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THE
EARLY CALIPHATE

ANNALS
OF THE
EARLY CALIPHATE

FROM ORIGINAL SOURCES

BY

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WITH A MAP

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PREFACE.

THIS work is a continuation of the 'LIFE OF MAHOMET.' Taking up the thread from his death and burial, it tells the story of the spread of the Religion which he founded, and seeks to trace the special causes—national, tribal, and spiritual—which moulded the Faith, created its expansive power, and guided its onward progress. The object is, in short, to float the bark of ISLAM over the rapids and devious currents of its early course until, becoming more or less subject to ordinary human influences, it emerges on the great stream of time. I have, therefore, given the first four CALIPHATES in full detail; I have endeavoured to explain the ascendancy of the OMEYYAD, house; and then, briefly showing how the ABBASSIDE dynasty rose upon its ruins, my purpose being ended, I close the book. Thereafter the history of ISLAM spreads itself out into the history of the world.

The materials for the work will be understood by the reader as he goes along. They are purely Arabian. Christian authorities there are absolutely none to speak of. We depend entirely upon Mahometan tradition; and that in a form very different from what we have been accustomed to in the Life of Mahomet.

The substance of tradition becomes, after the PROPHEt's death, more of a general outline; altogether wanting (excepting some of the special episodes) in that profuse detail with which the life of Mahomet is overlaid.

Such as it is, however, the story can be worked out broadly with consistency, and the progress of the Moslem arms and faith, as a whole, depicted truthfully. The great treasury of tradition on which the historian must draw is the *Annals of TABARI*, happily styled by Gibbon the *Livy of the Arabians*, who flourished in the third century of the Hegira. Unfortunately his work has hitherto been accessible to me, in its original form, only as far as the great battle of Cadesiya, in the fourteenth year of the Hegira—that is, three years after the Prophet's death.¹ The materials, however, so laboriously collected by Tabari, have been copiously used by later writers, especially by *IBN AL ATHIR* (d. A.H. 630), whose *History* has been mainly followed in these *Annals*, from the point at which Tabari, as at present available, ends. I have not neglected other sources, such as *BELÂDZORI* (3rd cent.) and *IBN KHALDÛN*, a later writer. In all essential points I believe that the picture which I have endeavoured to draw of the rise and spread of the Faith may be accepted with confidence.

I have received much help from the invaluable

¹ Manuscripts of the whole work have, however, been procured, and are now being published on the Continent, but not in time to be available for this work. They will serve hereafter to correct, perhaps, some of the doubtful points of the history on which, from the scantiness of the material, I may have gone astray.

work of DR. WEIL,¹ whose literary acumen and candour are equalled only by his marvellous industry and research. I have also freely made use of M. CAUSSIN DE PERCEVAL'S admirable *Essai sur l'Histoire des Arabes*; but it unfortunately ends with the Caliphate of Omar. On the general condition of early Mussulman society I have found the scholarly volumes of H. VON KREMER most valuable.²

I have followed the same system of rendering names as in the 'Life of Mahomet' (adopted mainly from Caussin de Perceval), excepting in such received forms as Bussorah, Mecca, &c.; namely:

ث is represented by <i>th</i> .	ض is represented by <i>dh</i> .
ج " " " <i>j</i> .	ظ " " " <i>tz</i> .
خ " " " <i>kh</i> .	ع by a sharp accent, as <i>á, ó</i> .
ذ " " " <i>dz</i> .	غ is represented by <i>gh</i> .
ز " " " <i>z</i> .	ق " " " <i>c</i> or <i>ck</i> .
	ك " " " <i>k</i> .

In quoting from the 'Life of Mahomet,' I refer to the Second Edition in one volume, unless the First Edition in four volumes is specified.

I am indebted for the map which illustrates the campaigns, to Mr. Trelawney Saunders, whose close acquaintance with the geography of Syria and Chaldæa peculiarly qualifies him to identify many of the sites, routes, &c.

The reader must remember that the Mussulman

¹ *Geschichte der Chalifen*, 3 vols., Mannheim, 1846-1851.

² *Culturgeschichte des Orients unter den Chalifen*, Wien, 1875.

year is a purely lunar one, being eleven days shorter than ours, so that passing through the solar cycle it gains a year in about every thirty-three years.

At the death of Mahomet, in the eleventh year of the Hegira, Moharram (the first month of the Arabian year) began on the 29th of March, so that the corresponding months of the European calendar fell at that period as in the following table :

Arabian Months.	Corresponding Months.
Moharram, A.H. XI.	April, A.D. 632.
Safar	May "
Rabi I.	June "
Rabi II.	July "
Jumád I.	August "
Jumád II.	September "
Rajab	October "
Shábán	November "
Ramadhán (Ramzán)	December "
Shawwál	January, A.D. 633.
Dzul Cáda	February "
Dzul Hijj	March "

To keep the notation distinct, I have ordinarily marked the years of the Hegira by Roman numerals.

W. M.

CONTENTS.

CHAPTER I.

	PAGE
ELECTION OF ABU BEKR	1
A.H. XI. A.D. 632.	

CHAPTER II.

EXPEDITION OF OSAMA TO THE SYRIAN BORDER	8
A.H. XI. A.D. 632.	

CHAPTER III.

MEDINA THREATENED.

A.H. XI. JUNE AND JULY, A.D. 632.

Attack on Medina repulsed	11
-------------------------------------	----

CHAPTER IV.

RETURN OF OSAMA—EXPEDITIONS FORMED AGAINST THE APOSTATE TRIBES THROUGHOUT ARABIA.

A.H. XI. SEPT.—OCT. A.D. 632.

Abu Bekr discomfits the rebels at Rabadza—Expeditions to reclaim the apostate tribes	16
---------------------------------------------------------------------------------------------------	----

CHAPTER V.

CAMPAIGN OF KHALID AGAINST THE FALSE PROPHET TOLEIHA.

A.H. XI. NOV. A.D. 632.

Khâlid's expedition against Toleiha—Khâlid defeats Toleiha—Omm Siml discomfited by Khâlid—Abu Bekr burns a freebooter alive	20
--------------------------------------------------------------------------------------------------------------------------------	----

CHAPTER VI.

STORY OF MALIK IBN NOWEIRA.

A.H. XI. A.D. 632.

	PAGE
Málík ibn Noweira joins Sajáh the Prophetess—Is put to death— Khálid marries his widow	30

CHAPTER VII.

BATTLE OF YEMAMA.

END OF A.H. XI. BEGINNING OF 633 A.D.

The False Prophet Moseilama—Battle of Yemáma—The 'Garden of Death'	38
---------------------------------------------------------------------------------	----

CHAPTER VIII.

CAMPAIGN AGAINST THE REBELS IN THE EAST AND SOUTH
OF ARABIA.

A.H. XI. A.D. 632-3.

Bahrein reduced—Reduction of Omán and Máhra—Rebellion in Yemen—Reduction of Yemen—Reduction of Hadhrmaut— Authority re-established in the South	47
-----------------------------------------------------------------------------------------------------------------------------------------------------------------	----

CHAPTER IX.

