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A CRITICAL TRANSLATION OF THE ARTICLE ON THE HORSE FROM AL-DAMIRI'S
"HAYAT AL-HAYAWAN AL-KUBRA."

THE UNIVERSITY OF ARIZONA

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A CRITICAL TRANSLATION
OF THE ARTICLE ON THE HORSE
FROM AL-DAMĪRĪ'S HAYĀT AL-HAYAWĀN AL-KUBRĀ

by

Kimberley Carole McNeil

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APPROVAL BY THESIS DIRECTOR

This thesis has been approved on the date shown below:

William J. Wilson
William J. Wilson
Associate Professor of
Oriental Studies

28-IV-1983
Date

DEDICATION

I wish to dedicate this thesis to Dr. William J. Wilson, whose enthusiasm and constant support have made my college career an enjoyable learning experience. His willingness to listen to and help students make him an outstanding professor to whom I am very grateful.

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ABSTRACT

A critical English translation of the article on the horse (faras) from al-Damīrī's Hayāt al-Hayawān al-Kubrā (Animal Life) is presented in the context of the book's format, and the author's literary and religious background.

Al-Damīrī of 14th-century Cairo was primarily a Muslim theologian. His Hayāt al-Hayawān is a para-zoological encyclopaedia covering the whole of the animal kingdom. Al-Damīrī uses information from a great number of sources and mentions many historical figures.

The Hayāt al-Hayawān is a valuable compendium and a treasury of Muslim folklore. The article translated provides useful insight into Muslim attitudes towards the horse, its place in Muslim society, and horse psychology.

CHAPTER 1

INTRODUCTION

Abū al-Baqā Kamāl al-Dīn Muḥammad ibn Mūsā al-Damīrī was born in Cairo about the beginning of the year 1341 according to a note in his own handwriting (Encyclopaedia of Islam 1965:2:107). His nisba (see glossary for Arabic terms) is derived from the town Damīra near Samannūd in the Delta.

Al-Damīrī was at first employed as a tailor, then he decided to become a professional theologian. He studied under the Shāfi^cī scholar Bahā' al-Dīn al-Subkī, and also Jamāl al-Dīn al-Asnawī, Ibn al-^cAqīl, and Burhān al-Dīn al-Qīrāṭī among others.

Al-Damīrī then took up positions at various centers of learning; al-Azhar, the Jāmi^c of al-Ẓāhir the madrasa of Ibn al-Baqarī, and the Qubba of Baybars II among them. He held lectures and delivered sermons and was authorized to give fatwās (loc.cit).

He was a member of a Sufi monastery near Cairo, and was celebrated for his ascetic life and credited with

1. The transliteration system used herein is that recommended by the Middle Eastern Studies Association of North America.

performing miracles. He performed the pilgrimage six times between the years 1361-97. In Makka and al-Madīna he studied with local scholars, and was married twice. After his last pilgrimage he remained in Cairo until his death in 1405 (loc.cit).

Al-Damīrī wrote various treatises in prose and verse on theological subjects, but his main work, and the only one by which he is remembered, is the Kitāb Hayāt al-Hayawān (The Book of the Lives of Animals). This was completed by him in 1372 (Sarton 1948:3pt.2:1639).

Al-Damīrī was influenced in his writing by the Kitāb al-Hayawān (The Book of Animals) of al-Jāhiz and the works of al-Qazwīnī. These works were encyclopaedic in nature too, and were the result of early ^cAbbāsīd patronage of all branches of natural science. There arose the need for popular literature on topics of general interest. This branch of literature was called adab which de Somogyi (1958-59:55) defines as 'humanism and belles lettres'.

Adab, therefore, was the adoption from all branches of knowledge of what was considered to be necessary for general education and comprehension of the past of the Arabs. This meant that the literature learnt itself to encyclopaedic form, unsystematic as it was (loc.cit).

Al-Jāhiz was the first to write in this literary form. In the 9th century A.D. al-Damīrī, five centuries later, was the next to write an independent work of zoology in Arabic. During this intervening period, there was great development in all the branches of science under the ^cAbbāsids (loc.cit.).

Al-Damīrī's Hayāt al-Hayawān is the product of this post-classical period of Arabic literature, when collecting and summarizing prevailed, rather than the composition of original works (loc.cit.). Sarton (1948:3pt.2:1639) calls it a para-zoological encyclopaedia because the vast amount of information related for each animal in non-zoological.

The framework of the Hayāt al-Hayawān in zoological, as the whole of the animal kingdom is covered. The book contains 1,069 articles, but actually treats a smaller number of animals, 731, because an animal may be listed under more than one name. This is true of the animal whose article I have chosen to translate. The horse is listed under both the word faras (horse) and khayl (horses). I have translated the article under the word faras.

The articles are arranged alphabetically according to the letters of the animals' names with the exception of the lion (asad), which is placed first, as befits

the "king of the beasts". In any case it is only given precedence over fourteen names which would otherwise precede it. The articles vary greatly in length, from a few lines to scores of pages.

Al-Damīrī follows a pattern in the way he discusses each animal. The order is generally this: (1) philological aspects of the animal's name; (2) description of the animal and its habits; (3) mention of the animal in the hadīth literature; (4) legal rulings according to schools of Islamic jurisprudence; (5) proverbs relative to it; (6) the medicinal and other properties of its various parts; (7) interpretation of dreams in which it appears. Naturally, this extensive pattern is followed only for the best-known and most important animals. Parts (6) and (7) are often omitted.

Al-Damīrī lists not only animals which we know to be real, but imaginary and fantastic animals as well. Since he was not a naturalist himself, al-Damīrī often entertained superstitious and fabulous notions without any attempt at criticism (Encyclopaedia of Islam 1965:2:108).

Al-Damīrī compiles his information from a staggering number of sources; he makes reference to 807 authors, and draws from 585 prosaic and 222 poetical works. Additionally, he cites numerous transmitters

and historical figures. Appendix A of this thesis is a listing of the better-known people mentioned in the chapter on the horse. Appendix B is a listing of all works cited by al-Damīrī in this section.

If al-Damīrī had only followed the general program indicated, his collection would have been very large indeed, but it is greatly increased by his predilection for digression. He constantly strays from the path laid out by his program and discussed things having little or nothing to do with the animal in question. Sarton (1948:3pt.2:1640) gives these examples: under the lion, al-Damīrī discusses contagion, under the goose he discusses the entire history of the caliphate to the end of the Fātamids, some 42 pages in length, and under the scorpion he gives an account of chess and backgammon.

The Ḥayāt al-Ḥayawān is not only valuable from the standpoint of natural science, but it is also full of Muslim folklore. Sarton (loc.cit.) claims that it has not yet been given the attention and use that it deserves. This work has been quite popular in the Arab world and is circulated in three recensions, the larger one (al-kubrā), the middle one (al-wuṣṭā), and the small one (al-suḡhrā). I have used the large one as the basis for the translation which follows in Chapter 2.

There are adaptations and abridgments of the Hayāt al-Hayawān, and translations into Persian and Turkish. An English translation by A.S.G. Jayakar only extends to Abū al-Firās, a name of the lion. Extracts have been translated into French by A.J. Silvestre de Stacy and Joseph de Somogyi. De Somogyi has written several articles dealing with themes in al-Damīrī's Hayāt al-Hayawān such as magic, dreams, table games, the caliph and an index of al-Damīrī's sources (loc.cit.). The following translation is, therefore, to the best of my knowledge, the only English translation of the article on the horse (faras).

CHAPTER 2

A TRANSLATION OF THE ARTICLE ON THE HORSE FROM AL-DAMĪRĪ'S HAYĀT AL-HAYAWĀN AL-KUBRĀ

The word faras (horse) is singular of the word khayl (horses). The plural of faras is afrās. The male and the female in that are the same, and the word's origin is the feminine form. Ibn Janā al-Farrā'² mentions the word farasa. Al-Jawharī said, "It is a noun which is used for the male and the female is not called farasa." The diminutive of faras is furays.

If you want the feminine form especially, you only say furaysa, with the letter ha' at the end. The word is derived from iftirās, which means "to tear", because the horse tears up the ground with the speed of its gait.

The rider of the horse is called fāris, one who has a horse, like lābin, one who has milk or tāmir, one who has dates. Fāris is made plural as fawāris. It is irregular and not in keeping with its significance.³

2. See Appendix A for list of names.

3. It is irregular because the pattern fawā^cil is plural of the pattern fā^cil designating an inanimate object, but the plural when it designates humans is usually fa^cala or fu^{cc}al.

Abū Dāwūd al-Hākim reported, on the authority of Abū Hurayra (may God Almighty be satisfied with him), that the Messenger of God (may God bless him and grant him peace) used to call the female of the horse faras. Ibn al-Sikkīt said, "The rider of an animal which possesses uncloven hooves, whether it be a horse, mule, or donkey, is a fāris." The poet said,

In my opinion a man of horses ranks
Above the rider of the nag or the rider
of the mule.

Umāra ibn Aqīl ibn Bilāl ibn Jarīr said, "I do not call the mule master fāris, but I say 'bighāl' (muleteer) and I do not call the donkey master fāris, but I say 'himār' (donkey driver)."

The kunya of the horse is Abū Shujā^c (Father of Courage), Abū Tālib (Father of Pursuit), Abū Mudrik (Father of Achievement), Abū Mudī (Father of Departing), Abū al-Midmār (Father of the Race Course), and Abū al-Manjā (Father of Security).

The horse resembles man more than any other animal because of what exists in it in the way of nobility, honor of spirit, and highmindedness. The Bedouins claim that it was wild, and the first who broke it and rode it was Ismā^cīl (peace be upon him).

Among horses there are those which do not urinate and do not drop dung as long as the rider stays on them.

And among them is the one who knows its master, and it is impossible for anyone else to ride it (cf. al-Qazwīnī ca. 1963:190-191). Sulaymān (peace be upon him) had horses which possessed wings.

Horses are of two kinds: base and blooded. The difference between them is that the bones of the nag are bigger than the bones of the blooded horse (ḥatīq) and the bones of the blooded horse are harder and more dense than the bones of the nag. The nag is better at portage than the blooded horse, whereas the blooded horse is faster than the nag. The blooded horse is to the gazelle as the nag is to the sheep. The blooded horse (ḥatīq) is one whose sire and dam were both Arabians, and it is called that for its freedom (ḥitq) from flaws and its soundness, and lack of defects.

The blooded horse is called ḥatīq, and the word ḥatīq means the noblest and choicest of everything: dates, water, falcons, and fat. The Ka^caba is called "the Ḥatīq House" for its freedom from the defect of slavery, because none of the tyrannical kings ever owned it. Abū Bakr al-Ṣiddīq (may God Almighty be satisfied with him) was called ḥatīq for his beauty. He is called this also because the Prophet (may God bless him and grant him peace) said to him, "You are free from the fire by the mercy of God." He continued to enjoy the favor of God. Thus also

because his mother had no son who lived, and when he lived she called him Ḥatīq because he was free from death.

