights; its injurious effect may be avoided by cooking it in *harīsaḥ*.¹ It produces a temperate kind of blood and suits such young children as have temperate constitutions. The best are those eaten in spring, especially in eastern countries. In the matter of nourishment, *at-taiḥūj*, the francolin, and the partridge are like one another in temperateness and delicacy of flesh, but *at-taiḥūj* stands first, then comes the francolin, and then the (red-legged) partridge. It has been already mentioned under the letter *ف* that it is the same as *aḍ-ḍiryas*.

بنت طَبَق (*bint-Ṭabak*) and *أم طَبَق* (*umm-Ṭabak*).²—The turtle, which has been already described under the letter *س*. Some say that it is a certain large serpent the characteristic of which is to sleep for six days and then to wake up on the seventh day; it kills everything it blows upon; both its varieties have been already described in their proper articles. On this account a great calamity is called a *bint-ṭabak*, and from it comes the saying, “*Umm-ṭabak* (a calamity) has knocked or arrived at the door, with its concomitant evil.”

(Proverb.) “Such a one has come with a *bint-ṭabak*,” applied to one who brings a difficult or serious affair with him.

¹ *Harā'is*, pl. of *harīsaḥ* = a kind of thick pottage prepared of cooked wheat and cooked flesh-meats much pounded together.—Lane's Lex. ² In 'Omān *ṭabāk* is the generic name for the skate.

ظ

الظبي (al-*Daby*).—The gazelle. Pls. *adbi*, *dibā'*, and *ḍubū*. Fem. *ḍabyah*, pl. *ḍabayāt* and *ḍibā'*. أَرْضٌ مَطْبَاةٌ = a land abounding with gazelles. *Dabyah* is the name of a woman, who will come forth before Antichrist, warning the Muslims of his coming:—so Ibn-Sidah says. Al-Karkhī says that *ad-ḍibā'* are the males of gazelles, the female being the gazelle, but the Imām (Imām al-Ḥaramain) says that this is only an imagination, for the gazelle is a young one of a *ḍabyah*, till it grows strong and its horns sprout. The Imām an-Nawawī says that what the Imām has said is to be depended upon. As regards the words of the author of *at-Tambīh*, namely, “ان اذلف ان ظبياً ماخضاً (if he destroys a pregnant gazelle),” an-Nawawī says that the correct form is *ظبية ماخضا*, because *mākhiḍ* means *pregnant* and the female is only called *ḍabyah*, the male being *ḍaby*. *Dabyah* has for its pl. *ḍibā'* like *rakwah*, pl. *rikā'*, for words of the measure *فَعْلَةٌ* which have a *fathah* over their first debile or weak letter form their plurals with a prolonged *ā*, and no word excepting *al-karyah* opposes this rule, for *قُرْبَانَةٌ* has as its pl. *kurā* without any analogy, and as it is an irregular form, the rule of analogy cannot be applied to it;—so al-Jawharī says.

The sobriquets of the female gazelle are *umm-al-khishf*, *umm-shālin*, and *umm-at-ṭalā*.

Gazelles are of different colours, and there are three principal varieties of them. One variety is called *al-ārām*, sing. *rām*, which are of a white colour and inhabit sandy places; they are called the sheep of gazelles, because they are very fleshy and fat. Another variety is called *al-ʿufr*; they are of a red colour, have short necks, and are the weakest in running of all the gazelles; they keep to elevated and rugged places. Al-Kumait says:—

“Whenever a haughty leader of men wanted to seize us

By stratagem, we used to raise him on a horn of an *aʿfurā* (gazelle).”

That is to say, “We used to kill him and raise his head on a spear,” for in old days spears used to be made of horns. The

third variety is called *al-udm*,¹ which have long necks and legs and white bellies.

Gazelles are described as having a sharp sight, and they are the swiftest of all animals in fleeing. As an instance of the sagacity of the gazelle, it may be mentioned that, when it wishes to enter its hiding-place, it enters it backwards and faces whatever it may be afraid of on its own or its young ones' account. If it sees any one watching it, it does not enter the hiding-place, but otherwise it does so. It enjoys the colocynth-gourd and relishes its food, and then visits the sea to drink of its bitter and brackish water. Ibn-Ḳutaibah states that the young of a gazelle is called in its first year *ṭalā* and *khishf*, then in the second year *jadha'*, and in the third year *thanī* which name it retains till it dies.

Ibn-Kh. mentions in the biography of Ja'far aṣ-Ṣādiq that he asked Abū-Ḥanīfah, "What do you say regarding a man in the state of *iḥrām* who has broken the lateral incisor tooth (*rabā'iyah*)² of a gazelle?" Abū-Ḥanīfah replied, "O son of the daughter of the Apostle of God, I do not know what (penalty) there is for it." Ja'far then said, "A gazelle is never a *rabā'ī*,³ but always remains a *thanī*;"—so Kushājim has related in *Kitāb al-Maṣā'id wa'l-maṭārid*.