ENROLMENT OF THE BEDOUIN TRIBES FOR WAR BEYOND
ARABIA.

Arabia aroused by the war-cry from without—All slaves of Arab blood set free—Death of Fátima	60
-----------------------------------------------------------------------------------------------------------	----

CHAPTER X.

CAMPAIGN OF KHALID IN IRAC.

A.H. XII. A.D. 633.

State of Persia—Mesopotamia and the Syrian Desert—Irac Araby described—Khálid's victories over the Persians—The River of Blood—Hira capitulates—Hira remains Christian—Khálid's administration in Irac—Khálid takes Anbár and Ain Tamar— Dúma stormed by Khálid—Expeditions against Bedouins in Irac —Khálid's pilgrimage incognito to Mecca	66
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----

CHAPTER XI.

CAMPAIGN IN SYRIA—BATTLE OF WACUSA ON THE YERMUK.

A.H. XIII. A.D. 634.

	PAGE
Defeat of Khâlid ibn Saïd in Syria—Reinforcements sent to Syria— Roman army opposes the Moslems on the Yermûk—Indecisive skirmishing with Romans—Khâlid transferred to Syria—Khâlid's journey across the Desert—Roman and Moslem armies compared —Khâlid takes command—Great battle of Wacûsa on the Yermûk—Roman army totally defeated	92

CHAPTER XII.

EVENTS IN IRAQ—MOTHANNA AND THE PERSIANS—
NEED OF REINFORCEMENTS.

Moharram—Jumâd, A.H. XIII. March—August, A.D. 634.

Mothanna asks Abu Bekr for reinforcements	112
-----------------------------------------------------	-----

CHAPTER XIII.

SICKNESS AND DEATH OF ABU BEKR.

Jumâd II., A.H. XIII. August, A.D. 634.

Abu Bekr visits Mecca on pilgrimage—Abu Bekr appoints Omar his successor—Death and burial of Abu Bekr—Character of Abu Bekr	115
---------------------------------------------------------------------------------------------------------------------------------------------	-----

CHAPTER XIV.

ACCESSION OF OMAR—REINFORCEMENTS FOR IRAQ—CAMPAIGN
THERE UNDER ABU OBEID AND MOTHANNA.

Jumâd II., A.H. XIII.—Moharram, A.H. XIV.

August, A.D. 634—March, A.D. 635.

Omar raises a new levy for Irâc—Rustem sends a Persian army against Abu Obeid—Battle of the Bridge—Moslems routed— Fresh levies ordered to Irâc—Mothanna's victory at Boweib— Character of Mothanna	125
------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----

CHAPTER XV.

CAMPAIGN IN SYRIA—TAKING OF DAMASCUS—BATTLE OF FİHL.

A.H. XIV. A.D. 635.

	PAGE
Syria east of the Jordan—Khâlid deposed: Abu Obeida succeeds him—Siege of Damascus—Storm and capitulation of Damascus—Cathedral of St. John the Baptist—Battle of Fıhl—Progress of Moslem conquest on the Jordan	141

CHAPTER XVI.

YEZDEGIRD SUCCEEDS TO THE THRONE OF PERSIA—
BATTLE OF CADESIYA.

A.H. XIV. A.D. 635.

Yezdegird, King of Persia—Sâd, commander-in-chief in Irâc—Death of Mothanna—Sâd encamps at Cadesiya—Rustem advances on Cadesiya—Rustem crosses the river by a dam—Battle of Cadesiya. First day—Attack of the elephants—Second and third days—Night of Clangour—Defeat of Persians—Omar receives tidings of the victory	155
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----

CHAPTER XVII.

EVENTS FOLLOWING THE BATTLE OF CADESIYA—
CAPTURE OF MEDAIN.

A.H. XV., XVI. A.D. 636-7.

Advance upon Medâin—Western suburb of Medâin taken—Capture of Medâin—Rich spoil of Medâin	178
-----------------------------------------------------------------------------------------------------	-----

CHAPTER XVIII.

BATTLE OF JALOLA—REDUCTION OF MESOPOTAMIA—
KÛFA AND BUSSORAH FOUNDED.

A.H. XVI. A.D. 637.

Great booty taken at Jalôla—Operations in Mesopotamia and the Delta of the Euphrates—Kûfa and Bussorah—Land settled with native cultivators—Factional spirit at Kûfa and Bussorah	187
---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----

CHAPTER XIX.

CAMPAIGN IN NORTHERN SYRIA.

A.H. XV. A.D. 636.

	PAGE
Northern Syria reduced—Heraclius retires to Constantinople—Story of Jabala, Prince of the Beni Ghassán	198

CHAPTER XX.

CONQUEST OF PALESTINE.

A.H. XV. A.D. 636.

Invasion of Palestine—Jerusalem capitulates to Omar—Omar visits Jerusalem—Causes facilitating conquest of Syria—Humiliation of Jews and Christians—'Ordinance of Omar'	205
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----

CHAPTER XXI.

RISING IN NORTHERN SYRIA.

A.H. XVII. A.D. 638.

Byzantine attack on Northern Syria—Campaign in Asia Minor—Khâlid brought to trial—Khâlid dies in neglect	215
--------------------------------------------------------------------------------------------------------------------	-----

CHAPTER XXII.

EXPULSION OF JEWS AND CHRISTIANS FROM ARABIA—THE CIVIL LIST OF OMAR—SLAVES OF ARAB BLOOD MADE FREE.

A.H. XIV., XV. A.D. 635, 636.

Expulsion of Christians from Najrân, and of Jews from Kheibar—Dewân, or Civil List, of Omar—Omar perpetuates military organisation—The Corân, how compiled	223
----------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----

CHAPTER XXIII.

FAMINE AND PLAGUE.

A.H. XVIII. A.D. 639.

Omar visits Syria after the Plague—Muâvia, Governor of Syria	232
------------------------------------------------------------------------	-----

CHAPTER XXIV.

CONQUEST OF EGYPT.

A.H. XX. A.D. 641.

	PAGE
Alexandria taken—Fostât founded—Canal from the Nile to the Red Sea—Second siege of Alexandria	239

CHAPTER XXV.

ADVANCE ON THE SOUTHERN BORDER OF PERSIA—
HORMUZAN TAKEN PRISONER.

A.H. XVI—XX. A.D. 637-641.

Unsuccessful attack on Persepolis—Capture of Râm Hormuz, Tostar, and Sûs—Hormuzân sent prisoner to Medina—Embraces Islam	249
------------------------------------------------------------------------------------------------------------------------------------	-----

CHAPTER XXVI.

CONQUEST OF PERSIA.

A.H. XXI, XXII. A.D. 642, 643.

Yezdegird attacks the Moalems—Battle of Nehâvend—Persian provinces reduced—Miracle at the siege of Darâbgird	255
------------------------------------------------------------------------------------------------------------------------	-----

CHAPTER XXVII.

THE LATER YEARS OF OMAR'S REIGN—DOMESTIC EVENTS.

A.H. XVII—XXIII. A.D. 638-644.