An Amplification: al-Zamakhsharī related, in his commentary on the Sūrat al-Anfāl (Chapter of the Spoils, Qur'ān 8), the ḥadīth which says, "The Devil does not approach the owner of a blooded horse, nor a dwelling in which there is a blooded horse." Al-Ḥāfiẓ Sharaf al-Dīn al-Dimyāṭī relates, in the Kitāb al-Khayl⁴, a ḥadīth which he attributes to Ibn Mandah in the Kitāb al-Sahāba, and to Ibn Sa^cd in al-Tabaqāt, and to Ibn Qāni^c in Mu^cjam al-Sahāba, from the ḥadīth of ^cAbd Allāh ibn ^cArīb al-Mulaykī, and from his father, and his grandfather, that the Prophet (may God bless him and grant him peace) said, "The Devil does not make crazy anyone in a dwelling in which there is a blooded horse." Al-Ḥārith ibn Abū Usāma likewise related it from al-Mulaykī, from his father, and from his grandfather, from the Prophet (may God bless him and grant him peace). Al-Ṭabarānī relates it in his biographical dictionary, and Ibn ^cAdī in his book, al-Kāmil in the biography of Sa^cīd Ibn Sufyān, and they pointed out its weakness.

The judge Abū al-Qāsim ^cAlī ibn Muhammad al-Nakha^cī relates a ḥadīth, in the Kitāb al-Khayl, which is a fine book, the manuscript of which was donated to

4. See Appendix B for list of works.

al-Fādiliya,⁵ and he says, "Al-Ḥasan ibn ʿAlī ibn ʿAffān told us, 'Al-Ḥasan ibn ʿAtīya told us from Ṭalḥa ibn Zayd, from al-Wadīn ibn ʿAtā', from Sulaymān ibn Yasār, that the Prophet (may God bless him and grant him peace) related the āya: "There are others besides those you do not know, but God knows them."'" And he said, "These are the jinn. They do not enter a dwelling in which there is a blooded horse."

Mujāhid, in the commentary of this āya says, "They are the tribe of the Qurayza."⁶ Al-Suddī said, "They are the inhabitants of Persia." Al-Ḥasan said, "They are the hypocrites." It is also said that they are the infidels of the jinn, as was already mentioned.

Ibn ʿAbd al-Barr says in al-Tamhīd, "The blooded horse is the swiftest in our opinion." The author of al-ʿAyn says, "It is the courser." In al-Mustadrak there is a ḥadīth of Muʿāwiya ibn Ḥudayj (he is the one who burned Muhammad ibn Abi Bakr in Egypt (may God Almighty be satisfied with them both), on the authority of Abū Dharr (may God Almighty be satisfied with

5. Al-Fādiliya, a library named for the Abbāsīd caliph al-Fadl.

6. One of the Jewish clans at Madina.

him), from the Prophet (may God bless him and grant him peace), who said, "Every Arabian horse prays twice a day, and says, 'O God, since you gave me to whom you gave me, make me the most beloved of his possessions to him.'" Then he said that this is authentic of isnād.

There is a story to this hadīth which al-Nasā'ī mentions in the chapter on horses in his Sunan. He said, "Abū ^CUbayda said that Mu^Cāwiya ibn Hudayj said, 'When Egypt was conquered, each tribe had a dust wallow in which its animals rolled.' Mu^Cāwiya passed by Abū Dharr (may God Almighty be satisfied with both of them) as he was letting his horse roll in the dust, greeted him, and said, 'O Abū Dharr, what is this horse?' And he said, 'This horse is one whose prayers are answered.' Mu^Cāwiya said, 'Do horses pray and receive an answer?' Abū Dharr said, 'Yes, but only at night. The horse prays to his Lord and says, "My Lord, since you made me subservient to the son of Adam and put my livelihood in his hand, O God make me more beloved to him than his family and his son." And some of them are answered and some are not. I do not regard this horse of mine except as one which is answered.'"

Al-Hākim relates a hadīth traceable to Muḥammad on the authority of ^CUqba ibn ^CĀmir (may God Almighty be satisfied with him), and he says, "If you want to raid, buy a black horse with white stockings on the left side,

and you will gain booty and escape safely." Thereupon he said, "It is only correct on the condition of being a Muslim."

The horse called a hajīn is one whose sire is an Arabian and whose dam is a non-Arabian. And the muqrif is the reverse, and likewise in man. Abū ^CUbayd al-Qasim ibn Sallām cited the verse of Hind ibnat al-Nu^Cmān ibn Bashīr:

Hind is nothing but an Arabian filly,
 a descendant of blooded horses
 and on top of her is a mule
 If she gives birth to a noble colt, it is normal,
 But if the offspring should be muqrif,
 this is from the sire!

Al-Baṭalyūsī, in his explanation, says, "This is how we related it, '....it is from the sire', however another version is, 'if the offspring is muqrif, it is worthless.'" Al-Baṭalyūsī continues, "This verse was also attributed to Ḥamīda bint al-Nu^Cmān ibn Bashīr, and she said it about al-Fayḍ ibn ^CAqīl al-Thaqafī. He who attributed it to Ḥamīda relates it as, 'What am I but an Arabian filly.'"

Ḥamīda was at first married to al-Ḥārith ibn Khālīd al-Makhzūmī, then she left him and she said of him,

May I never see old men or their likes
 And this is a statement I always make.
 You see the wife of the old man, grieving.
 She comes in the evening to his bed, loathing him.

Al-Hārith divorced her, and Rawḥ ibn Zinbā^c married her. She left him, detesting him, and spoke against him. She satirized him, saying,

The silk wept because of Rawḥ,
and it renounced his skin.
Fine cloth cried loudly,
because of the tribe of Judhām.
Cheap cloth was discarded and it said,
"We were their clothes."

Rawḥ divorced her and he said, "May God send to you a youth who will get drunk and vomit in your lap." Al-Fayḍ ibn ^cAqīl al-Thaqafī married her, and he used to get drunk and vomit in her lap. She used to say, "The prayer of Rawḥ ibn Zinbā^c was answered." And she satirized her husband by saying,

You were called Fayḍ (abundance).
but there is nothing you give abundantly
Except your urination between the gate and the house.
That is the prayer of Rawḥ al-Khayr,
I am familiar with it;
May God give your land abundant rainfall.

Al-Batalyūsi said, "Many people denied the version with the "baghl" (mule), because the mule does not reproduce. They said, 'The correct word is "naghl" (bastard), because it is the basest of the riding animals.'"

It is told in the Sunan of al-Bayhaqī, in the Section of Sales, that ^cAbd al-Rahmān ibn ^cAwf bought a horse from ^cUthmān ibn ^cAffān (may God Almighty be satisfied with both of them) for 40,00 silver coins.

The Prophet (may God bless him and grant him peace) bought a horse from a Bedouin, and this was testified to by Khuzayma. The horse was called al-Murtajiz (the Thunderer), and the name of the Bedouin was Sawād ibn al-Harīth al-Muhāribī.

The Prophet (may God bless him and grant him peace), had bought it from him, and he followed the Prophet (may God bless him and grant him peace) to get its price from him. The Prophet (may God bless him and grant him peace) walked quickly, and the Bedouin tarried. Men bargained with him, not knowing that the Prophet had bought the horse from him. The Bedouin called out, "You have bought this horse; I have not yet sold it." The Prophet (may God bless him and grant him peace) said, "Did I not buy it from you?" Suddenly the Bedouin was saying, "Furnish a witness."

Whereupon Khuzayma said, "I am a witness."

The Prophet (may God bless him and grant him peace) turned to Khuzayma and said, "To what are you testifying?"

Khuzayma said, "To your credibility, O Messenger of God."

The Messenger of God (may God bless him and grant him peace) made the testimony of Khuzayma worth the testimony of two men....Abū Dāwūd, al-Nasā'ī, and al-Hākim state this.

In one version of the hadīth it is said thus, "Were you present with us, O Khuzayma?"

He said, "No."

"Then" he said, "how can you be a witness to that?"

Khuzayma said, "By my father and my mother, O Messenger of God, I believe you concerning the news of Heaven and what is to be in the future, would not I believe you concerning the purchase of this horse!"

He (may prayers and peace be upon him) said, "Verily your testimony is equal to two testimonies, O Khuzayma."

It is told, in a version which al-Tabarānī considers genuine, that the Prophet (may God bless him and grant him peace) said, "He whom Khuzayma witnesses for or against, his case is decided."

Al-Suhaylī said, "In the Musnad of al-Hārith there is more, namely that the Prophet (may God bless him and grant him peace) gave the horse back to the Bedouin and said, "May God not bless it for you." And when the morning dawned, its hind legs were up in the air, in other words, it was dead."

One of the strangest things that happened to Khuzayma (may God almighty be satisfied with him) is that which Imām Ahmad has related from a number of sources by means of reliable men. He recounted that Khuzayma saw, in a dream, that he prostrated himself on the forehead of the Messenger of God (may God bless him and grant him peace) and the Prophet (may God bless him and grant him peace) came, and he mentioned that to him. Whereupon the Prophet

(may God bless him and grant him peace) lay down for him and Khuzayma prostrated himself on his forehead.

In the Musnad of Imām Aḥmad, he relates, on the authority of Rawḥ ibn Zinbā^c, that Tamīm al-Dārī (may God bless him and grant him peace) said, 'He who sifts barley for his horse and brings it for it to eat, God records a merit for him for every grain of barley.'" Ibn Māja relates it with its meaning.

It is in the books of al-Gharīb⁷ that the Prophet (may God bless him and grant him peace) said, "God Almighty loves the strong man who uses his horse in raids time after time. In other words, he goes out in his raiding and he returns, and he raids time after time. This means he who experiences things time and again. This man is called al-Mubdī al-Mu^cīd, as is the horse which has been tamed, trained, and become obedient to its rider (Ibn al-Athīr 1963:s.v. cwd).

There is in al-Sahīh that the Prophet (may God bless him and grant him peace) rode a horse bareback which belonged to Abū Ṭalḥa, and he said, "Verily, we find it swift running."

It is said in al-Fā'iq that the people of al-Madīna were fleeing once, and the Prophet (may God bless him and

7. Notably al-Nihāya fī gharīb al-hadīth wa-al-athār of Ibn al-Athīr.

and grant him peace) rode a mugrif horse and galloped in their tracks, and when he returned he said, "Verily, we find it swift running."

Hammād ibn Salma said, "This horse was slow, and when the Prophet (may God bless him and grant him peace) made this declaration it became a racer which could not be overtaken."

Al-Nasā'ī and al-Ṭabarānī relate a hadīth of ʿAbd Allāh ibn Abī al-Jaʿd, brother of Sālim ibn Abī al-Jaʿd, on the authority of Juʿayl al-Ashjaʿī (may God Almighty be satisfied with him) who said, "I rode out with the Messenger of God (may God bless him and grant him peace) on one of his raids, and I was on an emaciated horse and was the last of the people. The Prophet (may God bless him and grant him peace) caught up with me and said, 'Get moving! O owner of the horse!'

I said, "O Messenger of God, it is a weak, emaciated horse." He (may God bless him and grant him peace) raised a crop which he had with him and he hit the horse with it and said, 'O God, bless it for him!' And I saw myself not reigning in her head until I came to be in front of the people. I have sold her offspring for 12,000 silver coins."

It is related on the authority of Khālīd ibn al-Walīd (may God Almighty be satisfied with him) that

the Prophet (may God bless him and grant him peace) used to ride only mares in battle because they seldom neigh.

Ibn Muḥayrīz said, "The Companions of the Prophet (may God bless him and grant him peace) used to prefer male horses in parade, and female horses during a night raid."

Al-Bukhārī related that Sa^cīd al-Muqbarī said, "I heard Abū Hurayra (may God bless him and grant him peace) said, "He who has a horse ready for the sake of God Almighty, believing in God Almighty, and counting on and trusting in His promise, shall have the eating, drinking, urinating, and defecating of his horse in the scale in his favor on the Day of Judgement."'" This means merits.