Al-Jawharī states under the head of (the letters) ٣ ٣ ٣ regarding the lines of a poet descriptive of some camels:—

"They (the camels) came, of the age at which the gazelle has its teeth,
and I had never seen any like them,—

A cure for the sick or a milch camel for a hungry one."

that they were camels that had shed their central incisor teeth, for a *thanī* is an animal which is shedding its central incisor tooth, whilst a gazelle is never in the state of shedding its central incisor teeth, being always one which has its central incisor teeth.

Ibn-Shuburmah states, "Abū-Ḥanīfah and I (one day) visited Ja'far b. Muḥammad aṣ-Ṣādiq, and I said, 'Here, this man is

¹ In Ja-lān, a part of 'Omān, the gazelle is called *hulm*, which appears to be the same word as this. In Algeria the name *admi* is applied to *Gazella cuvieri*. ² The tooth between the central incisor and the canine teeth. ³ An animal that has shed its *rabā'iyah* tooth (lateral incisor).

a juriconsult from al-‘Irāk,’ upon which Ja‘far said, ‘Perhaps, he is the one that deduces religion analogically by his opinion. Is he an-Nu‘mān b. Thābit?’ I did not know Abū-Ḥanīfah’s proper name until that day. Abū-Ḥanīfah thereupon said, ‘Yes, I am he. May God render your state good!’ Ja‘far then said to him, ‘Fear God, and judge not religion by your opinion, for the first one to deduce analogically by his opinion was Iblīs when he said, “I am better than he;”’¹ in which he erred and went astray.’ He then asked him, ‘Do you approve of your judging of your head analogically from your body?’ and Abū-Ḥanīfah replied, ‘No.’ Ja‘far then said, ‘Inform me, why has God created saltishness in the two eyes, bitterness in the two ears, water in the two nostrils, and sweetness in the two lips?’ Abū-Ḥanīfah replied, ‘I do not know,’ upon which Ja‘far explained, ‘God has created the two eyes as two pieces of fat and endowed them with saltishness as a favour from Him to man, for were it not for that, they would melt away and disappear; in the same way He has endowed the ears with bitterness as a favour from Him to man, for were it not for that, insects would attack them and eat his brain; He has created the water in the nostrils to facilitate the acts of inspiration and expiration (the rising and falling of the breath), as also to distinguish good smells from bad ones; and He has created sweetness in the lips to obtain the taste of food and drink.’ Ja‘far then said to Abū-Ḥanīfah, ‘Inform me of an expression or phrase in which the first part means unbelief (in God), and the latter part belief (in Him).’ Abū-Ḥanīfah replied, ‘I do not know,’ upon which Ja‘far said, ‘Such a phrase is $\text{لَا إِلَهَ إِلَّا اللَّهُ}$ (there is no deity but God), because, if one says, “ لَا إِلَهَ (there is no deity)” and then remains silent, he declares his unbelief (in God).’ Ja‘far then asked, ‘Which is the greater of the two sins in the estimation of God,—the killing of another person, which, without a proper reason, God has declared to be unlawful, or adultery?’ Abū-Ḥanīfah replied, ‘Murder;’ but Ja‘far said, ‘God accepts the evidence of only two witnesses in the matter of murder and does not accept the evidence of less than four witnesses in the case of adultery. How would analogy serve you (now)?’ He then asked, ‘Which of

¹ Al-Ḥur‘āa VII-11.

the two is greater in the estimation of God,—fasting or prayer?' Abū-Ḥanīfah replied, 'Prayer.' Ja'far thereupon asked him, 'How then can a menstruating woman fast but cannot say her prayers? Fear God, O 'Abd-Allāh, and judge not of religion by your opinion, for hereafter (to-morrow) we and those that oppose us shall stand before God, and we shall say, "God has said (so) and the Apostle of God has said (so)," whilst you and your disciples will say, "We have heard (so) and we have seen (so)," upon which God will act towards us and you as He pleases.' " Now, as to the reply in the case of God not accepting less than four witnesses in the matter of adultery, it is so out of a desire to protect (the parties from disgrace); and in the case of a menstruating woman not saying her prayers, it is so to prevent her from exerting herself much, because prayer comes repeatedly, five times during a day and night, unlike fasting, which comes only once a year.

Ja'far as-Ṣādiq's proper name was Ja'far b. Muḥammad al-Bāqir b. 'Alī Zaiu-al-Ābidīn b. al-Ḥusain b. 'Alī b. Abī-Tālib, and he was one of the twelve Imāms according to the Imāmiyah sect. He was one of the lords out of the people of the house (of the Prophet), and was styled as-Ṣādiq (the Truthful) on account of his truthfulness in whatever he said. He has written on (the subjects of) chemistry, augury from the flight of birds, and the reading of omens. It has been already mentioned under the letter ج in the art. الجفرة regarding Ibn-Ḳutaibah as having said in his book *Adab al-Kātib* that *Kitāb al-Jafr* was written on a lamb's skin by the Imān Ja'far as-Ṣādiq for the people of the house (of the Prophet), and contained information regarding what was necessary for them to know and what is to happen up to the day of Resurrection, and so also has Ibn-Kh. said about it. But many men attribute *Kitāb al-Jafr* to 'Alī b. Abī-Tālib, which is only an imagination, the correct thing being that the person to write it was Ja'far as-Ṣādiq, as has been already mentioned.