Grand Square formed around the Kâaba—Moghira arraigned for adultery—Abu Mûsa, Governor of Bussorah—Moghira, Governor of Kûfa—Deterioration of social life—Luxury, intemperance, and dissipation—Simplicity of Omar's life—Death of Abu Sofîân and other 'Companions'	262
--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----

CHAPTER XXVIII.

DEATH OF OMAR.

A.H. XXIII. A.D. 644.

Omar stabbed by a Persian slave—Omar appoints Electors—Death of Omar—Character and reign of Omar	278
------------------------------------------------------------------------------------------------------------	-----

CHAPTER XXIX.

ELECTION OF OTHMAN.

DZUL HIJJ, A.H. XXIII.—MOHARRAM, A.H. XXIX.

NOVEMBER, A.D. 644.

	PAGE
The six Electors—Conclave of the Electors—Othmân elected Caliph— Hormuzân slain by Omar's son	286

CHAPTER XXX.

CALIPHATE OF OTHMAN—GENERAL REVIEW.

A.H. XXIV.—XXXV. A.D. 645—656.

Causes of Othmân's unpopularity—Persia, Syria, Asia Minor, and Armenia—Conquests in Northern Africa—Naval victory off Alexandria	294
--------------------------------------------------------------------------------------------------------------------------------------------------	-----

CHAPTER XXXI.

DOMESTIC EVENTS DURING THE CALIPHATE OF OTHMAN.
HIS GROWING UNPOPULARITY.

Change of governors at Kûfa—Change of governors at Bussorah— Revision of Corân—Story of Abu Dzarr Ghifary—Unlawful amusements checked—Othmân's increasing unpopularity—Oth- mân marries Nâila	303
------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----

CHAPTER XXXII.

DANGEROUS FACTION AT KUFA—GROWING DISAFFECTION.

A.H. XXXII.—XXXIV. A.D. 653—655.

Emeute at Kûfa—Saïd expelled from Kûfa—Aly expostulates with Othmân—Othmân appeals to the people	316
---------------------------------------------------------------------------------------------------------------	-----

CHAPTER XXXIII.

THE OUTLOOK DARKENS.

A.H. XXXIV., XXXV. A.D. 655.

Complainants invited to come forward—Conference of governors at Medina	324
-------------------------------------------------------------------------------------	-----

CHAPTER XXXIV.

THE PLOT RIFENS—CONSPIRATORS ATTACK MEDINA—
DEATH OF OTHMÁN.

A.H. XXXV. A.D. 656.

Conspirators attack Medina—Altercation of conspirators with
Othmán—Tumult in the Great Mosque—Othmán besieged in
his palace—The blockade—Death of Othmán—Burial of Othmán PAGE
329

CHAPTER XXXV.

THE ELECTION OF ALY.

END OF A.H. XXXV. JUNE, A.D. 656.

Aly will not punish the regicides—Aly appoints new governors—
Muávia's defiant attitude 342

CHAPTER XXXVI.

REBELLION AT BUSSORAH.

A.H. XXXVI. A.D. 656.

Ayesha at Mecca—Rebellion of Ayesha, Zobeir, and Talha—Rebel
army marches from Mecca to Bussorah—Pursued by Aly—
Ayesha's alarm—Zobeir and Talha occupy Bussorah 351

CHAPTER XXXVII.

BATTLE OF THE CAMEL.

JUMAD II., A.H. XXXVI. DECEMBER, A.D. 656.

Aly advances on Bussorah—Negotiations with Zobeir and Talha—
Regicides bring on engagement—Battle of the Camel—The in-
surgents defeated—Ayesha retires to Medina 359

CHAPTER XXXVIII.

ALY TRANSFERS HIS SEAT OF GOVERNMENT TO KUFA.
AFFAIRS IN EGYPT.

A.H. XXXVI. A.D. 656, 657.

Cays, Governor of Egypt, deposed—Mohammed son of Abu Bekr
appointed Governor of Egypt—Amru joins Muávia—Muávia
and Aly 369

CHAPTER XXXIX.

BATTLE OF SIFFIN.

A.H. XXXVI, XXXVII. A.D. 657.

	PAGE
Aly marches against Muâvia—Fighting at Siffin—Battle of Siffin— Combat closed by reference to arbitration—The armies break up	376

CHAPTER XL.

THE KHAREJITES, OR THEOCRATIC FACTION, REBEL
AGAINST ALY

388

A.H. XXXVI. A.D. 657.

CHAPTER XLI.

DECISION OF THE UMPIRES.

A.H. XXXVII. A.D. 658.

The Umpires meet—The decision deposing Aly	391
------------------------------------------------------	-----

CHAPTER XLII.

THE KHAREJITES, OR THEOCRATIC SEPARATISTS, DEFEATED
AT NEHRWAN.

A.H. XXXVII. A.D. 658.

Hostile attitude of Khârejites—Second campaign against Syria pro- jected—Army diverted by Khârejites—Khârejites defeated	395
---------------------------------------------------------------------------------------------------------------------------------------	-----

CHAPTER XLIII.

REVOLT OF EGYPT.

A.H. XXXVIII. A.D. 658.

Aly abandons the war on Syria—Aly loses Egypt	401
---------------------------------------------------------	-----

CHAPTER XLIV.

THE REMAINDER OF ALY'S REIGN.

A.H. XXXVIII.—XL. A.D. 658-660.

Khârejite émeutes—Syrian expeditions against Aly—Troubles of Aly—Peace between Aly and Muâvia	404
------------------------------------------------------------------------------------------------------------	-----

CHAPTER XLV.

ASSASSINATION OF ALY.

A.H. XL. A.D. 661.

	PAGE
Conspiracy against Aly, Muâvia, and Amru—Muâvia and Amru escape—Assassination of Aly—Character of Aly	411

CHAPTER XLVI.

HASAN SUCCEEDS ALY.—ABDICATES IN FAVOUR OF MUAVIA.

A.H. XL., XLI. A.D. 661.

Hasan abdicates the Caliphate—Muâvia sole Caliph	418
------------------------------------------------------------	-----

CHAPTER XLVII.

SOME BIOGRAPHICAL NOTICES.

A.H. XL.—L.

Amru, Moghira, and Ziâd—Muâvia acknowledges Ziâd as his brother	422
---------------------------------------------------------------------------	-----

CHAPTER XLVIII.

YEZID PROCLAIMED HEIR APPARENT—HEREDITARY NOMINATION
BECOMES A PRECEDENT.

A.H. LVI. A.D. 676.

Precedents of succession—Yezid declared Heir Apparent—Precedent for future successions	427
-----------------------------------------------------------------------------------------------------	-----

CHAPTER XLIX.

YEZID AND THE TRAGEDY AT KERBALA.

A.H. LXI. A.D. 680.

Yezid succeeds to the Caliphate—Hosein sets out for Kûfa—Hosein stopped at Kerbala—The tragedy of Kerbala—Death of Hosein —'The Moharram'	433
-----------------------------------------------------------------------------------------------------------------------------------------------------------	-----

CHAPTER I.