Mālik tells, on the authority of Zayd ibn Aslam, from Abū Sāliḥ, from Abū Hurayra (may God Almighty be satisfied with him), that the Messenger of God (may God bless him and grant him peace) said, "Horses are a reward for man, a shield for him, and a burden upon him. As for that which is man's reward, if a man keeps the horse ready for the sake of God Almighty, and he lets it stay long in pasture or meadow, what it attains from that length of time in the pasture or the meadow are merits for him. If it were to cut short its length of time, running and frisking about, then its urinating and defecating would be merits for him. If the horse were to pass by a stream

and drink from it, even though he did not want it to drink from it, that would be meritorious for him...and it is for that reason that the horse is a reward.

"Man keeps the horse chaste and praiseworthy, and does not forget God's law in watching it, nor showing it, and it is for that reason that the horse is a shield. If man keeps the horse, in pride, hypocrisy, and hostility towards the people of Islām, this is a sinful thing, and it is for this reason that the horse is a burden."

The Prophet (may God bless him and grant him peace) was asked about donkeys and he said, "God did not reveal anything to me concerning it, except this comprehensive, unique āya (Qur'ān 99:7-8): 'He who works an atom's weight of good, will see it, and he who works an atom's weight of bad, will see it.'" Something similar to this has been presented above.

Ibn Hibbān relates, in his Sahīh, on the authority of Abū ^cĀmir al-Hawāzanī, from Abū Kabsha al-Anmārī, whose name is ^cAmr ibn Sa^cd, that he came to him and said, "Lend my your horse for stud, for I have heard the Messenger of God (may God bless him and grant him peace) say, 'He who lends a horse for stud, if it has offspring, his reward for this act is as if he had raided upon seventy horses in the path of God Almighty, and if it does not have any offspring, his reward for this deed

is as if he had raided upon one horse in the path of God Almighty.'"

Pride, haughtiness, self-satisfaction, and love for its owner are in the horse's nature. And among its characteristics indicative of pride and nobility of soul is that the horse does not eat the leftover fodder of another.

It is indicative of the horse's lofty disposition that the sorrel horse which belonged to Marwān would not allow its groom to enter its stall without permission. The groom would wave a nosebag at it, and if it nickered, he would enter, but if he entered without its having nickered, the horse would attack him.

The female of the horse is strongly lustful and for that reason she submits to the stallion of other than her own kind and species. Al-Jāḥiẓ said, "Menstruation befalls the females among them, but it is scanty. The male will mate for a full forty years, and may reach the age of ninety."

The horse sees dreams like the sons of Adam (cf. al-Jāḥiẓ 1945-50:2:216). It is in his nature not to drink water unless it is turbid, and if it sees it is clear, the horse roils it. The horse is characterized by the sharpness of its sight, and if it treads in the tracks of the wolf, its limbs become paralyzed so that it

can barely move, and the steam rises from its skin (cf. al-Qazwīnī ca. 1963:284).

Al-Jawharī said, "It is said that the horse does not have a spleen (cf. al-Jāhīz 1945-50:6:441) and this is a metaphor for its speed and his movement....as it is said that a camel has no gall bladder (cf. Aristotle, Parts of Animals 4:676b), in other words, he does not have daring."

Imām Abū al-Faraj ibn al-Jawzī stated that he who has the habit from the beginning of putting on his shoes with the right, and taking them off with the left, is safe from pain of the spleen.

Someone else stated that if the Sūrat al-Mumtahina (Chapter of the Woman Tested, Qur'ān 60) is written and washed off with water, and this water was given as drink to one who has a diseased spleen, he will recover by the grace of God Almighty.

It is also found to be beneficial for mange that that these letters be written on a piece of hide, and attached to the left side, and left on for the length of a week. And this is an illustration of what is to be written:

اداع ح هم مامل ملما

مد الى راى ١٨٩٢٣

It is also beneficial for mange of the spleen, that there be written and attached to the left forearm of the horse the following:

ع د د ز ز ٢ ٥ ٩ ٤ ٨ ١ ٩ ٢ ٣

It is also found to be beneficial for mange of the spleen that there be written on a piece of paper, which is then burned in a spoon over the spleen:

و علم بالنعير هم ("And He knows their mind")

For mange it is also useful that there be written, on Saturday before sunrise, tied with a woolen thread, and attached to the right side, resembling a hanging sword, this:

ح ح ٥ د م ي ما ا ص
ا ح ١١ ح مانت الى الأبد

We were told, in the book of al-Mujālasa by Dīnawarī al-Mālikī, at the end of part ten, on the authority of Ismā^cīl ibn Yūnus, who said, "I heard al-Riyāshī say, on the authority of Abū ^cUbayda and Abū Zayd, that they said, 'The horse does not have a spleen, and the camel does not have a gall bladder, and the male ostrich does not have a brain.'"

Abū Zayd said, "Also, water birds and large fish of the sea do not have tongues or brains. The fish does not have a lung, and that is why it does not breathe. Everything that has a lung breathes."

The group, except for Ibn Māja, related, from the hadīth of Mālik, on the authority of al-Zuhri, from Sālim and Ḥamza, sons of ʿAbd Allāh ibn ʿUmar, from their father (may God Almighty be satisfied with them), that the Prophet (may God bless him and grant him peace) said, "If there is good in anything, it is in three things: woman, home, and horse." And in another version, "There is bad luck in three things: woman, home and horse." And in another version, "There is bad luck in four things: woman, home, horse, and servant."

I said, "The ulama have differed in their opinions as to the meaning of this hadīth, for it is said that its meaning is in accordance with the peoples' belief in that, not that it is information from the Prophet (may God bless him and grant him peace) concerning proof of bad luck."

This is related from ʿĀ'isha (may God Almighty be satisfied with her), in the Musnad of Abū Dāwūd al-Tayālīsī from her, that it was said to her that Abū Hurayra (may God Almighty be satisfied with him) said, "There is bad luck in three things: woman, home, and horse."

ʿĀ'isha (may God Almighty be satisfied with her) said, "Abū Hurayra did not remember this correctly, because he came in while the Prophet (may God bless him and grant him peace) was saying, 'May God fight the Jews,

who say there is bad luck in three things: woman, home, and horse.' and he heard the end of the hadīth and he did not hear its beginning."

Al-Baṭalyūsī said, "It is not denied that this occurred, because he (may God bless him and grant him peace) used to relate, in his sessions, the information as a story, and he would talk of what he did not wish to be a command or a prohibition or a principle of his religion. That is known from his deeds and his words."

This is similar to that which conforms to his (may God bless him and grant him peace) statement, "The dead person is distressed by his family's weeping over him." It is in two authentic hadīths, but ʿĀ'isha (may God Almighty be satisfied with her) said, "Once, the Messenger of God (may God bless him and grant him peace) passed by a Jewish woman, and they were weeping over her, and he (may prayers and peace be upon him) said, 'They are weeping, and she is tormented by her family's weeping over her.'"

Mālik and a group of scholars said, "His (may God bless him and grant him peace) statement, 'There is bad luck in three things'; its meaning is apparent. God might make living in the home a cause for harm and destruction in their existence, by the decree of God and His decision."

Ibn Qāsim said, "Mālik was asked about this and he said, 'How many houses have people lived in and then perished, then others lived in them and also perished.' This means that it is general in its meaning."

Al-Khaṭṭābī and many other said, "This means that the evil is an exception, that is to say, only a home whose owner hates living in it, or a woman whose company he hates, or a horse or a servant whose presence he hates is evil. Let him part from all of these things, by selling them, moving, and divorcing the woman."

Others said, "The home's bad luck is its narrowness, and the wickedness of its neighbors and their insults. The bad luck of the woman is her lack of children, the sharpness of her tongue, and her raising of suspicion. The horse's bad luck is that its owner does not raid on it and, it is said, its stubbornness and its high price. The bad luck of the servant is his ill nature and his lack of care for that which is entrusted to him. It is said that what is intended here is a lack of suitability."

A certain heretic objected to the application of this statement, "There is no bad luck" to this. Ibn Qutayba and others replied that this is a special application of the statement, "There is no bad luck." In other words, there is no bad luck except that which is in these three things.

Al-Hāfiẓ al-Dimyāṭī said, "One of the strangest things that occurred to me concerning its interpretation is what we were told through an authentic chain of transmission, from Yūsuf ibn Mūsā al-Qaṭṭān, from Sufyān ibn ʿUyayna, from al-Zuhrī, from Sālim, from his father (may God almighty be satisfied with him), that the Prophet (may God bless him and grant him peace) said, 'Blessings are in three things: horse, woman, and home.'"

Yūsuf said, "I asked Sufyān ibn ʿUyayna about the meaning of this ḥadīth. Sufyān said, 'I asked al-Zuhrī about it, and al-Zuhrī said, "I asked Sālim about it, and Sālim said, 'I asked my father, ʿAbd Allāh ibn ʿUmar, about it, and ʿAbd Allāh ibn ʿUmar said, "I asked the Prophet (may God bless him and grant him peace) about it, and he said, 'If the horse kicks hard, then he is unlucky, and if the woman has known a husband other than her present husband and she is inclined toward her first husband, then she is unlucky. If the house is far from the mosque, and one cannot hear the call to prayer from it, or the second call to prayer, then it is unlucky. And if these characteristics are absent, then they are blessed.'""'"

It is said in al-Muwattaʿa that a man informed the Prophet (may God bless him and grant him peace) that they lived in a house and their number was great and their wealth was abundant, and then their number decreased and

the wealth left them. The Prophet (may God bless him and grant him peace) said to him, "They caused it to be blamed." He (may God bless him and grant him peace) commanded them to leave it, because of that belief of theirs in it and their thinking that the decrease in their numbers and their wealth was on account of it.

It was not as they thought, but the Creator (may He be praised and exalted) caused that for a time for the revelation of His decree and His decision. But human beings are ignorant of that and attribute it to an inanimate object that does neither harm nor good. And this is like his (may God bless him and grant him peace) saying, "There is no infection nor evil portent, and that which is made ill, is not transformed into that which is made well, because God Almighty creates the mange in the healthy, but he who is made well believes that that is from the mange, therefore his heart and his religion are harmed." And I have given evidence of that above.

This house was the house of al-Aswad ibn ^CAwf, the brother of ^CAbd al-Raḥmān ibn ^CAwf (may God Almighty be satisfied with him), and he was the questioner.

It is told in the Sunan of Abū Dāwūd, from a ḥadīth of Farwa ibn Musayk (may God Almighty be satisfied with him) that he said, "I said, 'O Messenger of God, our land is called a blemished land, it is the land of our

cultivation and our crops. Verily, it is contaminated (or he said, 'its contamination is severe'). The Messenger of (may God bless him and grant him peace) said, 'Leave it, because destruction comes from disease.'

Ibn al-Athīr said, "The disease (qaraf) is equivalent to disease (dā') and the approximation of illness (marad) and talaf is destruction. This is not from the chapter on infection, rather it is from the chapter on medicine. The reclamation of the air is one of the most healthful things for the healthful things for the health of the body, and the contamination of the air is among the things which speeds illness." (Ibn al-Athīr 1963:s.v. qaraf).