Ja'far charged his son Mūsà al-Kāḍim with certain precepts. He said, "O my son, remember my exhortation, so that you may live prosperously and die a martyr. O my son, he who is satisfied with what is portioned to him, is independent, but he who extends his eye

to what is in the hands of another, dies a poor man, and he who is not satisfied with what God has portioned to him, accuses God as regards His decree. He who looks upon his own sin as trifling, magnifies the sins of others, and he who magnifies his own sin, looks upon the sins of others as trifling. O my son, he who uncovers the veil from over others, has the nakedness of his own house exposed; he who draws the sword of disobedience, is himself killed with it; he who digs a well for his brother, himself falls into it; he who mixes with the vulgar, becomes mean; he who mixes with the learned, gains in honour; and he who enters evil places, is accused. O my son, reduce the claims for and against you, and beware of slandering, for it sows enmity in the hearts of men. O my son, if you ask for a bounty, you ought to go to its mines."

It is related that Ja'far aṣ-Ṣādiq was asked, "What happens to men in the times of famine that their hunger increases, contrary to what exists in the time of cheapness?" He replied, "Because they are created out of earth and are its children; when therefore it (the earth) receives no rain, they too suffer, but when it is fruitful, they too are in a flourishing state." Ja'far was born in 80 A. H., but some say in 83 A. H., and died in 148 A. H. .

It is related in a tradition that the Prophet and his Companions, while they were in the state of *iḥrām*, having happened to pass by a gazelle which was lying down in the shade of a tree, the Prophet said to one of his Companions, "You, such a one, stand here till the people pass by, so that no one may disturb it with anything."

It is mentioned in *al-Mustadrak*, on the authority of Kaḥṣāh b. Jābir al-Asadī, who said, "I was in the state of *iḥrām*, and I happened to see a gazelle; so I aimed at it and hit it; it died, and there came on me a feeling of remorse. So, I went to 'Umar to ask him about it and found there by his side a fair man with a thin face, who was no other than 'Abd-ar-Raḥmān b. 'Awf. I asked 'Umar, who turned round to 'Abd-ar-Raḥmān and said, 'Do you think a sheep or goat would be enough for it?' He answered, 'Yes,' and 'Umar accordingly ordered me to slaughter a sheep or goat. When we got up to go away from him, a friend of mine remarked, 'The Commander of the faithful did not think it proper to give a decision in your case without consulting that man!' 'Umar having heard a part of

his remark, raised his whip to strike him and then turned to me to strike me, upon which I said, 'O Commander of the faithful, I did not say anything; it was he who said (that).' He then left me and said, 'You wished to do an unlawful thing and then to oppose a religious decree. There are ten qualities in man, nine of which are good, but one bad, corrupting the others. Beware of the slips of the tongue.'"

Al-Mubarrad relates regarding al-Aşma'î as having said, "I have been informed that a man once saw a female gazelle going to the water-side, when a Badawî asked him, 'Do you wish to have it for you?' and the man having replied, 'Yes,' the Badawî said, 'Give me four dirhams to fetch it to you.' The man having paid the money, the Badawî went running in its track; the gazelle then struggled, and he struggled, until he seized it by its horns and brought and gave it to the man saying:—

'She at a distance turns away her cheek,
And wards off my attack while I ward off her attack;
What think you, O boy, of my running to turn her,
Whilst the more she exerted (to get away), the more she found me
(going) at her?'"

Ibn-Kh. relates that Kuthayyir 'Azzah having one day gone to 'Abd al-Malik b. Marwân, the latter asked him, "Have you ever seen anybody deeper in love than yourself?" He replied, "Yes; while I was travelling in the desert, I came across a man who had fixed his snare and was seated. I asked him, 'What has made you sit here?' He answered, 'Hunger has (nigh) killed me and my people. I have therefore fixed this my snare, so that something may be caught in it for their sake as well as mine.' I asked him, 'If I stay with you, will you give me a share of your game?' He said, 'Yes.' While we were thus talking, a female gazelle fell into his snare, and he hastened with me to it; he undid the snare and let the gazelle go away. So I asked him, 'What made you do that?' and he replied, 'My heart took compassion on it because of its likeness to Lailâ.' He said,

'O thou, the likeness of Lailâ, fear not,
Verily, I am to-day a greater friend to thee than the wild animals;
While I said so, I let her off from her bonds,
For thou art Lailâ, free while alive.'"