THE OMEYYAD AND ABBASSIDE DYNASTIES, AND CONCLUSION.

	PAGE
Rebellion of Ibn Zobeir, Mukhtâr, and Khârejites—Abd al Malik and Walid—Omeyyad dynasty—Abbasside dynasty—The Abbassides —Al Mâmûn—The Motâzilites—Golden Age under Abbassides —Fall of the Caliphate—Early influences which still survive— Soonnies and Shiya—Islam stationary—Causes of decadencè— Conclusion	443
INDEX	461

Errata

Page 72, line 14, *for* Hâtim, son of Adî, *read* Adî, son of Hâtim.
Page 241, line 18, *for* Khâlid *read* Amru.

INDEX.

AAM

A **AMIR**, *Beni*, 26
Abbás, prays for rain, 233
Abbasides, 432, 448, 450 *et seq.*
Abd al Cays, *Beni*, 51, 360
Abdallah Abbás (*see* Ibn Abbás)
Abdallah, son of Abu Bekr, 65
 " " Hosein, 440
 " " Khálid, 37, 319
 " " Omar, 46, 281, 287,
 288, 325, 355, 392, 394, 430, 434
Abdallah, son of Zobeir (*see* Ibn Zobeir)
Abd al Malik, 446, 447
Abd al Masih, 80, 82
Abd al Rahmán, first Caliph in Spain,
 449
Abd al Rahmán ibn Awf, 65, 117, 189;
 Elector, 280; 286, 287; Umpire, 289,
 nominates Othmán Caliph, 290 *et*
seq.; 309; death, 324
Abd al Rahmán, son of Abu Bekr, 44,
 119; enamoured of Leila, 272; 430,
 434
Abd al Rahmán, son of Khálid, 394
Abd Shems, *Beni*, 294
Abd Yaghúth, 54
Abrac, 17
Abu Beni, 13, 17
Abu Bekr, described, 1; 120; election,
 3; 6, 7; addresses troops, 10, 96;
 13, 16, 18; derivation of name, 24;
 burns a rebel, 29; justifies Khálid, 35,
 45, 90; angry with Khálid, 46, 50;
 pardons Aaháth, 58; 64, 77, 78;
 angry with Khálid ibn Saïd, 94;
 transfers Khálid to Syria, 100;
 orders levy, 114; last pilgrimage,
 115; sickness, 116; names Omar
 his successor, 117; death, 119; cha-
 racter, 120 *et seq.*; family, 122; 223;
 compiles Corán, 231; 275, 286, 456
Abu Catáda, 33 *et seq.*
Abu Cays, 301

AIN

Abu Dzarr Ghifáry, 309
Abu Hodzeifa, 42
Abu Horeira, 426
Abu Jandal, 273
Abul Abbás, Al Saffáh, 449
Abul Áur, 151, 394
Abu Lulá, assassin of Omar, 278 *et seq.*
Abu Mihjan, 168
Abu Musá, Governor of Bussorah, 266;
 deposed, 305; Governor of Kúfa,
 320; deposed, 359 *et seq.*; Umpire,
 385; decision, 391 *et seq.*; 408
Abu Muslim, 449
Abu Obeid, 126; killed, 130
Abu Obeida, 2, 95 *et seq.*, 108; com-
 mands in Syria, 143; attacks Fihl,
 151; 198, 200, 207, 216; sends
 grain to Hejáz, 233; will not quit
 Syria in the plague, 234; death, 235;
 276, 286
Abu Rabia, 290
Abu Sarh (*see* Ibn Abu Sarh)
Abu Shajra, 28
Abu Sofián, 96, 108, 109, 237; death,
 277
Abu Talha, 281, 288
Abu Zobeid, 304
Abyssinia, 264
Ackil deserts his brother Aly, 410
Aekka, 85, 86
Acra, 50
Acraha (Yemáma), battle of, 39 *et seq.*
Aden, 54, 55, 57
Adi ibn Hátim, 15, 24, 72
Adzán, call to prayer, 18, 238
Adzráat, 153
Africa, 298
Aghlabite dynasty, 450
Aghwáth (Cádesiya), 167, 170
Ahnaf ibn Cays, 385
Ahwáz, 249, 251
Ain Shems, 241

AIN

- Ain Tamar, 85, 101
 Ajâ and Salmâ (mountains), 22
 Ajnadein, 206
 Akk, *Beni*, 53
 Alâ, 18, 47, 49, 50, 249
 Alcama, 27
 Aleppo, 200, 216
 Alexandria, 216, 239 *et seq.*; capitulates, 243; second siege, 247; 298; naval victory off, 301
 Ali Bey, travels of, 209
 Allis, battle of, 76, 82, 132
 Aly, 21 *note*, 64, 65; his slave girls, 89; 123, 207; appointed Elector, 280; 282, 287, 289; swears allegiance to Othmân, 291; 293, 295, 308, 316, 317; expostulates with Othmân, 321; 327, 329 *et seq.*; sends son to protect Othmân, 334; elected Caliph, 342 *et seq.*; would supersede Muâvia, 345; appoints new governors, 347; defied by Muâvia, 349; pursues rebels, 355; advances on Bussorah, 360; negotiates with rebels, 361; Battle of Camel, 363; enters Bussorah, 366; transfers government to Kûfa, 369; sends envoy to Muâvia, 376; invades Syria, 377; battle of Siffin, 380 *et seq.*; accepts arbitration, 386; opposed by Khârejites, 388; Syrian campaign ordered, 397; defeats Khârejites, 399; loses Egypt, 401 *et seq.*; attitude towards Christian captives, 406; truce with Muâvia, 410; assassination, 411 *et seq.*; burial-place unknown, 414; character, 415; 433, 451, 456
 Aly Akbar, 440
 Aly Asghar, 440, 441
 Alyites (*see* Shiyas), 454
 Aly, son of Hosein, 439
 Ameer al Momenin, title of Caliph, 285
 Amghisia, 78
 Amida, 217, 219
 Amina, Mahomet's mother, 289
 Ammân, 153
 Ammâr, Governor of Kûfa, 268, 269, 284, 290, 325, 359, 363, 368, 380; killed, 382
 Amr ibn Mâdekerib, 53, 55, 56, 138, 158, 168, 173
 Amr, son of Sâd, 437, 445
 Amru, 12, 18, 93, 95, 97 *et seq.*, 108, 153, 205 *et seq.*, 208; sends grain to Medina, 233; conquers Egypt, 239 *et seq.*; Mosque of, 244; Feast in Egypt, 246; conquests in Africa, 247; 264, 276, 288; displaced in Egypt, 299; 326; joins Muâvia, 373; commands Muâvia's army, 378;