An Amplification: Al-Suhaylī said, in his words about the raid of Dhū Qird, "Of horses there were twenty varieties. Each variety among them is called by the name of a bird: Al-Nasr (Eagle), al-Na^cāma (Ostrich), al-Hāma (Owl), al-Bāz (Falcon), al-Sumāma (Quail), al-Sa^cdāna⁸ which is al-Ḥamāma (Dove), al-Qaṭā (Sand Grouse), al-Ṣurad (Shrike), al-Dhubāb (Flies), al-^cUṣfūr (Sparrow), al-Ghurab (Crow), al-Kharab, which is the male of al-Ḥubārā (Bustard), al-Nāhiḍ (Eaglet), which is the young of al-^cUqāb (Eagle),

8. Tweedie, in The Arabian Horse, pp. 235, 383 says that al-Sa^cdān is the name of a strain in the stock of al-Kuḥaylān, which is the thoroughbred Arabian horse.

al-Khuṭāf (Swift)...." Al-Asma^{Cī} mentioned these and the rest of them, and he related the poetry of Jarīr concerning them.

Addendum: Imām Aḥmad related, with an authoritative isnād from Abū al-Ṭufayl, that a boy was born to a man at the time of the Messenger of God (may God bless him and grant him peace), and he brought him to the Prophet (may God bless him and grant him peace), and he (may prayers and peace be upon him) took hold of the skin of his forehead, and he called down blessings upon him. Hair grew on his forehead like the shape of the horse's blaze, and the boy became a youth. When it was the time of the Kharijites,⁹ he liked them, and the hair fell off of his forehead. His father seized him, tied him, and imprisoned him for fear that he would join them.

He (Abū al-Ṭufayl) said, "We went in to him, admonished him, and said to him, 'Do you not see, the blessing invoked by the Messenger of God (may God bless him and grant him peace) how it has fallen off of your forehead?' And we persisted with him until he had renounced their view, and later God Almighty returned the

9. The Kharijites were the earliest religio-political sect in Islām. They wished to maintain the democratic principles of Islām, and were opposed to the prerogative conferred on the Quraysh that the caliph be from that tribe.

hair to his forehead, and he repented....and it remained until he died."

Al-Ṭabarānī related a hadith from ʿAʿidh ibn ʿAmr (may God Almighty be satisfied with him), who said, "A projectile hit me in my face while I was fighting along with the Prophet (may God bless him and grant him peace) on the day of Khaybar.¹⁰ When the blood flowed upon my face, my beard, and my chest, the Messenger of God (may God bless him and grant him peace) wiped the blood from me and then prayed for me. On the spot where the hand of the Messenger (may God bless him and grant him peace) touched my chest there was a flowing blaze like the blaze of the horse.

Ibn Zafar mentioned, in Aʿlām al-Nabūwa that a Jewish rabbi who settled in Makka came one morning to a meeting in which there was a gathering of the clan of ʿAbd Manāf and the clan of Makhzūm, and he said, "Did any one of you become the father of a baby last night?" They said, "Not that we know of." He said, "If you wish to avoid making a mistake, remember what I tell you. Last night a Prophet was born for this final nation. His sign is that between his shoulders is a pale birthmark, surrounded by

10. The Battle of Khaybar was fought in 628 A.D., at the fortified oasis of Khaybar north of al-Madīna, where the Prophet forced a group of Jews to surrender and pay tribute.

a sequence of tiny hairs like the mane of a horse, and he will not suckle for two nights."

The people dispersed from their meeting, astonished by his speech. When they reached their homes, their wives told them that a boy had been born to [°]Abd Allāh ibn [°]Abd al-Muṭṭalib. When they met at their meeting place, they talked about that.

When the Jew came, they told him, and he said, "Take me to him, so that I can see him." They took him, and they called upon Āmina and said, "Bring us your son." So she brought him to them.

They uncovered his back, and they saw the seal of Prophethood, and the Jew fainted. When he came to, they asked him, and he said, "The Prophethood has left the tribe of Israel." Then he said, "Do not be overjoyed with him, for I swear to God that he will overtake you and news of this attack will reach from East to West."

Al-Kalbī mentioned, in his explanation of the saying of God, "The Christians say, 'Christ is the Son of God.' That is what they say with their mouths, and this conforms to the sayings of the non-believers who came before them. May God fight them, how they have turned away!" (Qur'ān 9:30) that the Christians were with the religion of Islam for eighty-one years after the ascension of [°]Īsā (Jesus) (may prayers and peace be upon him).

They used to pray toward the gibla and they used to fast during Ramaḍān until a war broke out between them and the Jews.

Among the Jews there was a brave man called Būlus (Paul), who had killed a group of people who were Christ's followers (may prayers and peace be upon him). One day he said to the Jews, "If the truth is with ^CĪsā, and we do not believe him, then our fate is Hell, and we would be cheated if they entered Heaven and we entered Hell. But I shall trick them and lead them astray so that they enter Hell."

He had a horse called al-^CUqāb (Eagle) upon which he fought. He hamstrung his horse, and showed repentance, and put dirt upon his head. The Christians said, "Who are you?"

Būlus said, "Your enemy. I have been called upon from Heaven and told, 'There is no repentance for you unless you become a Chrisitan.' And so I repented."

They took him into the church, and he entered a home among them. He stayed for a year without leaving it a day or night until he had learned the Gospel. Thereupon he came out and said, "I was called upon from Heaven and was told, 'God Almighty has accepted your repentence.'" They believed him and they loved him.

He went to Jerusalem, where Nestorius had come to power. He (Būlus) taught him that ^ĀĪsā, Maryam (Mary), and God were three, and then he went to the Romans and taught them humanity and divinity, and he told them that ^ĀĪsā was not human, not jinn, rather he is the son of God.

Nestorius taught a man called Ya^Āqūb (Jacob), then he summoned a man called Malkān (the Melkite), and he said to him, "God did abide, and ^ĀĪsā now abides." When he took command of them he called those three, one by one, and he told each one, "You are my savior, I saw ^ĀĪsā in a dream and he was satisfied with me." And he told each one, "Tomorrow I shall kill myself, so summon the people to your creed." Then he entered the place of sacrifice and sacrificed himself, and he said, "I do this for the satisfaction of ^ĀĪsā."

When it was the third day after his sacrifice, each one of them called the people to his creed, and a group of people followed each one of them. The Christians split into three groups; Nestorians, Jacobites, and Melkites. They had differences of opinion, and they fought. God Almighty said, "The Christians say, 'Christ is the Son of God.' That is what they say with their mouths, and this conforms to the sayings of the non-believers who came before them. May God fight them, how they have turned away!" (Qur'ān 9:30).

The semanticists said, "God Almighty did not mention a statement associated with mouths and tongues, except that it is false."

Imām ibn Balyān, al-Ghazzālī, and others told that when Hārūn al-Rashīd succeeded to the caliphate the ulama visited him, one and all, except for Sufyān al-Thawrī, who did not come. There had been friendship between him and al-Rashīd, so that was unbearable for him. Al-Rashīd wrote a letter to him, and in it he said, "In the name of God, the Compassionate, the Merciful, from ^CAbd Allāh Hārūn, Commander of the Faithful, to his brother in God, Sufyān ibn Sa^Cīd al-Thawrī.

"My brother, I know that God made brothers of the faithful. I have become your brother in God, a brotherhood in which I have never severed your cord, and I did not cut off your love from it. I harbor for you the best of love and the most perfect affection. Were it not for this office given me by God, I would have come to you, even crawling, because of the love I have for you in my heart.

"There was no one left from among my brothers and your brothers who did not come to visit me and congratulate me for what I had become. I have opened the treasuries and have given them from the splendid gifts that which I myself enjoy and my eye delights in. I have been kept

waiting by you, and I have written you a letter, telling you of my great longing for you.

"You know, O Abū ^cAbd Allāh, what has been said about the merit of visiting the believer and keeping in touch with him. If you receive this letter of mine, make haste."

Then, he gave the letter to ^cAbbād al-Ṭalaqānī and he ordered him to deliver it to him. He charged him with listening and to consider the delicacy and importance of this matter, in order to inform him about it.

^cAbbād said, "I hastened to al-Kūfa and I found Sufyān in his mosque. When he saw me from afar, he rose and said, "I take refuge in God, the all-Hearing, the Omniscient, from the Devil, the Stoned, and in You, O God, I seek refuge from a nocturnal visitor, except for one who brings good.'"

^cAbbād said, "I dismounted from my horse at the door of the mosque, and he stood praying, although it was not the time for prayer. I entered and greeted him, and not one of the people sitting around him lifted up his head to me."

"I remained standing," he continued, "and none of them offered me a place to sit. Fear of them gave me the shivers, so I tossed the letter to him.

"When he saw the letter he trembled, and avoided it as if it were a snake which had appeared in his prayer niche. He knelt, prostrated himself, and prayed, and he pulled his hand back into his sleeve, and he took the letter and turned it over with his hand, and threw it to whomever was behind him, and said, 'Let one of you read it, I ask God's forgiveness if I touch something which a sinner touched with his hand.'"

^cAbbād said, "One of them extended his hand to the letter, fearfully, as if it were a snake which would bite him, then he read it. It made Sufyān smile in amazement.

"When he finished reading it, he said, "Turn it over and write to the sinner on the back of it.' It was said to him, 'O Abū ^cAbd Allāh, he is a caliph, if you wrote to him on a clean sheet of paper it would be better!'

"He said, 'Write to the sinner on the back of his letter. If he deems it permissible he will be rewarded for it, and if he deems it forbidden he will burn for it. Nothing which was touched by the hand of a sinner will stay here with us and corrupt our religion for us.' It was said to him, 'What shall we write to him?'

"He said, 'Write to him: "In the name of God, the Compassionate, the Merciful, from Sufyān, the dead slave, to Hārūn, the slave deluded by hopes, who lost

the sweetness of the faith, and the pleasure of reading the Qur'ān.

"I have written to inform you that I have severed your cord of friendship and I have cut off your love. You have made me a witness against you by your own admission in your letter that you raided the treasury of the Muslims and disbursed it unlawfully and unwisely, and you were not satisfied with what you did, and you have removed yourself from me, you even wrote to me, giving evidence to me against yourself.

"I have given testimony against you, I and my brothers who were present at the reading of your letter, and we shall bring testimony tomorrow before God, the Just Arbitrator.

"O Hārūn, you raided the treasury of the Muslims without their consent. Were those whose hearts incline toward Islam satisfied with your deed, or those striving for that in the land of God, or the warriors for the sake of God, or the travellers? Or were the memorizers of the Qur'ān, or the people of learning (that is the agents) content with that, or were the orphans and the widows content with your deed, or the people of your flock content with that?

"O Hārūn, gird up your courage, and prepare an answer to the request and a cloak for the trial, and know that you will stand before the Just Arbitrator. Make peace with God for yourself, because you lost the sweetness of knowledge and asceticism, and the pleasure of reading the Qur'ān, and the council of good people. You have contented yourself to be a sinner and in imām of the sinners.

"O Hārūn, you have sat on the throne, and clothed yourself with silk and hung curtains before your door, and you imitated, with concealment, the Lord of the Worlds. Then you seat your oppressive guards before your door and your curtain, and they oppress the people and do not treat them justly. They drink wine, and they punish the drinker. They fornicate, and they punish the fornicator. They steal, and they cut off the hand of the thief. They kill, and they kill the murderer. Do these laws not apply to you and to them, before they apply them to the people?

"And how will you be, O Hārūn, tomorrow, when the summoner calls before God and says, 'Assemble the sinners and their helpers.' Then you will come forward in the presence of God with your hands fettered to your neck, and nothing but your justice and your equity will unfetter them. The sinners will be around you, and you will be their imām and their leader into Hell.