It is related in the thirteenth chapter of *Kitāb Thimār al-Kulāb* by ath-Tha'ālibī that there was not a greater archer among the Persians than the King Bahrām-gor, and that one day a very strange thing happened to him, namely, that he went out for the chase, riding a camel, and took a female slave, for whom he had great love, riding the same camel as himself behind him. Some gazelles happening to pass before him, he asked her, "In what spot (of the body), do you wish I should shoot the arrow among these gazelles?" She replied, "I wish you to make the males look like the females, and the females like the males." He thereupon shot a double-headed arrow at a male gazelle, causing its two horns to be pulled out, and then he shot two arrows at a female gazelle and fixed the horns in the place of horns. She then asked him to cause one of the ears and a hoof of a gazelle to be joined with an arrow, upon which he first shot a ear of a gazelle with a bullet, and when it brought its foreleg to its ear to scratch it, he shot it with an arrow, so that both the hoof and the ear were joined together. He then turned towards the slave, and notwithstanding his love for her, threw her down to the ground and made the camel trample her, on account of her exceeding the due bounds in her conduct towards him. He said, "She wished nothing but to expose my incapacity." She died soon afterwards.

(Another section.) Resembling this species is the musk-gazelle or musk-deer.¹ It is of a black colour and resembles the species that has been just described, in height, slenderness of legs, and division of hoofs, but every gazelle of this species has two white canines protruding through its mouth and situated in the lower jaw; they are situated in the face like the two canines of the pig, and each of them is in length a little less than the distance between the thumb and the index-finger (*al-ḥitr*). It is said that it travels from Thibet to India, where it throws its musk; it may be of an inferior quality. But as a matter of fact, musk is the blood which accumulates in the navel at a particular time of the year and takes the place of the matters which rise to the limbs. God has created its navel a mine for

¹ *Moschus moschiferus*.

musk, and it gives its product (fruit) every year like a tree, which "gives its fruit at every season by the permission of its Lord."¹ When it becomes full, the gazelles sicken until the musk becomes mature. It is said that the people of Thibet fix pegs in the ground, so that the gazelles may rub (themselves) against them and the musk may fall near them.

Al-Kazwīnī states in *al-Ashkāl* that the musk-animal comes out of water just as gazelles go forth, at a particular time; the people then chase them in large numbers; they are then slaughtered, and in their navels blood is found, which is musk, but it has no smell there until it is removed to another part of the country. This is strange, but what is well-known is mentioned above.

In *Mushkil al-Wasit* by Ibn-aṣ-Ṣalāḥ it is mentioned, on the authority of Ibn-'Aqīl al-Baghdādī, that the musk-bag is in the belly of the female gazelle like the reumat-stomach in the belly of a lamb or kid, and that having travelled to countries in the East, he carried the animal with him to the West, on account of the difference of opinion regarding it. It is copied in *Kitāb al-'Ibr* by him, on the authority of 'Alī b. Mahdī aṭ-Ṭabarī, one of the imāms (leaders) of our religious doctors, that it throws the musk-bag out of its belly in the same manner that the domestic fowl lays an egg, I (the author) say that the well-known thing is that it is not placed inside the gazelle, but is outside attached to the inside of its navel, as has been already described.

Muslim relates on the authority of Abū-Sa'īd al-Khudrī that the Prophet said, "There was a short woman out of the Beni-Isrā'īl walking with two tall women; she had wooden legs on and a gold ring filled with musk, which is the best of scents; she passed between the two women, and they did not know her; she then spoke with her hand thus," shaking his finger (indicative of the gesture). An-Nawawī says that this tradition shows that musk is the best of scents and the most honoured one, and that it is clean, and it is allowable to use it on the body and clothes, and also to sell it. All are agreed on this point. Our religious doctors, however, mention of the Shī'ah having a false doctrine on the

¹ Al-Kur'ān XIV-30.

subject of musk, but they are at variance with all the (other) Muslims and with the authentic traditions regarding the Prophet's practices and those of his Companions. Our religious doctors and others say that musk is an exception to the well-known rule, namely, whatever is separated from the living is dead: He (an-Nawawī) says, "As regards the short woman fitting herself with two wooden legs and her walking between the two tall ones, so as not to be distinguished, its lawfulness or unlawfulness according to our doctrines is that, if her intention was a sincere legal one to conceal her identity, so as not to be recognised, meaning thereby only an annoyance (to others), no harm would be done, but if she did it out of pride or with the intention of pretending perfection or of deluding men or others, it would be unlawful."