BAB

- 382; appointed Umpire, 385; decision, 391 *et seq.*; escapes assassination, 412; his death, 422
 Amwâs, 206
 Anbâr, 85, 89, 138
 Ansâr, citizens of Medina, 3, 5, 32, 126
 Antioch, 200, 216
 Apology of Al Kindy, 23, 76, 220, 416, 452
 Apostasy, of Arabia, 11; left a stigma, 28, 63; subdued, 60; ban removed, 126
 Araba, 97
 Arabia, exodus from, 60; to be wholly Moslem, 224; 230
 Arab slaves set free, 63
 Arabs, militant race, 62; pensioned, 226; nobility of the Moslem world, 260; antagonism between, and Coreish, 294; 454, 456
 Arbitration at Siffin, 386
 Ardshir (city), 406
 Ardshir (king), 76
 Arfaja, 18, 51, 134, 191
 Arish, 241
 Armâth (Câdesiya), 167
 Armenia, 217
 Arrestân, 199
 Artabân, 206, 207, 241
 Asad, *Beni*, 22, 25, 26, 27, 169
 Ascalon, 206
 Ashâr, *Beni*, 53
 Ashâth ibn Cays, 56 *et seq.*, 64, 219, 385
 Ashtar, 317, 319, 337, 360; precipitates Battle of Camel, 362; at Siffin, 384 *et seq.*
 Asia Minor, 217, 297, 298
 Asim, his feat at Câdesiya, 168
 Asim fords the Tigris with cavalry, 183
 Asma, wife of Abu Bekr, 118 *et seq.*, 446
 Aswad, the false prophet, 62
 Atîck (*see* Bâdacla)
 Attâb, 52, 65
 Aus, *Beni*, 5, 61
 Ayesha, 2, 5, 120, 276, 281, 338; her sedition at Mecca, 351; character, 352; her camel, 353; alarmed on march to Bussorah, 354; occupies Bussorah, 356; at Battle of Camel, 361 *et seq.*; camel hamstringed, 364; retires to Medina, 367; 403
 Ayla, 93, 233; Bishop of, visited by Omar, 236
 Azarmidokht, 113
 Azd, *Beni*, 51, 53
 Azarbâijân, 258, 259

BÁALBEK, 205

- Bábylon, 70; battle of, 113; Sâd encamps at, 178

BAC

Backi, burying-ground of Medina, 282, 341
 Bactrian camels, 52
 Badacla, 70, 135, 175
 Baghdad, 450
 Bahán, 93, 104
 Bahmán, 75, 129, 131, 166
 Bahra, *Bemi*, 103
 Bahram Gour, 79
 Bahrein, 18, 21, 47, 49
 Bajila, *Bemi*, 133, 169
 Balkh, 259
 Barca, 247, 299
 Basilica of Virgin, 209
 Battle of Acraba (Yemáma), 'Garden of Death,' 39-43
 — — Alexandria, 241, 247, 301
 — — Allis, 76, 32, 132
 — — Babylon, 113
 — — Boweib, Field of Tens, 135
 — — Bozákha, 25, 27
 — — the Bridge, 130, 170
 — — Cadesiya, 167
 — — the Camel, (Bussorah), 363
 — — Chains, 72
 — — Dabá, 51
 — — Fihl (Polla), 152
 — — Firádh, 90
 — — the 'Garden of Death,' 43
 — — Siffín, 380
 Bedouin faction, 227; opposed to Coreish, 294; 370
 Bedouins, 61, 69; Syrian, 105; 211
 Beisán, 150
 Beit-Jibrín, 206
 Bekr ibn Wáil, *Bemi*, 38, 49, 76, 360
 Beládsori, vi
 Belbeis, 245
 Belcáa, 97
 Beráa, 43
 Beth Gabara, 206
 Bethlehem, 210
 Bilál, 220, 238, 276
 Birs Nimród, 70, 112, 164, 178
 Bishoprics, 49; Bishop of Ayla, enters Omar, 236
 Bishr, 90
 Bitáh, 33
 Bodeir, 89
 Booty, 176, 184, 188, 258
 Bosor, his raid on Arabia, 408
 Bostra, 69, 87, 97, 163
 Bowaj Rúd, 258
 Boweib, battle of, 135
 Bozákha, 17, 24; battle of, 25, 27
 Bridge, battle of, 130; 170
 Bubaatis, 241
 Burán, Queen Mother of Persia, 180
 Bussir, 4, 49

COD

Bussorah, founded, 192; 195 *et seq.*; 249, 250, 264, 270; change of governors, 305; 329, 348, 352, 364; insurrection at, 404
 Byzantine empire, 66, 203
 CACÁA, 85, 89, 108, 170, 172, 173 *et seq.*, 188, 216, 320, 360, 361
 Cadesiya, 160 *et seq.*; battle of, 167
 Cæsarea, 206-15, 218
 Cáhira, *Al*, Cairo, 243
 Calansua, Syrian hat, 220
 Caliph, 5, 285
 Caliphate, unity of, 375; double, 410; extinct, 450, 458
 Camel, Battle of, 363 *et seq.*
 Canal, from Nile to Suez, 244
 Canals, administration of, in Chaldaea, 230
 Captives, female, 37, 75
 Cariatein, 103
 Cárin, 74
 Carmel, 205
 Carthage, 299
 Cásim, 438
 Caspian, 258, 296
 Castle of Sád, 194
 Cathedral of St. John the Baptist, at Damascus, 145, 149
 Catholicos, of Egypt, 241
 Catif, 47
 Caussin de Perceval, vii
 Cavalry, reserves of, 231
 Caycar, 98
 Cays ibn Abd Yaghúth, 54, 55
 Cays ibn Asim, 48
 Cays, son of Sád ibn Obáda, 347; Governor of Egypt, 371; recalled, 372; 402; submits to Muávia, 419
 Chains, Battle of, 72
 Chaldaea, 66
 China, 259
 Chosroes, 67
 Christians, 38, 49, 61, 66, 69, 76; at Hira, 81; 86, 105, 131, 134, 136, 137, 177, 190, 201, 210 *et seq.*; disabilities, 213, 217 *et seq.*; expelled from Najrán, 223; 248; captives, 406; 452
 Churches, 145, 210; prohibition against new, 213
 Church of the Resurrection, at Jerusalem, 210; of Constantine, 210; of Nativity, 210
 Cilicia, 215
 Clients, 63, 228, 260
 Codeis, 160, 166
 Codháa, *Bemi*, 10, 18, 40, 93, 103

COM

- Commander of the Faithful, 285
 Companions, 1, 18, 95, 101, 160, 227, 374
 Conspirators, advance of, on Medina, 329
 Constans II., 302
 Constantine, 302
 Convent of Khálid, 211
 Corácar, 102
 Corán, raised aloft in battle, 42, 384 *et seq.*; Readers of, 45; how compiled, 231; created or eternal, 452
 Cordova, 449
 Coreish, 227; migrate to Irác, 308; vaunt themselves against Arabs, 316; Garden of, 317; 454
 Corra ibn Hobeira, 27
 Coss Nátick, 83, 129
 Ctesiphon, 67, 70, 179
 Cutham, son of Abbás, 350
 Cyprus, 301