"It is as if I see you, O Hārūn, and you have grabbed yourself by the throat, and you will furnish the example. You will see your good deeds in the scale of another, and the bad deeds of others in your scale on top of your own bad deeds, scourge upon scourge, and sin upon sin. Fear God, O Hārūn, for your flock, and preserve Muḥammad (may God bless him and grant him peace) in his community. Know that this command does not come to you alone, but also to others, and thus the world does with its people, one after another. Among them is he who is provided with provisions from which he benefits, and among them is he who forfeits this world and the hereafter. Beware then, lest you write to me after this, because I shall not answer you. Peace."

"He tossed the letter, unfolded and without a seal, and I took it and went to the market of al-Kūfa, and the stern counsel had touched my heart, and I called out, 'O people of al-Kūfa, who will buy a man who has fled to God?' They came to me with dirhams and dīnārs, and I said, 'I have no need for money, but a woolen jubba and a cotton cloak.' And I was brought that.

"I took off the clothes which I had been wearing when I used to sit with the Commander of the Faithful, and I came, leading the horse that was with me, until I reached

al-Rashīd's door on foot. Those who were standing at the door made fun of me, then permission was asked for me.

"When he (Hārūn) saw me in that condition, he became agitated and began slapping his face and head, and he kept invoking woe and destruction, saying, 'The messenger served well, but the one who sent him has failed. What is wrong with me and this world; the kingship will abandon me soon.'

"I tossed the letter to him as it had been tossed to me. He began reading the letter, while his tears were flowing down his face, and he was sobbing. One of his companions said, 'O Commander of the Faithful, Sufyān has dared to be bold to you. Send someone after him, and put him in irons, confine him in prison, and make an example of him for others.'

"Hārūn said, 'Leave Sufyān alone, O you slaves of the world. The one deceived is he whom you have deceived. In truth, the wretched one, by God, is the person with whom you have sat. Sufyān is a community by himself.'"

Al-Rashīd continued to read Sufyān's letter after every prayer and cry, until he died (may God Almighty have mercy upon him).

Ibn al-Sam^Cānī and others mentioned that al-Manṣūr, when he heard about Sufyān's criticism of him and his (al-Manṣūr's) failure to establish justice, demanded his arrest, but he fled to Makka. When al-Manṣūr made the pilgrimage, he sent carpenters ahead of him, and said, "Wherever you find Sufyān, crucify him." The carpenters reached Makka and they set up the cross of wood.

The news of that arrived while Sufyān was asleep with his head in the lap of Faḍīl ibn ^CIyāḍ and his feet in the lap of Sufyān ibn ^CUyayna. They said to him, fearing for him and out of pity for him, "Do not let the enemies rejoice over us."

He arose and walked to the Ka^Caba, and he clung to its curtains at the place of clinging.¹¹ Then he said, "By the Lord of this building, he will not enter it" (meaning al-Manṣūr). His riding camel slipped in the bend and he fell from its back, and died instantly. Sufyān then went out and he prayed for him.

I have presented information about something of his traits and his death in the chapter of the letter hā', under the word al-ḥimār (the donkey).

11. Al-Multazam, i.e., the threshold

Legal Precedent: Al-Shāfi^cī (may God Almighty be satisfied with him) said, "Regardless of the name of the horse, whether it be Arabian, halfblooded, or base-blooded, eating it is permissible." This is the ruling of Judge Shurayḥ al-Ḥasan, Ibn Zubayr, ^cAṭā', Sa^cīd ibn Jubayr, Ḥamād ibn Zayd, al-Layth ibn Sa^cd, Ibn Sīrīn, al-Aswad ibn Yazīd, Sufyān al-Thawrī, Abū Yūsuf, Muḥammad ibn al-Ḥasan, Ibn al-Mubārak, Aḥmad, Ishāq, Abū Thawr, and all the early Muslim scholars.

Sa^cīd ibn Jubayr said, "I have never eaten anything more delicious than the back of the neck ¹² of the base-blooded horse." The proof of this is what al-Bukhārī and Muslim agree upon from the ḥadīth of Jābir (may God Almighty be satisfied with him) who says, "The Messenger of God (may God bless him and grant him peace) forbade, on the day of Khaybar, the meat of domesticated donkeys, and permitted the meat of horses."

Abū Ḥanīfa, Mālik, and al-Awzā^cī believe that it is reprobate, but its reprobation according to Mālik is the reprobation of its being beneath man's dignity to eat horse meat, but it is not forbidden by Islamic law.

They are guided by what is in the Sunan of Abū Dāwūd, al-Nasā'ī, and Ibn Māja, that the Prophet (may God

12. Ma^crafa, literally the part from which the mane (ḥurfa) grows.

bless him and grant him peace) forbad the eating of the meat of horses, mules, and donkeys, because of the Almighty's statement, "Horses, mules, and donkeys are for your riding and ornamentation." (Qur'ān 16:8).

The author of al-Hidāya, who was among the followers of Abū Ḥanīfa, said, "If you say the āya implies gratitude and that the eating is one of the highest of its benefits, the wise man does not leave gratitude for the highest of God's blessings while he is grateful for the lowest of them, I say, 'The response is that the āya implies generality, because the generality in regard to the horse is for its being an ornamentation and for riding, but not for eating, as his (may God bless him and grant him peace) statement, "Let him wipe himself with three stones," implies generality, because in general wiping only occurs with stones.'"

Al-Shāfi^C, and those who agree with him, said, "The intention of this āya is not the clarification of permission and prohibition, rather the intent of it is God's making known to his worshippers His blessings, and to call their attention to the perfection of His power and wisdom."

As for the ḥadīth from which Abū Ḥanīfa, Mālik, and those who agreed with them drew their conclusion, Imām

Ahmad said, "It does not have a good isnād, as there are two unknown men in it."

The two shaykhs (al-Bukhārī and Muslim ibn al-Ḥajjāj), told, on the authority of Jābir ibn ʿAbd Allāh (may God Almighty be satisfied with him) who said, "On the day of Khaybar the Messenger of God (may God bless him and grant him peace) forbade the meat of domesticated donkeys and permitted the meat of horses." And another version is, "The Prophet (may God bless him and grant him peace) fed us the meat of horses and forbade us from eating the meat of domesticated donkeys." Al-Tirmidhī has related this, and accepted it as genuine.

In another version it says, "We travelled (meaning with the Prophet [may God bless him and grant him peace]) and we used to eat the meat of horses and to drink horse's milk." In two authentic ḥadīths from Asmā', daughter of Abū Bakr al-Ṣiddīq (may God Almighty be satisfied with them) she says, "We slaughtered a horse in the time of the Prophet (may God bless him and grant him peace) and ate it." And in another version, "...and we were in al-Madīna."

It is said in the Musnad of Imām Ahmad, "We slaughtered a horse in the time of the Messenger of God (may God bless him and grant him peace) and we ate it, we and the people of his house."

On the authority of Ibn ʿAbbās (may God Almighty be satisfied with them both) he also said, "The horse, when two groups meet in battle, calls out, 'Subbūh, Qaddūs, Rabb al-Malā'ika wa-al-Rūh (Praise the Lord, Most Holy, the Lord of the Angels and the Spirit)', and that is why it has two shares of the booty."

ʿAbd Allāh ibn ʿUmar ibn Ḥafṣ ibn ʿAbd Allāh ibn ʿUmar ibn al-Khaṭṭāb (may God Almighty be satisfied with them) also related it, from the Prophet (may God bless him and grant him peace).

It is only given to one horse, be it Arabian or non-Arabian, because God (may He be praised and exalted) has said, "Prepare for them whatever you can of armed force, and tethered horses." (Qur'ān 8:60). He did not distinguish between Arabian and non-Arabian. Nothing was mentioned in any of the ḥadīths as discrimination, but rather collectively, as for example his (may God bless him and grant him peace) statement, "The horse has good knotted in his forelock, until the day of resurrection; i.e., reward and booty."

Imām Aḥmad said, "To the non-Arabian horse goes one share, and to the Arabian horse goes two shares, because of a tradition mentioned concerning that on the authority of ʿUmar (may God Almighty be satisfied with him), but it is not certain that it is from him. It is not given

to an emaciated horse, or an inadequate horse, because it is a burden on its owner.

Imām Ahmad has in mind horses when they enter the war zone, because only a strong horse enters. He gives a share for the borrowed horse and the rented horse. That will be for the lender and the one who rents out the horse. Most properly is that a share is given for the illegally acquired horse for gaining the use of it. It is most correct that a share be given to the rider and, it is also said, for the owner.

Even if the battle is in water or a fortress, and a horse is present, a share should be given for it, because it might have been needed.

If two bring one horse shared between them, it is said that they should not be given a share for the horse, because one of them did not present himself with a complete horse. It is also said that each one of them should be given a horse's share, because each had a horse which he might ride. It is also said that they should be given half a horse's share each, and perhaps this is the most correct.

If two ride a horse, and witness battle, it is said on the authority of a certain one of the Companions that they are as two riders and to them should go six shares. From another one of the Companions is that they are as two infantrymen because of the difficulty of alternating in riding. It is said that to them should go four

shares, two for them, and two shares for the horse. Ibn Kajj chose a fourth aspect as best, which is that if there is strength in their alternating in riding, then to them should go four shares, and if not, then two shares.

A Foreign Amplification: He said, in the Shir^cat al-Islām, that the officer of the troops should have the qualities of various creatures:

In heart he should be a lion, which does not fear nor flee. In pride he should be a tiger, which is not humble before its enemies. In bravery he should be a bear, which will fight with all its strength. In assault he should be a boar, which which will not turn its back if attacked. In an attack he should be a wolf, which when it despairs of attacking from one side, will attack from another. In carrying heavy weapons he should be an ant, which carries twice its own weight. In steadfastness he should be a rock, which does not move from its place. In endurance he should be a donkey if he is belabored by the striking of swords, the piercing of lances, and the falling of arrows. In loyalty he should be as a dog, which will follow its master if he enters the fire. In searching for opportunities he should be a rooster. In guarding he should be a crane. In toil he should be a ya^cr (roe deer?) (it is a small quadruped which is in Khurāsān that grows fat with toil, exertion, and hardship, as I shall mention, if God wills, in the chapter of the letter ya').

A Ramification: If a donkey mounts a mare and impregnates her, the mare's milk will be pure and permissible. The stallion has no part in producing the mare's milk, in contrast to people, because the mare's milk is produced from the fodder, and is part of the meat. His mounting does not influence or affect the milk, for there is nothing prohibited here which spreads from the side of the stallion, except to the offspring especially, for it is from it and from the mother, and the interdiction prevails over it. As for the milk, it is not from his mounting, rather it is from the fodder, so it is not forbidden.

An Amplification: The Prophet (may God bless him and grant him peace) owned horses.

The Prophet (may God bless him and grant peace) bought the horse al-Sakb (The Pouring Forth) from a Bedouin of the Fazāra tribe for ten uggas in al-Madīna, and it was jet black. It was called by the Bedouin al-Dirs (Molar), but the Prophet (may God bless him and grant him peace) named it al-Sakb, from the pouring of water as though it were a stream. Al-Sakb also means red anemones. It was the first horse which the Prophet (may God bless him and grant him peace) used in raiding.