(Information.) Dārakutnī and aṭ-Ṭabarānī in his *Muʿjam al-awsat* relate, on the authority of Anas b. Mālik, and al-Baihaqī relates in his *Shiʿb*, on the authority of Abū-Saʿīd al-Khudrī, that the Apostle of God happened to pass by a party of men who had captured a female gazelle and tied her to a tent-post, when she said, "O Apostle of God, I have lately given birth to young ones, and I have two young ones; ask leave therefore (from them) for me to go and suckle them, and after that I shall return to them." The Prophet thereupon said, "Leave her, so that she may go to her two young ones, suckle them, and then return to you." They asked, "O Apostle of God, who will guarantee that to us?" and the Prophet replied, "I;" upon which they set her at liberty, and she went away, suckled her two young ones, and then returned to them. They then tied her up. The Prophet asked them, "Will you sell her to me?" and they replied, "O Apostle of God, she is yours," and left her alone, upon which he set her at liberty. It is related in the version on the authority of Zaid b. Arḳam, who said, "When the Apostle of God set her at liberty, I saw her running in the desert and saying, 'There is no deity but God and Muḥammad is the Apostle of God!'"

Aṭ-Ṭabarānī relates on the authority of Umm-Salāmah, who said, "The Apostle of God happened to be in the desert, when a voice cried out, 'O Apostle of God,' upon which he turned round, but did not see anybody; he then turned round again and found a female-

gazelle tied up. She said, 'O Apostle of God, come near me,' upon which he drew near her and asked her, 'What dost thou want?' She replied, 'I have two young ones in the mountain, let me loose that I may go to them and suckle them, and then I shall return to you.' The Prophet asked her, 'Wilt thou do it?' and she replied, 'May God torment me with the tortures of a tithe-collector, if I do not do that!' He then set her at liberty, upon which she went to her two young ones, suckled them, and returned; he then tied her up. The Badawî then woke up and asked him, 'O Apostle of God, do you want anything?' and he replied, 'Yes, will you set this (gazelle) at liberty?' He therefore set her at liberty, and she went forth running and saying, 'I bear testimony that there is no deity but God, and that you are the Apostle of God!'

In *Dalâ'il an-Nabûwah* by al-Baihaqî it is related, on the authority of Abû-Sa'îd, who said, "The Prophet happened to pass by a female gazelle tied to a tent; she said, 'O Apostle of God, let me loose that I may go and suckle my young one, and I shall then return, and you may tie me up.' The Prophet said, 'Thou art the game of a party of men, and they have tied thee up; take an oath that thou wilt do that.' She thereupon took an oath for him, and he let her loose; she was not long away before she returned sprinkling the contents of her udder. The Apostle of God tied her up, and then going to the tent of her owners, asked them for her as a present. They gave her to him as a present, and he let her loose and said, 'Did cattle know what you know of death, you would never eat the fat ones out of them.'" Şâlih (a follower of) ash-Shâfi'î says about it in a poem composed by himself:—

"A man one day came after having seized a female gazelle,
Which had a young one she had left in a stony place;
She called out to the Apostle of God, while the men were standing by,
So he released her, and the men heard the voice."

In the art. العشرة two other distiches out of it will be given.

(Lawfulness or unlawfulness.) The eating of all its species is lawful. It is related regarding a party of religious doctors as having stated that it is obligatory on a person in the state of *ihrâm* to give a she-goat (*anz*) for killing a gazelle (*al-daby*);—so the Imâm (Imâm al-Haramain) says; ar-Râfi'î approves of it, and an-Nawawî

holds it to be correct, but it is only an imagination, for *al-ḏaby* (male gazelle) is a male and *al-'anz* (she-goat) is a female. The correct thing is that for (killing) a male gazelle the penalty is a three-year old he-goat (*thanī*). As to musk it is clean, and so is also its bag, but on the condition that it is taken out during the life-time of the gazelle. Al-Mahānili has qualified (the word) *musk*, in *Kitāb al-Lubāb*, with (the words) *of the gazelle*, and said that the musk of the gazelle is clean, that is to say the musk taken from the gazelle, by which he guards the reader from confounding it with the Thibetan musk, which is taken from a (species of) rat that will be described hereafter under the letter ج, and which is unclean. This shows that the latter animal is prohibited to be eaten, for if it were an edible animal, its musk would have acquired the same position (in the matter of cleanness) as that of the gazelle. The dealers in perfumes call the Thibetan musk, Turkish musk, and in their estimation it is of a better kind and higher in price; but it requires great caution in using it, on account of its uncleanness. What al-Jāhidī has said about the musk-rat will be given hereafter under the letter ج. The Shaikh Abū-'Amr b. aṣ-Ṣalāh has copied from al-Kaffāl ash-Shāshī that the musk-rat, that is to say the musk-bag, may be tanned together with what there may be of musk in it, upon which it acquires the same cleanness as that of other tanned things. One of the commentators of the *Gunyah* of Ibn-Suraij states that the hair which is on the musk-rat, that is to say the musk-bag, is unclean, without any difference of opinion, for the musk tans the skin which comes in contact with it and is close (opposite) to it; it therefore becomes clean, but such portions of the sides of the musk-bag as do not come in contact with it remain unclean. This which he has said is evident, excepting his statement, "its hair is unclean without any difference of opinion," which is not apparent, for there is a difference of opinion according to our doctrine in the fact of the hair being clean as following the state of the tanned skin, which is the version given by ar-Rabī' al-Jizī, on the authority of ash-Shafi'i, elected by as-Sabkī and others, and confirmed (held as authentic) by the Ustādh Abū-Ishāq al-Isfarāyīnī, ar-Ruyānī, Ibn-Abī-'Usrūn, and others, as has been already stated under the letter س in the art. *الستحباب*.