DABÂ, battle of, 51

- Dadweih, 54
 Dahna, desert of, 48
 Dâira Hind, 265
 Damascus, 97, 103; siege, 145; capitulation, 148; 154, 200, 205, 348
 Daniel the prophet's tomb, 252
 Darâhgird, miracle of, 260
 Darâckis, 98
 Dâr al Salâm, Baghdad, 450
 Dârim, *Beni*, 30
 Dârim, island, 49
 Datea, royal, 128
 Dâthin, 97
 'Day of Tears,' 353
 'Days of Ignorance,' the, 64
 Dead Sea, 204
 Delta of Euphrates, 191
 Dewân of Omar, or Civil List, 225 *et seq.*
 Dhabba accuses Abu Músa, 256
 Dhabhák ibn Cays, 394 *note*
 Dhirár, 24, 34, 109, 111; punished for drunkenness, 273
 Dihcâns, 71, 83, 91, 230
 Divorce, 457
 Doluk, 201
 Drought, 232
 Dûma, 10; stormed, 87, 88; 101
 Dura, Plain of, 70, 113, 179
 Dzât Ire, 353 *note*
 Dzobián, *Beni*, 13, 17
 Dzu Câr, 78, 360
 Dzul Cassa, 13, 17, 18, 40
 Dzul Hájjib, 166
 Dzul Kelâa, 54, 93, 94, 383
 Dzu Nowâs, the Jewish persecutor, 223

GRE

- E^BENÂA, of Persian or Indian descent, L 49, 54
 Edessa, 217
 Edrisite dynasty, 450
 Egypt, sends grain to Arabia, 234; conquest of, 239 *et seq.*; sedition in, 317; 329, 348; conquered by Amru, 401 *et seq.*; 450
 Electors appointed by Omar, 280 *et seq.*; 286
 Elephants, 73, 113, 130, 166, 169, 172; portentous sight of, 173
 Elwand, 257
 Esdrâelon, 150
 Euphrates, 70, 130; canals, 230

FADAK, 64, 224

- Famine, 232
 Farazdac, 113, 436
 Faroma, 241
 Fars, 259
 Fâtima, 6, 64, 224, 276, 282, 449
 Fâtima, daughter of Aly, 439
 Fellahin, 71, 74, 194
 Felúgia, Felâlij, 85
 Female slavery, 273, 457
 Feroze, 54, 58
 Fezâra, *Beni*, 25
 Fifth of booty, 16
 Fihl (Pella), 150; battle of, 152
 Firâdh, battle of, 90
 Firuzân, 174, 257
 Fostât, 243, 247, 329
 Free-thinkers, 452
 Free-will, 452
 Fujâa, a rebel, burned to death, 29

GABALA (Jabala), 203

- Gabriel, 25
 Gadara, 152
 Garden of Death, 43
 'Garden of the Coreish,' 317, 320
 Gaza, 206
 Ghâficky, *Al*, the regicide, 336 *note*, 340
 Ghâlib, his song at Cadesiya, 168
 Ghasân, *Beni*, 69, 87, 202
 Ghatafân, *Beni*, 23, 25, 27
 Ghauth, *Beni*, 24
 Ghâzies, 382
 Ghimâs (Cadesiya), 168, 171
 Ghizeh, 243
 Ghôr, 97, 150, 152, 205
 Ghûta, 144
 Gilead, 141
 Greeka, in Egypt, 242
 Gregory, 299

HAB

- HABĪB**, 394
 Hadhramaut, 21, 56
 Hafr, 72
 Hajjāj, 445
 Hakam ibn Jabala, 388
 Hakim ibn Hizām, 340
 Hāma, 199
 Hamadan, 256, 257
 Hamza, 44
 Hāni, 435
 Hanifa, *Beni*, 38 *et seq.*, 44, 45, 48
 Hanifite, the, Aly's wife, 89
 Hantzala, 337
 Hantzala, *Beni*, 30
 Haphsa, widow of Mahomet, 2, 231, 307, 353
 Haram, at Jerusalem, 209
 Haram, in Hejāz, 283
 Harir, or Night of Clangour (*Cādesiya*), 168, 173
 Harōra, 389
 Harrān, 217
 Hasan, 65, 350, 359, 394, 414; becomes Caliph, 418; abdicates, 419; 422, 442
 Hāshim, *Beni*, 227
 Hāshim ibn Otba, 153, 172, 179 *et seq.*; killed at Siffin, 382
 Hassān ibn Thābit, 202, 343
 Haurān, 205
 Hawāb, dogs of, 354
 Hawāzin, *Beni*, 26, 27
 Hebron, 97
 Hegira, 1; era established, 271
 Hejer, 47, 50
 Heliopolis, 241, 242
 Heraclius, 67, 97, 201; death of, 243
 Hims, 198, 216
 Himyar, 51; troops, 146
 Hind, daughter of Nómān, 265
 Hindia, western branch of Euphrates, 70, 135, 175
 Hind, wife of Abu Sofiān, 237, 277
 Hira, 49, 68, 76, 78; capitulates, 79 *et seq.*; 85, 127, 161, 164; reoccupied, 178
 Hit, 190, 199
 Hobāb, 4
 Hodeibla, 226, 326
 Hodzeifa, 18, 51, 307
 Hodzeil, 85, 90
 Holwān, 190, 249, 256
 Horcus, 90
 Horcūa, 251
 Hormuz, 72, 112
 Hormuzān, 166, 250, 252, 254; murder of, 293
 Honey-bee, part of the Lord's host, 257
 Borr, 436 *et seq.*
 Hossin, 65, 394, 414, 434; march to Kūfa, 435 *et seq.*; death, 440

JEY

- Hotem, 48, 49
 Houries, 105

- IBN AĀMIR**, Governor of Bussorah, 305; 317, 326; sends help for Othmān, 334; 347
 Ibn Abbās, 282, 345, 350, 355; Governor of Bussorah, 368, 393, 394, 396, 409
 Ibn Abu Sarh, 248, 290, 298, 299, 324, 326, 329
 Ibn Backila, 82
 Ibn Honeif, 347, 356 *et seq.*
 Ibn Ishāc, 21
 Ibn Khaldūn, vi
 Ibn Masūd, 270, 304, 307; death of, 311
 Ibn Muljam, the assassin, 412; body burned, 414
 Ibn Sauda (Ibn Saba), 316, 362
 Ibn Zobeir, 353, 367, 391, 430, 435, 434, 443; death, 446
 Iddat, interval before cohabitation, 75
 Ikrima, 18, 89, 51, 52, 55, 57, 58, 93, 97, 108; death, 111
 Imāmte in Aly's family, 417, 451
 Imprecation of Calipha, 394, 421
 Imrulcays, *Beni*, 30
 Indian Ocean, 296
 Irāc Araby, 70; field measurement, 230; 249, 308, 348
 Isfandiār, 258
 Islam for Arabia, 17, 224
 Ispahan, 259
 Istakhr (Persepolis), 249, 266
 Iwān, 180
 Iyād, 68, 84, 87, 89, 217
 Iyād, *Beni*, 190, 217
 Iyās ibn Cabisa, 78, 80