Al-Subh (Dawn) is the horse which he (may God bless him and grant him peace) raced upon and won, and he was happy with that. Al-Murtajiz (Thunderer), which

has already been mentioned, was called that for its fine neighing. Lazāz (Bound): al-Suhaylī said, "Its meaning is that nothing was overtaken by it except that it was tied, in other words it was tied fast." Another of the Prophet's (may God bless him and grant him peace) horses was al-Zarb. Al-Lahīf (Coverer): al-Suhaylī said, It is as if it covers the ground with its running, and it is also called al-Lakhīf with the letter khā'." Al-Bukhārī has mentioned it in his Jami^c, from a hadīth of Ibn ^cAbbās (may God Almighty be satisfied with them). Al-Ward (Rose), which Tamīm al-Dārī gave to him as a gift, and he gave to ^cUmar ibn al-Khattāb (may God Almighty be satisfied with him) and he raided upon it in the path of God Almighty. It is the one which he found being sold cheaply.

These are the seven horses which are agreed upon, but it is said that he (may God bless him and grant him peace) had others, and they were: al-Ablaq (Piebald), Dhū al-^cIqāl (Hobbled), al-Murtajil (Mixed-Paced), Dhū al-Limma (Lustrous), al-Sirhān (Wolf), al-Ya^csūb (Dragonfly), al-Bahr (Sea)(and it was dark bay), al-Adham (Jet Black), al-Malāwih (?), al-Ṭirf (Inconstant), al-Sihā (Bat), al-Murāwih (One Who Stands on One Leg and Then the Other), al-Miqdām (Bold), al-Mandūb (Dependable), and al-Darīr (Blind)....al-Suhaylī has mentioned these horses which

belonged to the Prophet (may God bless him and grant him peace).

These are the fifteen horses which are in dispute. Al-Ḥāfiẓ al-Dimyāṭī and others have expounded on these.

Proverbs: He (may God bless him and grant him peace) said, "I and the Ressurrection Day were sent out as two horses in a race, one of whom almost beat the other by an ear." They say, "They were like two horses in a race," which is cited for two who are equal in something. This occurs only at the beginning, not at the end, because the end reveals the winning of one of them inevitably.

They say, "More keen sighted than a horse," (al-Jāḥiẓ 1945-50:7:16) "More obedient than a horse," and "Stronger than a horse." They also say, "So-and-so is like a bright bay horse: snorting preceeds, sterility follows." This is because the Arabs see an ill omen in bright bay horses.

Supplement: It is mentioned in al-Ihyā' (The Revitalization), in the third chapter of Kitāb Ahkām al-Kasb, on the authority of a certain raider in the path of God Almighty, that he said, "I attacked on my horse in order to kill a strong wild ass, but my horse failed me and I returned. Then the wild ass came near to me, and I mounted a second time, and again my horse failed me. I attacked a third time and still my horse failed me.

"I was not able to bring it back, and so I returned sad and I sat with my head bowed and my heart broken, because of the wild ass that had escaped me and what was shown to me of the horse's nature. I put my head against the tent pole, while my horse was standing up. I saw the horse, in my dream, as if it were talking to me, and telling me, 'By God, you wanted to take the wild ass three times, and yesterday you bought me fodder and paid for it with a counterfeit dirham. This is not right!' I woke up, afraid, and I went to the fodder seller and exchanged that dirham."

Another Supplement: Ibn Bashkuwāl relates, in his book Kitāb al-Mustaghīthīn bi-Allāh ʿAzza wa-Jalla, on the authority of ʿAbd Allāh ibn al-Mubārak, whose religion, knowledge, and piety are unanimously acknowledged, that the latter said, "I went out on the jihād, and with me was a horse. While I was on a certain road, the horse fell. A man handsome of face and pleasant of fragrance, passed by me and said, 'Would you like to ride your horse?'

"'Yes,' I replied.

"He put his hand on me and on the forehead of the horse, until he reached its tail and said, 'I entreat you, O illness, by the might of God's might, by the majesty of God's majesty, by the glory of God's glory, by the power of God's power, by the authority of God's authority, by

there being no god but God, and by there being no strength nor might save with God, that you not continue!'

"The horse shuddered and rose. The man took my stirrup and said, 'Mount!' I mounted and I caught up with my companions. Early the next morning we vanquished the enemy, and lo, he was before us. I said, 'Were you not my friend from yesterday?'

He replied, 'I was.'

I said, 'I ask you, before God, who you are.'

"He jumped up, and the earth trembled, green, under him, and suddenly he was al-Khidr (may peace be upon him)."

Ibn al-Mubārak (may God Almighty be satisfied with him) said, "I never say these words over an ailing person, but that he is cured, God Almighty willing."

Materia Medica: If you hang the tooth of an Arabian horse on a child, his teeth will come in easily and without pain (al-Qazwīnī ca. 1963:265). If you place its tooth under the head of one who is snoring in sleep, his snoring will stop (loc.cit.).

Horse meat expels flatulence. If its sweat is applied on the pubis and the armpit of a child, hair will not grow on them (loc.cit.). Its sweat is also a deadly poison to both beasts of prey and snakes.

If you take a hair from a horse's tail and stretch it across the doorway of a house, bugs will not enter that house as long as the hair remains thus.¹³ If a woman drinks the blood of a base-blooded horse, she will never conceive. If the ashes of the horse's hoof are mixed with oil and put on scrofulous swellings, it will cure them.

If a woman is given mare's milk to drink, not knowing that it is mare's milk, and if her husband has intercourse with her forthwith, she will conceive, if God Almighty permits it. If she drinks it with honey, her unions will be rapturous.

If sea onion is crushed and rubbed on a stubborn horse's teeth, its stubbornness will go away and it will become gentle. If horse dung is dried, crushed, and sprinkled on wounds, the bleeding will stop (loc.cit. cf. also Pliny 73:239). If applied as kohl to the whiteness which appears in the eye, it will cause it to vanish. If used as a fumigant, it will expel the child from the womb (al-Qazwīnī loc.cit.).

Section on the Coloring of the Base-Blooded Horse:
The author of ʿAyn al-Khawāṣṣ says, "If water is heated very hot to the point that it will remove hair, and it is poured on the nag horse, it will remove its hair, and the

13. Al-Qazwīnī, loc.cit., says that it keeps out mosquitoes.

hair which grows back will be of a different color than that which was removed."

He says, "One of the things which will cause the gray horse to become jet black is to take litharge (mardā-sanj, Levey & al-Khaledy 1967:235), oakgalls (ḥafs, Levey & al-Khaledy 1967:238, and Levey 1966:305), dhinjār,¹⁴ quicklime (nūra, Levey & al-Khaledy 1967:340), vitriol (zāj, Levey 1966:272), and khūrī clay (cf. tīn hūrī, Levey 1966:301) in equal amounts, pound them all together, kneed with hot water, and stain the non-blooded horse with it, leaving it a day and a night, and washing it off in the morning, and it will become jet black. If part of its body is painted with that and part left, it will become piebald.

One of the things which will cause a jet black horse to become abrash¹⁵ is saltwort (ḥurd, Ghaleb 1965: s.v.) concocted with oleander leaves, its water purified then concocted again with lye¹⁶ and liquified walnut meats. Then the non-blooded horse is washed with it and it will become abrash.

14. Perhaps for sinjār, gladiolus (Maimonides 1979:191), or for zinjār, verdigris (Levey 1966 s.v.).

15. Al-Qalqashandī, in Subh al-Ashā Vol. 2 p.15 says that an abrash horse is white with a few spots of two colors.

16. Al-qilī, whence the English word alkali.

Another way to make the gray horse black is to take fresh walnut rinds and concoct them with myrtle and iron oxide, then wash the non-Arabian horse with it thoroughly and paint it with that and it will become black. The black will remain for six months, but only God is omniscient.

Interpretation of Dreams: A horse in a dream means a male child to the pregnant woman. It also signifies a man, commerce, a partner, and a woman. For the one who sees a horse which has died in his possession, it signifies the death of the one the horse represents, the child, the woman, or the partner.

A piebald horse in a dream is a famous emir, as I have mentioned in the chapter of the letter khā' under the word khayl. A black or jet black horse indicates wealth, whereas a pale horse or a sick horse indicates illness for the one who rides either or both. The bright bay horse indicates a debt, grief, and, so it is said, strife.

Ibn Sīrīn (may God have mercy on him) said, "I do not like the bright bay horse because of its resemblance to blood."

A gray horse designates a man of the pen....as Ibn Sīrīn has interpreted it. He said, "Do you not see it as black on white?"

The dark bay horse is indicative of strength, pleasure, and perhaps is indicative of war and fighting. He who rides a horse and gallops it until it sweats, he will engage in a matter in which there is self-humiliation and a loss of wealth in place of the sweat. Sweat is also indicative of effort. As for the galloping, it is the pursuit of passion according to the Almighty's statement, "Do not gallop and return to the luxury which surrounds you."

He who abandons his horse without intending to return will relinquish being a governor.

An unruly horse is an insane man. A stubborn horse is a negligent, slow, reckless person. He who frequently sees the hair of his horse's tail, his wealth and his children will increase, and if he is a sultan, his troops will become numerous. He who cuts off his horse's tail will not leave behind a son, and if he has children, they will die. If he is a sultan, his troops will depart. So too, if it is plucked out, the army which follows the master of the horse will disperse.

He who rides a horse, and is one of those worthy of riding horses, will obtain honor, glory, and wealth, because of his (may God bless him and grant him peace) statement, "Knotted in the forelock of the horse is good." Perhaps he will meet a generous man, and perhaps he will

travel, because the word for travel (safar) is derived from the word for horse (faras).

If it is a stallion, he will be protected from his enemy. If it is a foal, he will be blessed with a beautiful child. If they are nags, he may live for some time, and if it is a non-Arabian his condition will be intermediate, he will live without becoming rich or poor. If the horse is a mare, he will get married, and if the dreamer is a bachelor, it will be a woman possessing beauty, wealth, and offspring.

The purebred is noble in relation to the non-purebred and the horse is perhaps indicative of a well-built house. Ibn al-Muqrī said, "He who sees that he is riding a gray horse will obtain strength and victory over his enemy, because it is one of the horses of the angels." The jet black horse is worry, and a horse with a blaze and anklets indicates knowledge, piety, and religion in accordance with his (may God bless him and grant him peace) statement, "You will return on Ressurrection Day as horses with blazes, anklets, and the traces of ablution."

He who rides a dark bay (kumayt) horse will perhaps drink wine, because kumayt is one of wine's names. He who rides other than a dark bay horse will be given a position or work in the same year, especially if it is a well-known mount and suitable for him.

He who sees that he is leading a horse will seek the service of a noble man. There is no good in the riding of a horse in other than a place of riding, such as a roof, wall, or dam. The gelded horse is perhaps indicative of a servant.

Standing for each riding animal is what is appropriate for it: the saddle for the horse, the camel saddle for the camel, and also the camel litter and the howdah, the litter for mules, and pack saddles for donkeys. He who rides an animal with what is proper in the way of harness will take on or be assigned what is inappropriate.

A riding animal with neither rein nor halter is an adultress, because she goes wherever she wants, as does the straying horse. He who sees that he is eating horse meat will arise with good praise and a good name. It is also said that he will become ill because of its pallor.

He whose horse fights him will have his slave rebel against him, and if he is a merchant, his partner will rebel against him.

Among the interpreted dreams is that a man came to Ibn Sīrīn (may God Almighty have mercy upon him) and said, "I saw myself as a rider upon a horse whose legs were of iron." Ibn Sīrīn (may God Almighty have mercy upon him) said to him, "Expect to die, but only God Almighty is omniscient."

