

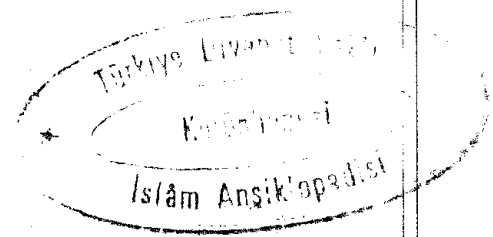
was Rafia-bin-Zaid. So every thing transpired as the prophet had by prevision foretold.

78th Miracle.—Imam Ahmad cites from Abu Abbas and Hakim and Behaqie from Aisha a tradition that when Abbas-bin-Abdul Matlab was fighting with infidels in the battle of Badar and he was taken captive by them and asked to pay the ransom money, he told to the prophet that the amount of money fixed as his ransom he was quite unable to pay. The prophet said to him what had become of the wealth he had deposited with Abu Fazal about which he had left a word that it should be apportioned to his offspring should he be killed in the battle. Abbas said to the prophet that of the said wealth none but he and Abu Fazal only had the knowledge. Whereupon as much money as was requisite was sent for and paid as a ransom fee.

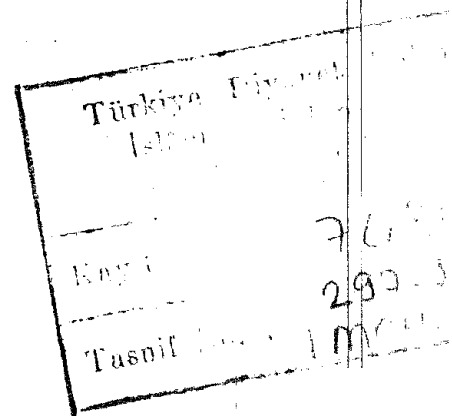
79th Miracle.—Behaqie and Tibrani have a tradition that Safwan-bin-Umaiya-bin-Khalaf and Umair-bin-Wahab-bin-Khalaf his paternal cousin after the battel of Badar one day sitting together within the compound of Kaaba gossiping about the slain of the battle. Sufwan said that after those massared them was no good left in this life; Umair said true, "but I am in debt and have nothing to pay off my dues and there is also a fear of my children perishing after me, else I would have just gone and killed Mohammad : and I have also a pretext to go there as my son is imprisoned there." Sufwan thought this enough and said, "I will repay thy dues and always look after thy family." Umair then told him "Do not then let any body know of this; "and having honed his sword and tempering it in poison he started and reached in Medina, and set his dromedary at the gate of the holy shrine having his sword hung by his side. Omar seeing him said that that dog, enemy of God, surely must have come with some evil intention and instantly reported his coming. The prophet ordered him to be brought forward, and Omar went and brought him having seized his sword. The prophet on seeing him ordered Omar to let him go : and then told to come near. When he came nigh he was asked what had brought him there, he replied he had come for the sake of his imprisoned one, that, in his case

The Authenticated Miracles of MOHAMMAD

Umeyr b Vehb
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- Wahb b. Umayr

The First Arab Expedition against Amorium*

WALTER E. KAEGI

The chronology of Byzantine history in the middle of the seventh century is obscure and confused. Among the unsettled problems is the date of the early Arab raids into Asia Minor after the Arabs completed their conquest of Palestine and Syria in 640. The scanty Greek and Oriental Christian sources need supplementation from the Arabic ones. Although Charles C. Torrey published his edition of the *Futūh Miṣr or History of the Conquest of Egypt, North Africa and Spain* by Ibn 'Abd al-Hakam more than fifty years ago, Byzantinists do not appear to have consulted the important section on Egypt which has not been fully translated into a western language. Yet Ibn 'Abd al-Hakam, who was born c. 798-9 and who died in 871, is a significant and early historical authority.¹ He provides a short reference to an Arab expedition against Amorium in the year A.H. 23 (A.D. 644): '... according to Layth b. Sa'd [and] he said 'Wahb b. 'Umayr was commander of the forces of Egypt in the Amorium expedition [*fi ghazwati 'Ammūriyata*] in the year twenty-three and the commander of the forces of Syria [was] Abu'l-A'war al-Sulamī'.²

* I wish to acknowledge the helpful advice of Wilferd Madelung, Irfan Shahīd and John Woods, but I am responsible for any deficiencies.

1. *The History of the Conquest of Egypt, North Africa and Spain Known as the Futūh Miṣr of Ibn 'Abd al-Hakam*, ed. C. Torrey (Yale Oriental Series—Researches III, New Haven, 1922). On the work, see Torrey's 'Introduction', pp. 1*-24*, and F. Rosenthal, 'Ibn 'Abd al-Hakam', *Encyclopaedia of Islam*², III, pp. 674-5.

2. Ibn 'Abd al-Hakam, *Futūh Miṣr* (Torrey, p. 108, lines 14-16). Torrey did not include this passage in his earlier abridged translation of a section of Ibn

Umeyr b. Vehb

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