- JABALA**, 87, 88, 202
 Jabān, 127, 132
 Jābia, 94, 97, 205, 207, 208, 235
 Jacob's Pillow, 209
 Jadila, *Beni*, 24, 139
 Jalenūs, 174, 175
 Jalōla, battle of, 187
 Jarir, 133, 139, 376
 Jarjāa, 97, 107, 109
 Jarūd, 47, 49
 Jaulān, 94, 141
 Jasia, tribute, 218
 Jehād, Sura, 167
 Jerāsh, 153
 Jerusalem, 202, 206; capitulation, 207
 Jews, 163, 211; expelled from Kheibar, 224, 452
 Jeyfar, 51

JEZ

Jezira, 69
 Jobeir, 269
 Jobeir ibn Motim, 340
 Jéf, 68
 John, son of Zacharias, his tomb, 206
 Jondob, 304, 318
 Joppa, 206
 Jordan (Ordonna), 163, 205
 Jorf, 8, 96
 Júdi, 87, 88
 Jundai-Sabúr, 252

KÁB, the Rabbin, 236, 279, 310
 Kábul, 296

Kahánat (soothsaying), 26
 Karoon, river, 251, 252
 Kaskar, 127
 Kelb, *Beni*, 87, 415
 Kerámat, 80
 Kerbala, 437; tragedy of, 438
 Kermán, 259, 260, 297
 Khabúr, 191
 Khácán, 259
 Khaffán, 128
 Khálid ibn Saïd, 17, 53; his defeat, 92; death, 94
 Khálid ibn Welid, 18; his character, 21; discomfits Toleiha, 22 *et seq.*; 27; attacks MÁlik ibn Noweïra, 32; marries his widow, 34; and Mojaá's daughter, 46; the 'Sword of the Lord,' 68; in Irác, 72 *et seq.*; kills Hormuz, 73; speech, 75, 82; cruelty, 76, 86; 79; frets at inaction, 84; 88; pilgrimage incognito, 91; transferred to Syria, 100; march across desert, 101; commands on the Yermúk, 106 *et seq.*; deposed, 111; 143; storms Damascus, 146; 199 *et seq.*; received back into favour, 204; 207, 216 *et seq.*; arraigned for malversation, 219; death, 221; 276, 284
 Khanáfis, 138
 Khandac, Trench of Sapor, 71, 160, 165
 Khansa, Al, 28
 Kharanba, 347, 402
 Khárejites, 388 *et seq.*; hostile attitude towards Aly, 395; defeated at Nehrwán, 399; origin of name, 400; émeutes, 405; 443, 444, 454
 Khaulán, 54
 Khawarnac, palace, 79, 82, 161
 Kharraj, *Beni*, 4, 5, 61
 Kheibar, 22, 64, 224
 Khirrit, the Khárejite rebel, 405
 Khorasán, 259
 Khuzistán, 249, 250
 Kibla, 209

MER

Kinda, *Beni*, 56
 Kindy, *Al*, 23, 75, 220, 416, 452
 Kinnisrin (Chalcis), 199, 200, 204
 Kirkesia, 190, 199
 Kremer, Herr von, vii
 Kubbet al Sakhra, 209
 Kúfa, 70; founded, 193, 195 *et seq.*; 216; threatened by Yaziegird, 256; 270, 297; change of governors, 303; émeute, 317; 329, 348; assists Aly, 359; 364; seat of Aly's government, 369; indifferent to Aly, 398; 403
 Kútha, 179

LACKÏT, 51

Lady's Castle, the, 73
 Lakhmite dynasty, 69, 78
 Laodicea, 199
 Leila, 34, 36, 41; Abu Bekr's son enamoured of her, 272
 Lesser Pilgrimage, 329
 Levant, 298
 Lydda, 206

MAÂB, 97, 153

Maára, 199
 Madzar, Battle of, 74
 Mahomet, death of, 1; burial, 5; 20, 27, 36, 38; woman betrothed to him, 59; 76, 223, 224, 286; his ring, 314; 354; pulpit, 425
 Máhra, 18, 51, 52
 MÁlik, *Beni*, 30
 MÁlik ibn Noweïra, 30 *et seq.*; 221, 222
 Mamún, Al, 450, 452
 Marásh (Germanica), 201
 Marj al Soffar, 94
 Marj Arjún, 206
 Mary, Coptic maid, 276
 Mastabán, 190
 Mascala, 406
 Masjid al Acksa, at Jerusalem, 209
 Maskat, 51
 Masúd, brother of Mothanna, 137
 Masúdy, 309
 Mecca, 52, 263, 251
 Medáin, 67, 70, 84, 162, 170; western suburb taken, 181; capture of city, 183; spoil, 184; jewelled carpet, 185, 193
 Medina threatened, 10
 Mehrán, 135
 Melchite and Maronite patriarchs, 248
 Membaj, 377
 Memphis, 241
 Menbij (Hierapolis), 201
 Merve, 259, 450

MER

- Merwán, 300, 322, 324, 332, 338, 339, 364, 372, 429; Caliph, 446
 Mesopotamia, 69; Upper, 217
 Misdád, 288, 290
 Minas, 200
 Ministers of religion, 270
 Miracle of lake, 48; of the sea, 49; of Darábgird, 260
 Misr, 241
 Moádz ibn Jabal, 56, 132; dies in plague, 236
 Moáanna, 74
 Mocarran, sons of, 14
 Modeya, 90
 Moghira ibn Shoba, Governor of Bussorah, 192; deposed, 264; appointed to Kúfa, 269; 278, 284, 288, 346, 423, 426, 429
 Moghira, the Thackfite, 338, 340
 Mohájir, 18, 52, 56, 57, 58
 Mohakkem, 42, 44
 Mohammed, doctor of Bussorah, 86
 Mohammed, Hanify, son of Aly, 350, 381
 Mohammed ibn Coteira, 338
 Mohammed ibn Maslama, 194, 248, 326, 338
 Mohammed, son of Abu Bekr, 302, 313, 330, 338, 339, 360; Governor of Egypt, 372; 392, 394, 402; killed, 403
 Mohammed, son of Abu Hodzeifa, 302, 313, 330, 370
 Mohammed, son of Talha, 391
 'Moharram,' the, 442
 Mojáa, 40 *et seq.*, 44; Khálid marries his daughter, 46
 Mondzir, chief of Bahrein, 47
 Moseilama, 18, 23; marries Sajáh 31; 38; killed, 43; sayings, 45
 Mosque of Omar, 209
 Motammim, 34 *et seq.*
 Motázelites, 451 *et seq.*
 Mothanna, 50, 67, 74, 84, 101, 112 *et seq.*; retrieves defeat at Bridge, 131; gains battle of Boweib, 135; his horse, 'the Rebel,' 135; suspended, 139; character, 135, 139; 155; death, 159; his widow Selma, 159, 170
 Mothers of the Faithful, Mahomet's widows, 59, 226, 278
 'Mount of the Eagle,' 103
 Muávia, 218; appointed Governor of Syria, 237; his mother Hind, 377; 294; attacked by Romans, 297; 310, 319, 326; sends help to Othmán, 334, 345; letter to Aly, 349; machinations against Cays, 373; joined by Amru, 373; marches to meet Aly, 378; at battle of Siffin, 379 *et seq.*; arbitration, 386; saluted Caliph, 394; gains