CHAPTER 3

CONCLUSION

The article on the horse (faras) definitely follows al-Damīrī's general format for the organization of the entries in Hayāt al-Hayawān al-Kubrā. As one might expect, given al-Damīrī's background, the largest section is that on the mention of horses in the hadīth literature. A full two-thirds, 31 pages, of the article is devoted to this topic. Al-Damīrī uses as his primary sources in this section the six canonical collections of hadīth, the Jami^c of al-Bukhārī, the Ṣaḥīḥ of Muslim ibn al-Ḥajjāj, the Sunans of Abū Dāwūd, al-Nasā'ī, and Ibn Māja, and the Jami^c of al-Tirmidhī as well as the Muwatta' of Mālik ibn Anās.

The next largest section also comes as no surprise, as it is the section on legal precedents concerning the horse. Eight pages are devoted to this section, in which al-Damīrī gives the legal rulings according to the four orthodox schools of Islamic jurisprudence as well as the legal opinions of theologians such as al-Ghazzālī and Imām Ahmad. A follower of al-Shāfi'ī, al-Damīrī puts emphasis on Shāfi'ī rulings.

The other five sections of the article are relatively small, ranging from barely a page and a half for the

sections on philology and the description of the horse, to two pages each for the sections on proverbs and medicinal properties of the horse, and three and a half pages for the section on interpretation of dreams. This is unfortunate, for to the general reader these are the most interesting sections, containing many useful and amusing anecdotes.

In the section on philological aspects of the horse's name, al-Damīrī relies primarily on information from al-Jāhiz, al-Jawharī, and several others. In the section describing the horse and its habits he uses al-Jāhiz and al-Qazwīnī as prime sources. In the section devoted to proverbs relative to the horse al-Damīrī uses al-Jāhiz and Ibn Bashkuwāl as sources.

The section on medicinal and other properties of the horse's various parts deserves special comment. Although a small section, it is chock full of fascinating Muslim folk remedies for all sorts of ailments. An interesting digression is the sub-section on how to change the color of a horse. It is indeed interesting to note what colors were favored by the Arabs of that period and the lengths to which they would go to achieve them, although some of the methods would seem to be of dubious merit. In this section al-Damīrī uses al-Qazwīnī and Pliny as sources without citing them by name.

The last section, that on the interpretation of dreams in which a horse appears, goes to great length in describing in detail what type of horse means what, and to whom. Al-Damīrī relies exclusively on Ibn Sīrīn, except for one reference to Ibn al-Muqrī.

Al-Damīrī, in the article on the horse (faras), refers to 140 different people. These include authors, hadīth transmitters, theologians, and historical figures. Eighty-five of these names have been elaborated on in Appendix A. Al-Damīrī also mentions by name 28 separate works, some of which the authorship is unknown, and may no longer be extant. These works are all listed in Appendix B, and whatever information is available has been provided for them.

In the article on the horse (faras) al-Damīrī also remains true to form in the way of his constant digressions. Many of the hadīths and anecdotes related have little or nothing to do with horses. This, however, does not in any way diminish their inherent value, one might only wish that more information particularly relevant to horses had been included, but that is not al-Damīrī's intent in this work. His apparent intent was to compile general information on animals in order to provide the general public at that time with a more accurate account of the animal kingdom than was then available.

Therefore, one may look upon the article on the horse (faras) as representative of the more extensive articles of the Ḥayāt al-Ḥayawān al-Kubrā as a whole. While not strictly zoological, it provides insight into the attitudes of Muslims toward horses, the place horses occupied in their society, and the psychology of the horse as well. Al-Damīrī's work is full of wonderful stories, which may seem a bit fantastic to the reader today, but provide one with a better idea of what the 14th-century Arab world was like, how people behaved, and what they believed.

APPENDIX A

A LIST OF NAMES CITED

°Abd Allāh ibn °Abd al-Muttalib, the Prophet's father. He died before Muhammad was born in 570.* He was of the Quraysh tribe in Makka.

°Abd Allāh ibn °Umar ibn al-Khattāb, d. 693. He was a great traditionist who related 1630 hadīths, outranked in this only by °A'isha and Mālik ibn Anās.

°Abd Allāh ibn °Umar ibn Hafṣ ibn °Abd Allāh ibn °Umar ibn al-Khattāb, grandson of the great traditionist cited above, and great-grandson of the 2nd caliph °Umar ibn al-Khattāb.

°Abd al-Rahmān ibn °Awf, a Companion of the Prophet and a member of a board of six electors nominated by °Umar ibn al-Khattāb to elect the next caliph after Muhammad's death. He died in 651 or 652.

Abū Bakr al-Siddīq, a Companion of the Prophet, he moved to al-Madīna with the Prophet where Muhammad married his daughter °A'isha. He was the 1st caliph after the death of Muhammad. He died in 634 after two years as caliph:

Abū Dāwūd, a great hadīth scholar who, along with al-Tirmidhī, Ibn Maja, and al-Nasā'ī, is the writer of one of the four great canonical collections of hadīth, outranked only by those of al-Bukhārī and Muslim ibn al Hajjāj. He died in 888.

Abū Dharr, he was the fifth person to convert to Islam, and the first to greet Muhammad with the Muslim greeting. He died in 652.

Abū Hanīfa, al-Nu°mān ibn Thābit. He was the founder of the first of the four orthodox schools of Islamic jurisprudence. He died in 767.

Abū Hurayra, al-Dawsī al-Yamanī, He was a Companion of the

* all dates are A.D.

Prophet, known for his piety and jesting. He was a prolific narrator of traditions from the Prophet estimated at 3,500 of which many may be false. He died in 678 at the age of 78.

Abū al-Faraj ibn al-Jawzī, ^CAbd Allāh ibn ^CAlī ibn al-Jawzī he died in 1219.

Abū Kabsha al-Anmārī, ^CUmar ibn Sa^Cd ibn Abī Waqqās al-Zuhri al-Madani al-Anmārī. He died in 686.

Abū al-Qāsim ^CAlī ibn Muhammad al-Nakhā^Cī, ^CAbd Allāh, he wrote the Kitāb al-Khayl, and he died in 798.

Abū Talha, Zayd ibn Sihil, he died in 656.

Abū al-Tufayl, ^CĀmir ibn Wāthila, he died in 722.

Abū ^CUbayd al-Qāsim ibn Sallām, he wrote the oldest Arabic paper manuscript extant. It is a work on tradition and is entitled Gharīb al-Hadīth, and it is dated 866.

Abū ^CUbayda, Abū ^CUbayda ibn al-Jarrā, he was one of the most esteemed Companions and members of the Madinese theocracy. He was a governor-general and he replaced Khālīd ibn al-Walīd. He was also caliph-vice-regent to ^CUmar. He died at ^CAmwas in an epidemic in 636.

^CĀ'isha, the daughter of Abū Bakr al-Siddīq and the 3rd wife of the Prophet, she transmitted 2210 traditions.

Asmā', the daughter of Abū Bakr al-Siddīq and sister of ^CĀ'isha. She was also the mother of Ibn Zubayr, a war hero of Islam.

Al-Aswad ibn ^CAwf, brother of ^CAbd al-Rahmān ibn ^CAwf.

Al-Awzā^Cī, founder of a minor system of Islamic jurisprudence in the Maghrib, he died in 774.

Al-Batalyūsī, ^CAbd Allāh, born in Badajoz, Spain in 1052? and died in 1127. He was an Andalusī grammarian, and he explained the Kitāb Adab al-Kātib in his work al-Iqtidāb fī Sharkh Adab al-Kuttāb.

- Al-Bayhaqī, Ahmad, he was a traditionist and he wrote al-Sūnan wa-al-Athār. He lived from 994 to 1066.
- Al-Bukhārī, Muhammad ibn Ismā^Cīl al-Bukhārī, he was a Persian, and he compiled a collection of hadīth, the first of the "six books" which have since become standard. This is his work al-Jami^C al-Sahīh, which has become quasi-sacred.
- Būlus, St. Paul of Tarsus, he persecuted early Christians, then converted near Damascus. He died in Rome in 68.
- Al-Dimyātī, al-Hāfiz Sharāf al-Dīn, he was a professor at al-Mansūriya, and he wrote the Kitāb Fadl al-Khayl and he died in 1306.
- Fadīl ibn Cīyād, he was born in 723 in Samarkand, and he lived and died in Makka in 803. He was a trusted hadīth scholar. Al-Shāfi^Cī used his hadīths a great deal.
- Farwa ibn Musayk, he was a Companion from Yemen, and a poet. He moved to Makka in 632, where he learned the Qur'ān and Islamic law. He was the author of many works. He died in 650.
- Al-Ghazzālī, Abū Hāmid, he was the greatest theologian of Islam. He was born in Tūs, Khurāsān in 1058, and died there in 1111.
- Hamīda, daughter of al-Nu^Cmān ibn Bashīr. She was a great poet from al-Madīna. She was married and divorced four times, and she died in Syria in 704.
- Hammād ibn Salma, he was a mufti of Basra, and a hadīth scholar of phenomenal memory. He died in 784.
- Al-Hārith ibn Khālīd al-Makhzūmī, he was a great Umayyad poet from Makka. He died in 702.
- Hārūn al-Rashīd, he was the 5th and most famous ^CAbbāsīd caliph, from 786 to 809.
- Hind, daughter of Nu^Cmān ibn Bashīr. She was an intelligent woman, and her sister was the poet Hamīda. Hind became blind and died in approximately 693.
- Ibn ^CAbbās, ^CAbd Allāh, he was a cousin of the Prophet, and a great erudite of his time. He died in 690.

Ibn ^cAdī, Yahya ibn ^cAdī, he was born in 893 in Takrīt, and he died in Baghdad in 974. He was a Jacobite translator and a bishop of his church. He wrote the Kitāb al-Kāmil concerning the translation of Sa'īd ibn Sufyān. He and other Jacobite translators were a chief influence in introducing Neo-Platonic speculations and mysticism into the Arab world.

Ibn al-Athīr, Majd al-Dīn Abū Sa'ādāt al-Mubārak ibn Muhammad al-Jazarī. He wrote the book al-Gharīb, and also al-Kāmil fī al-Ta'rīkh and Uṣd al-Gabah. He lived from 1160 to 1234.

Ibn Bashkuwāl, Abū al-Qāsim Khalaf ibn ^cAbd al-Mālik, he was born in Cordova in 1101 and died there in 1183. He is credited with 50 books, only two of which are extant. He wrote the Kitāb al-Mustaghīthīn bi-Allāh ^cAzza wa Jalla.

Ibn Hibbān, Muhammad ibn Hibbān, he wrote the Ṣaḥīḥ, and he died in 976.

Ibn Māja, he wrote the Sunan, one of the six great collections of hadīth. He was from Qazwīn, and he died in 886.

Ibn Mandah, he was a great hadith memorizer, and he wrote about the Companions in the Kitāb al-Saḥāba. He died in 1005.

Ibn al-Muqrī, Muhammad ibn Ibrāhīm ibn al-Muqrī, he died in 1003.

Ibn Qānī^c, ^cAbd al-Bāqī ibn Qānī^c, he wrote the Mu^cjam al-Saḥāba, and he died in 973.

Ibn Qutayba, Muhammad ibn Muslim al-Dīnawarī, he was among the first formal historians, and he wrote the Kitāb al-Ma^carif, a manual of history. He died in 889.

Ibn Sa^cd, he was known as the secretary of al-Wāqidi, and he wrote the first great book of classified biographies containing the sketches of the lives of the Prophet, the Companions, and their successors down to his own time. This was called al-Tabaqāt. He died in Baghdad in 845.