Al-Azraḳī mentions as an instance of the sanctity of the game of the sacred precincts, on the authority of 'Abd-al-'Aziz b. Abī-Rawwād, that a company of men having betaken themselves to the valley of Dhū-Ṭawā, rested there, when presently a gazelle out of the gazelles of the sacred precincts having approached them, one of the party seized it by its leg, upon which his companions said to him, "Woe betide you! Let it go;" but he commenced to laugh and refused to let it go. The gazelle then voided its excrement and made water, so he let it go. The party then fell asleep, and after a time, some of them waking up, found a serpent coiled round the belly of the man who had seized the gazelle. His companions said to him, "Woe betide you! Do not stir." "Eventually the serpent did not come down from him, until the same thing that had happened to the gazelle happened to him.

He (al-Azraḳī) relates, on the authority of Mujāhid, who said, "A company of merchants from Syria having entered Makkah in the Time of Ignorance, after (the time of) Ḳuṣayy b. Kilāb, alighted in the valley of Ṭawā under some acacia-trees. They baked bread over some hot ashes they had, but having had no condiment to eat with the bread, one of them got up and fixing an arrow to his bow shot with it a female gazelle out of the gazelles of the sacred precincts, which were grazing around them. They then went up to it, skinned it and cooked it to use as a condiment. While they were thus engaged and their cauldron was boiling with the meat of the gazelle in it over the fire, and some of the company were busy roasting the flesh, there came forth from under the fire, a large flame (neck) of fire and burnt them all (to death), but it did not burn their clothes or their things or the acacia-trees under which they had taken shelter.

(Proverbs.) "Safer than the gazelles of the sacred precincts." "The gazelle has left its shelter," which is like another proverb, "He has left his (another man's) protection as a gazelle leaves its shelter," applied to a person who runs away, the shelter of a gazelle being its cover under which it seeks shelter from the severity of the heat; if it flees away from it, it never returns to it. This will be mentioned again under the letter ġ.

(Properties.) Ibn-Waḥshīyah states that, if its horn be scraped and a house be fumigated with the scrapings, vermin will be driven away (from it). If its tongue be dried in the shade and a woman with a sharp tongue be fed with it, she will lose the sharpness of her tongue. If its bile be dropped into a painful ear, the pain in it will disappear. If its dung be burnt together with its skin and then rubbed fine and mixed with the food of a boy who then eats it, he will grow acute, eloquent, possessed of a good memory, and sharp. Its musk strengthens the sight, dries up moist humours, strengthens the heart and brain, clears the white of the eye, and is useful in palpitation; it is also an antidote for poisons, but it brings on yellowness of countenance, and if used with food, it has the property of giving rise to a fetid breath.

(Another section.) Musk is heating and drying in its quality. The best kind is the Ṣafīdī which is imported from Thibet, but it is injurious to hot brains; its evil effects may be avoided by using it mixed with camphor. Its smell suits cold temperaments and the temperaments of old people.

Ar-Rāzī states that the flesh of the gazelle is hot and dry and is the best kind of flesh of all game; the best flesh is that of a young fawn. It is beneficial in colic, paralysis, and for bodies with excessive flabbiness, but it dries up the limbs, which evil effect may be avoided by the use of oily and acid things (with it). It produces hot blood and is best eaten in winter.

(Information.) The Thibetan musk-bags are a fine variety and the Jarjārī ones opposite of them in fineness and smell, whilst the Kawnawī are middling between the two, and the Ṣanawbarī inferior to them. Musk is imported enclosed in its (musk) bags in separate bottles, and the further the animal is from the sea, the greater are the taste and fragrance of its musk.

(Interpretation of it in a dream.) A gazelle in a dream indicates a handsome Arab woman. He who dreams of having obtained possession of a female gazelle by the chase, will obtain possession of a slave-girl by a trick and treachery or will marry a woman. He who dreams of having slaughtered a female gazelle, will take the virginity of a girl. He who shoots a female gazelle without the object of chasing it, will accuse a woman (of incon-

tinence), and he who shoots a female gazelle when his intention is to chase it, will get wealth from a woman, and he who chases a male gazelle (in a dream), will obtain enjoyment of pleasures in this world. He who dreams of having seized a gazelle, will get a legacy and great wealth. He who dreams of having skinned a female gazelle, will commit adultery with a woman. He who dreams of a gazelle jumping at him, will be opposed by his wife in every thing. Jámásb states that he who dreams of having been walking in the track of a gazelle, will have his strength increased. Whenever a man gets possession of horns or hair or skins of gazelles (in a dream), it is an indication of wealth from the side of women.

