

*Chapter the Second sets forth the holy wars in which she took part, and the purport of the traditions about her.*

There is a story handed down by the servant of the apostle of God (may the favour and blessing of God be upon him), Anas ibn Málík, that that bulbul of the garden of eloquence, that nightingale of the flower-garden of fair speech (to him be the best of praise), honoured with a visit the fortunate house of Umm Harám bint Mílhán (may the Merciful One be pleased with her), and after he had condescended to eat food, that sainted woman searched his august and sacred head for lice; and while thus laying down his sacred head, and proposing to make manifest much divine wisdom and heavenly mysteries, he fell asleep. Now when he rose up from his holy slumber with a manifestation of joy and display of delight derived during that interval from the enjoyment of divine revelations and godly visions, that revered lady questioned him as to the cause of his smiles, and his perfect joy and cheerfulness. Thereupon that depository of the divine secrets replied in sweet and life-giving speech: "From the presence of God came to me inspiration and good tidings: a company of those of my faith will, as though sitting on the seats and thrones of kings, spread holy war and forays, for the exalting of the word of God, with longing to approve themselves to God, and will conquer the isles of the seas, and the cities of the coasts thereof, and these of my people will enter into high heaven among those who enter first, without the trial of torment or chastisement. Thus from the presence of God inspiration and good tidings came to me." Thus saying, he gave that holy lady good news, and made her enlightened heart to rejoice. That honoured lady, too, growing eager for such high emprise, and, anxious to take her part with the victors by sea, proffered her request, and with "*Thou art of the first*"—an irrefragable word—was declared of the first of the troop which was to war at sea, and was thus gladdened with good tidings, and rejoiced in heart; and, according as the Prophet said, so it was. Hence it is clearer than the sun that the announcement that his followers would be established, that his religion would be made clear and manifest, that the believers would after his death enter upon expeditions and make war for the exalting of the faith, even to the subduing of many islands and cities, and that God Most High would make those who die martyrs worthy of entering Paradise with those who entered first therein, without torment or chastisement, is of the signs of prophethood and of the number of miracles.

*In Chapter Third is set forth when they went out to conquer, and from what quarters they came.*

In the twenty-seventh year of the Flight of the Prophet (to whom be the most perfect of greetings), under the third Khalífa, 'Othmán ibn 'Affán (may God be pleased with him), leave and permission were given for the waging of war by sea; and Abu Dhar and 'Uvádá ibn aš-Šámit and his honoured wife, Umm Harám, and Shaddád ibn Aws, and Abu 'l-Dardá, and Talha and Sa'íd ibn Zeyd, and 'Abdu'lláh ibn Nawfal, who were of the greatest among the companions of the apostle of God, and the companions of 'Omar (may God be pleased with them), with very many soldiers, started from Medina, the illuminated, and entered Damascus; and by order of 'Othmán ibn 'Affán, Mo'áwiya ibn Abí Sofyán was appointed to the command. They arrayed a large body of troops and marched out of Damascus, and by way of visitation entered Jerusalem. And after the visitation, by way of Ramla they descended on Tripoli of Syria; and from the ports at Tripoli and the neighbourhood they collected ships and boats, and embarking on them, and circling about the seas, they came to the island of Cyprus. And on landing at a spot about two hours distant from the port of Tázla, the holy