Ibn al-Sikkīt, Abū Yūsuf Ya^cqūb ibn Ishāq, he was a celebrated Arabic lexicographer and philologist. He was born in Baghdad in about 802. His father is reputed to have been an expert on poetry and lexicography. Ibn al-Sikkīt lived among the Bedouin and taught at Darb al-Qanṭara in Baghdad. He also taught the caliph al-Mutawakkil's sons until his imprudence led to his execution. He was trampled to death by the caliph's Turkish guard in 858.

Ibn Sīrīn, Muhammad ibn Sīrīn, he died in 732.

Ibn Zafar, Muhammad ibn ^cAbd Allāh ibn Zafar, he wrote A^clām al-Nabūwa, and he died in 1187.

Ismā^cīl, Ishmael, the son of Abraham and his slave girl Hagar, he became the progenitor of the Arabian tribes.

Jābir ibn ^cAbd Allāh al-Ansārī, he was a Companion of the Prophet from al-Mādīna, and he died in 697.

Al-Jāhiz, Abū ^cUthmān ^cAmr ibn Bahr al-Jāhiz, he was one of the most productive and frequently quoted scholars in Arabic literature. A zoologist and theologian, he influenced both al-Qazwīnī and al-Damīrī. He died in 868 or 869.

Al-Jawharī, Abū Nasr Ismā^cīl ibn Nasr ibn Hammād al-Jawharī he was a celebrated Arabic lexicographer of Turkish origin, born in Fārāb, date unknown. He travelled a great deal among the Bedouin, perhaps the last famed lexicographer to maintain this tradition. His fame rests on his dictionary, Tāj al-Lughā wa-Sihā al-Arabiya, known as al-Sihā. For centuries this was the most widely used Arabic dictionary. He died in 1002-3 or 1007-8.

Al-Kalbī, Hishām, he was a famed historian of the pre-Islamic field. He died in 819.

Khālīd ibn al-Walīd, he was a general and hero of the Apostasy Wars which were fought during the caliphate of Abū Bakr al-Siddīq.

Al-Khidr, a legendary figure in Muslim folklore.

Mālik ibn Anās, he wrote al-Muwatta', the oldest surviving corpus of Muslim law next to that of Zayd ibn ^cAli

He founded the Mālikite school of Islamic jurisprudence. He was born in 715 and he died in 795.

Malkān, also called the Melkite. He founded the Melkite sect of Christianity.

Al-Mansūr, Abū Ja^cfar, he assumed the title of al-Mansūr. He was the 2nd Abbāsīd caliph, and the real founder of the dynasty. He was caliph from 754 to 775.

Marwān, probably Marwān I, the 4th Umayyad caliph, who reigned from 684 to 685.

Mu^cāwiya, probably Mu^cāwiya I, the 1st Umayyad caliph, who reigned from 661 to 680.

Mu^cāwiya ibn Hudayj, he conquered Egypt with the army of Mu^cāwiya ibn Abī Sufyān, and became the governor of Egypt. He was later removed from office, and died in 672 at the age of 50.

Muhammad ibn Abī Bakr, he was the ruler of Egypt when it was conquered by Mu^cāwiya ibn Hudayj. He was killed in this battle, in 658. He was the son of Abū Bakr al-Siddīq.

Mujāhid, perhaps Ibn Mujāhid, a learned man who helped to fix the text of the Qur'ān in 933. He admitted to seven readings as canonical, due to a lack of vowel and diacritical marks.

Al-Nasā'ī, he wrote the Sunan which is one of the six great collections of hadīth. He died in 915 in Makka.

Nestorius, he founded the Nestorian sect of Christianity.

Al-Qazwīnī, Abū ^cAbd Allāh Zakariyā ibn Muhammad ibn Mahmūd he was a Persian cosmographer who wrote in Arabic. His most famous work is Ājā'ib al-Mukhlūqāt wa-Gharā'ib al-Mawjūdāt. He treated zoology as a branch of philology and literature as did al-Damīrī. He was born in 1204 in Qazwīn and moved to Damascus as a boy. He died in 1283.

Rawh ibn Zinbā^c, he was a prince of Palestine, and the master of al-Yamāma in Syria. He was a friend of ^cAbd al-Mālik ibn Marwān. He was of the tribe of Judhām, and he died in 703.

Al-Riyashi, al-^CAbbas ibn al-Faraj, he died in 879.

Sa^Cid ibn Jubayr, he was a traditionist from al-Kūfa, and he died in 713.

Al-Shāfi^Cī, Muhammad ibn Idrīs al-Shāfi^Cī, he was born in Ghazzā in 767, of the Quraysh tribe. He founded the Shāfi^Cīte school of Islamic jurisprudence, and died in Cairo in 820.

Al-Suddī, Ismā^Cīl ibn ^CAbd al-Rahmān, he died in 750.

Al-Suhaylī, ^CAbd al-Rahmān, he was a blind Andalusī scholar who was born in 1114 and died in 1185.

Sufyān ibn Sa^Cid al-Thawrī, he was a traditionist from al-Kufa, who died in 772.

Sufyān ibn ^CUyayna, he was a great traditionist from al-Madīna, who died in 813.

Sulaymān, Solomon, King of Israel in the 10th century B.C., famous for his wisdom.

Sulaymān ibn Yassār, he was one of the seven knowledgeable men of al-Madīna. He was born during the caliphate of ^CUthmān and he died in 772.

Al-Tabarānī, Sulamān ibn Ahmad, he wrote a lexicon and died in 970.

Tamīm ibn Aws al-Dārī, he became a Muslim in 631, lived in al-Madīna and then Syria. He was a Companion of the Prophet in his last year of life. He died in 660.

Al-Tayālīsī, Abū Dāwūd Sulaymān, he was one of the great hadīth scholars, and lived from 750 to 818.

Al-Tirmidhī, he wrote one of the six great collections of hadīth. He died in approximately 892.

^CUmāra ibn ^CAqīl ibn Bilāl ibn Jarīr, he was a blind poet from al-Basra. He was the grandson of the famous poet Jarīr. He lived from 798 to 853.

^CUqba ibn ^CĀmir, he was an important Companion, and was with Mu^Cāwiya in his battles. He was given the governorship of Egypt in 666 and was removed from office in 669. He was also a poet, he died 678.

Uthmān ibn Affān, he was a rich man and a Companion of the Prophet. He was the 3rd caliph and the Qur'ān was compiled during his caliphate. He lived from 577 to 656.

Ya'qūb, Jacob, the founder of the Jacobite sect of Christianity.

Al-Zamakhsharī, Abū Qāsim Mahmūd ibn Umar, he was born in Zamakhshar and died in 1144. He was an Arabic scholar, and the author of many works, including a commentary on the Sūrat al-Anfāl (Qur'ān 8).

Zayd ibn Aslam, he was a traditionist from al-Madīna, and he died in 753.

APPENDIX B

A LIST OF WORKS CITED

- A^clām al-Nabūwa (The Signs of Prophethood), written by Muhammad ibn ^cAbd Allāh ibn Zafar.
- Al-^cAyn (The Letter ^cAyn), written by al-Khalīl ibn Ahmad, a Basrite scholar. The Kitāb al-^cAyn was the first Arab dictionary.
- ^cAyn al-Khawāṣṣ (The Source Book of Materia Medica).
- Al-Fā'iq (The Excellent One), a book like the following.
- Al-Gharīb, notably al-Nihāya fī Gharīb al-Hadīth wa-al-Athār (The Last of the Extraordinary Things of the Hadīths and the Traditions), written by Majd al-Dīn Abū Sa^cādāt al-Mubārak ibn Muhammad al-Jazārī ibn al-Athīr.
- Al-Hidāya (Guidance).
- Jamī^c al-Sahīh (The Comprehensive Collection), written by Muḥammad ibn Ismā^cīl al-Bukhārī. This corpus of traditions is one of the two "genuine books" along with that of Muslim ibn al-Hajjāj. The contents of these two books are almost identical, though the isnād may vary.
- Al-Kāmil (The Perfect One), written by Yahya ibn ^cAdī. This work concerns the translation of Sa^cīd ibn Sufyān.
- Kitāb Ahkām al-Kasb (The Book of Rulings on Earnings).
- Kitāb Fadl al-Khayl (The Book of the Excellence of Horses), written by ^cAbd al-Mu'min al-Hāfiz Sharaf al-Dīn al-Dimyātī.
- Kitāb al-Khayl (The Book of Horses), written by Sharīk ibn ^cAbd Allāh Abū al-Qāsim ^cAlī ibn Muhammad al-Nakh-ā^cī.

Kitāb al-Mustaghīthīn bi-Allāh ^cAzza wa-Jalla (The Book of Those Who Ask God Almighty For Aid), written by Ibn Bashkuwāl.

Kitāb al-Sahāba (Book of the Companions), written by Ibn Maḥdah.

Al-Mujālasa (The Conferences), written by Dīnawarī al-Mālikī.

Mu^cjam al-Sahāba (Dictionary of the Companions), written by Abd al-Bāqī ibn Qānī^c.

Musnad (Tradition), written by Abū Dāwūd Sulaymān al-Tayālisī.

Musnad (Tradition), written by al-Hārith.

Musnad (Tradition), written by Imām Ahmad.

Al-Mustadrik (The Correction).

Al-Muwatta' (The Levelled Path), written by Mālik ibn Anās.

This is the oldest corpus of Muslim law extant next to that of Zayd ibn ^cAlī. Al-Muwatta' codified the sunna, outlined the first formula of ijmā^c as prevalent in al-Madīna, and became the canon for the Mālikite rite.

Al-Sahīh (The Genuine Collection), written by Muḥammad ibn Hibbān.

Al-Sahīh (The Genuine Collection), written by Muslim ibn al-Hajjāj. This is one of the two "genuine books" along with that of al-Bukhārī.

Shir^cat al-Islām (The Law of Islam).

Sunan (Traditions), written by Ahmad al-Bayhaqī. The full title of this work is al-Sunan wa-al-Athār or al-Sunan al-Kabīr.

Sunan (Traditions), written by Abū Dāwūd. This is one of the four canonical collections of hadīth which have been elevated to this rank, outstripped only by those of al-Bukhārī and Muslim ibn al-Hajjāj.

Sunan (Traditions), written by al-Nasā'ī. This is also one of the four books ranked as canonical.

Al-Tabaqāt (The Generations), written by Ibn Sa^cd.

This was the first great book of classified biographies, containing sketches of the lives of the Prophet, the Companions, and their successors down to his own time.

Al-Tamhīd (The Preface), written by Ibn ^cAbd al-Barr.

GLOSSARY

- āya-A verse of the Muslim holy book, the Qur'ān.
- fatwā-A formal legal opinion of an Islamic jurist.
- hadīth-A narrative relating the deeds and utterances of the Prophet Muhammad and his Companions.
- ijmā^c-Consensus of the Islamic jurists in a legal question.
- isnād-The chain of authorities on which a tradition (hadīth) is based.
- jubba-A long outer garment with wide sleeves.
- kunya-An agnomen consisting of abū (father) or umm (Mother) followed by the name of the son.
- madrasa-A religious boarding school associated with a mosque.
- nisba-An adjective denoting descent or origin.
- qibla-The direction toward which Muslims pray, in the beginning Jerusalem, now Makka.
- uqqa-A weight, in Egypt=1.248 kg., in Syria=1.282 kg.

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