(End.) Musk in a dream indicates a lover or a girl. If a thief dreams of carrying musk (with him), he will be arrested, for a fragrant smell betrays its owner and carrier and reveals his secret. It also indicates wealth, because its price is greater than that of gold or any other thing. It also indicates a happy life, for a good smell returns to one who smells it or possesses it. It also indicates the acquittal of accused persons. Some say that it is indicative of a male child, and others say that it is indicative of a woman.

(Information.) I have seen in *Mukhtasar al-Ihyá'* by the Shaikh Sharaf-ad-din b. Yúnus, the commentator of *at-Tanbih*, in the chapter *al-Ikhlâs* (sincerity), that whoever does any action for God's sake with a sincere motive and does not do it with the object of gaining a reward for it, has the traces of His blessing on himself and his posterity till the Day of Resurrection, in the same manner as is said (to have occurred to gazelles), namely, that when Adam descended to the Earth, the wild animals of the desert came to visit him and to pay him their respects, and as each kind of animal passed before him, he prayed for it as suited that kind; a species of gazelles coming, he prayed for them and rubbed his hand on their backs, upon which musk-bags made their appearance in them. When the rest of the animals saw that, they said to the gazelles, "Whence have you acquired this?" and the latter replied, "We visited the sincere friend of God, Adam, and he prayed for us and rubbed his hand on our backs." Thereupon the rest of the animals went to him,

and he prayed for them and rubbed his hand on their backs, but nothing of the kind which appeared in the gazelles showed itself in them, upon which they told the gazelles, "We did as you did, but we have not got anything of what you have got." They were then told, "Your action was performed with the object of obtaining what your brethren have obtained, whilst their action was purely for God's sake without any other motive, and the reward for it has shown itself in their posterity till the Day of Resurrection." This is one of those things which the Shaikh Sharaf-ad-din has himself added to *al-Iḥyā'*. We have also written on the subjects of sincerity and hypocrisy in *Kitāb al-Jawhar al-farīd* in the fourth chapter, to which the reader may refer.

الْقَرِيْبَانِ (*al-Ḍarībān*).¹—Like *al-kaṭirān*. A certain small animal above the size of a dog's puppy, having an offensive stink and much given to emitting wind from its anus, which the animal knows to come from itself and which therefore it makes use of as a (defensive) weapon, in the same manner that the bustard knows of its possessing in its dung a weapon which it may use whenever a hawk approaches it. In the same manner, *al-ḍarībān* goes to the hole of the lizard *ḍabb*, where the young ones and the eggs of that lizard are, and then going to the narrowest part of it, which it stops with its tail, it draws the tail to itself, and before it has finished emitting the wind three times, the lizard faints, upon which the *ḍarībān* eats it and remains in the hole till it finishes the last young *ḍabb*. The Arabs assert that, if one chases it, it emits wind in his clothes, and the stink does not leave until the clothes become old.

(Information.) Abū-'Alī al-Fārisī the physician asked Aḥmad b. al-Ḥusain al-Mutanabbī the poet, who used to transcribe a good deal of the language, "How many plurals have we of the measure فعلى (*fi'lā*)?" He replied instantaneously, "حجلى (*hijlā*) and ظريبي (*ḍirbū*)." Abū-'Alī states, "I then searched several books on the

¹ Probably the same animal that is called in Egypt *abū-'ufan*—*Ictonyx erythraea* (*Rhabdogale mustelina*).

language for three nights and could not find a third word of the same measure." This has been already mentioned under the letter ح.

Ad-daribān is about the size of a cat or a short Chinese dog and has an offensive smell, both externally and internally; it has the orifices of the ears without any (external) ears, short legs with sharp claws, and a long tail. Its back has no vertebræ or joints, but is composed of one bone from the joint of the head to the joint of the tail. Sometimes men succeed in overcoming it, upon which they strike it with swords, which have no effect unless they fall on the side of its nose, for its skin is like a leathern thong in toughness. It is its habit that, when it sees the serpent *thu'bdān*, it approaches it and jumps at it, and that when it seizes it, it thins itself-out lengthwise until it looks like a piece of rope; the serpent then coils itself round it, and when it has completely coiled itself, the *daribān* blows itself out and takes a deep inspiration, which causes the serpent to fall off torn in pieces. It has the strength for climbing walls in search of birds, and if it happens to fall down, it blows its belly out, so that the fall does not injure it. It goes right into the middle of a herd of camels (from forty to a hundred), where it emits wind from its anus, which causes the camels to scatter about, in the same manner that the presence of apes in the camels' resting-place causes them to scatter about, and the camel-keeper has the greatest difficulty in making them return to their places. On this account, the Arabs call it the separator of cattle. It is found largely in the country of the Arabs.

(Lawfulness or unlawfulness.) It is unlawful to eat it, on account of its being considered nasty, which cannot be set aside by the statement of Ibn-Kutaibah, namely, that the Arabs chase it as game, upon which it emits wind from its anus in their sleeves, for they do not call anything game but what is eaten.

(Proverbs.) "*Ad-daribān* emitted noiseless wind from its anus among them," employed when a rupture or separation in a party takes place. A poet says:—

"Now tell ye Keys and Khindif that I have struck Ketheer in the place of striking of the *daribān*." †

† Lane's Lex. art. ظرب .

الظَّادِم (aḏ-Ḍalīm).—The male of the ostrich, which will be described hereafter under the letter و. Its sobriquets are *abū'l-baiḏ*, *abū-thalāthīn*, and *abū's-sahārā*. Pl. *ḏilmān*, like *walīd*, pl. *wildān*.

[The author here quotes a line from Zuhair, showing the word *aḏ-ḏilmān* to be the pl. of *aḏ-ḏalīm*, but as the context is not clear, it is not translated.]

God has said, "And there shall go round about them eternal boys (*wildān*)."¹ Other words of the same measure are *kaḏīb*, pl. *kiḏbān*, *'arīḏ*, pl. *'irdān*, and *faṣīl*, pl. *fiṣlān*. Sibawaih says that all these plurals (words) are like *wildān*, and that they are plurals of paucity. Another authority gives some additional words, namely, *al-kaṛī*, which means a water-course, pl. *kuryān*, *sarī*, pl. *suryān*, *sabī* pl. *sibyān*, and *khaṣī*, pl. *khiṣyān*.

(End.) One says, "عزَّارًا، يعار، عار الظَّادِم (the male ostrich uttered its cry)," the last word being its cry. Ibn-Kh. and others state that from this word is taken the name of 'Irār, whose full name was 'Irār b. 'Amr. b. Shās al-Asadī and regarding whom his father said:—

"She desired to bring contempt on 'Irār, but whoever desires
To bring contempt on 'Irār, by my life, does a wrong (to him);
For though 'Irār is not of a white complexion,
I still love the black one with broad shoulders."

His father had for a wife a woman out of the tribe, whilst his son, this 'Irār, was from a slave-woman, and there existed enmity between 'Irār and his father's wife. His father 'Amr tried to bring about reconciliation between him and his own wife, but could not succeed, and therefore divorced her; he repented, however, for it afterwards. 'Irār was eloquent and intelligent; he went as a messenger from al-Muhallab b. Abī-Ṣufrah to al-Hajjāj b. Yūsuf ath-Thaḳafi regarding some important affair. When he appeared before al-Hajjāj, the latter did not know him and held him in light estimation, but when he questioned him, he showed him his good qualities and spoke Arabic fluently to such an extent that he reached the extreme point in fluency, upon which al-Hajjāj quoted these lines:—

"She desired to bring contempt on 'Irār, but whoever desires
To bring contempt on 'Irār, by my life, does a wrong to him."

¹ Al-Ḥur'ān LXXVI-19.

'Irâr thereupon said, "May God help you! I am 'Irâr." Al-Ḥajjāj was surprised at it and at this coincidence.

[The author here quotes from *al-Mujālasah* of ad-Dīnawarī and *al-Durrah* of al-Ḥarīrī a similar narrative.]¹

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. III, p. 121.





منشورات
معهد تاريخ العلوم العربية والإسلامية

بصدرها
فؤاد سزكين

العلوم الطبيعية عند العرب والمسلمين
١١

ترجمة إنكليزية لكتاب
حياة الحيوان للدمبري

أعدھا
أ. س. ج. جاياكر

المجلد الثاني
القسم ١

١٤٢١هـ - ٢٠٠١م
معهد تاريخ العلوم العربية والإسلامية
في إطار جامعة فرانكفورت - جمهورية ألمانيا الاتحادية

منشورات
معهد تاريخ العلوم العربية والإسلامية
سلسلة العلوم الطبيعية عند العرب والمسلمين
المجلد ١١



۳۳۷۲۰۸

أسكن شدہ

إعادة نشرة لندن/بومباي ۱۹۰۸م

طبع في ۵۰ نسخة

نشر بمعهد تاريخ العلوم العربية والإسلامية

بفرانكنورت - جمهورية ألمانيا الاتحادية

طبع في مطبعة شتراوس، مورلنباخ، ألمانيا الاتحادية

العلوم الطبيعية عند العرب والمسلمين

١١

ترجمة إنكليزية لكتاب
حياة الحيوان للدميري

أعدها
أ. س. ج. جاياكر

المجلد الثاني
القسم ١

١٤٢١هـ - ٢٠٠١م

معهد تاريخ العلوم العربية والإسلامية

في إطار جامعة فرانكفورت - جمهورية ألمانيا الاتحادية