OMA

- Egypt, 403; raid against Irac, 407; visits Mosul, 408; truce with Aly, 410; escapes assassination, 412; sole Caliph, 419; declares Yezid heir apparent, 429; death, 433
 Mucoucus, 241 *et seq.*
 Muedzzin, 176, 238
 Muhájerin, or Refugees, 5
 Mukhtár, 445
 Mundzir, Gharúr, 49
 Mundzir, Prince of Hira, 82
 Murad, Beni, 56
 Músa, conqueror of Spain, 86
 Muslim, killed, 435
 Múta, 8, 22, 82
- N**ABLÚS, 206
 Nabr Shír, 84, 179
 Náila, Othmán's wife, 316, 339; her fingers hung up at Damascus, 342, 348
 Najaf, 79; Sea of, 135; 161; 414
 Najrán, 53, 55; Christians of, 223
 Namárick, 128
 Namr, Beni, 31, 134, 137, 190
 Narsa, 127
 Naval enterprise, 264, 300
 Nefúd, desert, 101
 Negus of Abyssinia, 223
 Nehávend, 266; battle of, 257, 278
 Nestorians, 49
 Night of Clangour (Cádestya), 168, 173
 Nile, 241, 242, 245; Omar's letter to, 246
 Nisibin, 216, 217
 Nôeim ibn Mocarrin, 258
 Nojeir, 57, 64
 Nokheila, 401
 Nómán ibn Mocarrin, 14, 251, 252, 256; his death, 257
 Nómán, Princes of Hira, 79
 Noseir, 86
 Nubians, 242
- O**BEIDALLAH, son of Abbás, his little children put to death, 408
 Obeidallah, son of Omar, 381
 Obeidallah, son of Ziad, 435 *et seq.*, 444
 Obna, 10
 Obolla, 76, 191, 192
 Odeib, 160, 171
 Ohod, 22, 44
 Okeidar, 87, 88
 Okkasha, 25
 Omán, 21, 47, 50
 Omar, described, 2, 275, 283; 4, 6, 9, 18, 28 *note*; angry with Khálid, 34, 46, 90; mourns for his brother Zeid, 46;

OME

50; frees all Arab slaves, 64; judge, 65; deposes Khálid, 111; 114; accession to Caliphate, 125; 132; orders new levies, 133; 156; receives tidings of victory at Cádiya, 177; weeps at seeing spoil, 189; forbids advance on Persia, 189; 203, 249; visits Jerusalem, 207 *et seq.*; journeys to Jábia, 216; arraigns Khálid, 219; his Dewán, 225; compiles Corán, 231; administration of famine, 232; in the plague, 234; progress through Syria, 236; entertained by a bishop, 236; performs pilgrimage, 238; conquers Egypt, 239 *et seq.*; letter to the Nile, 246; releases Hormuzán, 253; pressed to allow advance on Persia, 255; sends army against Persia, 256; miraculous interposition of, to save Saria, 261; enlarges square at Mecca, 263; dread of naval enterprise, 264; acquits Abu Músa, 267; establishes era of Hegira, 271; simplicity, 273; marries Omm Kolthúm, 276; last pilgrimage, 278; assassination, 280; appoints Electors, 280; death, 283; burial, 285; 286, 306, 456

Omeyyad, *Bni*, 294, 316; dynasty, 443, 446; in Spain, 449

Omm al Banín, 315

Omm al Fádhl, widow of Abbás, 355

Omm Ayman, 65

Omm Farwa, 58, 120

Omm Habiba, 336

Omm Keis, 152

Omm Kirfa, 27

Omm Kolthúm, 203; Omar's wife, 276, 413, 416

Omm Salma, 55

Omm Siml, 27

Omm Walad, 265, 272

Omra, or Lesser Pilgrimage, 329

Ordinances of Omar, 212, 452

Ordonna (Jordan), 153, 205

Orontes, 199, 203

Orthodoxy, intolerant, 455

Orwa, 318

Osáma, expedition, 8 *et seq.*; 16, 325

Otba, 191, 249, 251, 264

Othmán, 275; appointed Elector, 280; elected Caliph, 291, 294; appoints Abu Sarh over Egypt, 298; outlook darkens, 302; recession of Corán, 307; palace, 309; puts down unlawful amusements, 311; enlarges square of Káaba, 312; embellishes Mosque at Medina, 312; alters rites of pilgrimage, 313; loses Prophet's

ROM

ring, 314; sinks wells, 314; marries Náila, 315; gives in to Kúfa, 320; Aly expostulates with him, 321; appeals to the people, 322; last pilgrimage, 323; contumeliously treated, 324; complaints invited, 325; conference with governors, 326; attacked by regicides, 329 *et seq.*; addresses them, 335; blockade, 337; slain, 339; character, 341; bloody shirt hung up at Damascus, 348; 374, 376

Othmán ibn al Aás, 52

Othmán ibn Honeif (*see* Ibn Honeif)

Oxus, 259, 296

Oyeina, 23, 25, 27, 28, 315

PALESTINE, 200, 206, 211

Paradise, 105

Patriarch, Jerusalem, 208; Maronite, 248

Pella, 150

Persepolis, 249, 255

Persian Gulf, 191

Persians, 72 *et seq.*, 76, 90

Persia, war in, 296; Sbilyite, 455

Phacúsa (Tel Fákhus), 246

Pilgrimage, 65; Khálid's incognito, 91; rules altered by Othmán, 313; 323 'Pilgrimage to Nejd,' 101

Plague, 234

Polygamy, 457

Predestination, 211, 236

Promised Land, 95

RABADZA, 13, 16

Rabia, 21

Rajjál, 39, 41

Rama (Arimathes), 206

Ramh, 206

Rám Hormuz, 249, 251

Ramleh, 206, 211

Readers of Corán, 45, 231, 361

'Refugees,' 5, 32, 126, 227

Regicides attack Medina, 329; return with document bearing Othmán's seal, 331

Register (Dewán) of Arab race, 229

Rei, captured, 256

Retribution, law of, 202

Ricca, 216, 377

Ring of Mahomet, 314

'River of Blood,' 76

Roha, 199, 216, 217

Roman army, 90, 92, 104, 193; and *sect.*, 215

Roman empire, 66

RUS

Rustem, 126, 155, 163; forebodings of, 165; killed, 174

SABĀT, 138, 179

Sacalār, 152
 Sād ibn (Malik) Abu Waakkās, 157; marches to Irāk, 158; marries Selma, Mothauna's widow, 159; reorganises army, 159; battle of Cādesiya, 167; upbraided by Selma, 170; captures Medāin, 183; his castle, 194; deposed, 268; appointed Elector, 280; 287; again appointed to Kūfa, 303; superseded, 303; 326, 343
 Sād ibn Obāda, 3 *et seq.*, 6, 371
 Saffāh, *Al*, 'the Bloody,' 449
 Safa, 37, 76
 Safwān, 15, 351
 Sahba, 89
 Saīd, Governor of Kūfa, 306; expelled by citizens, 319; servant killed, 320; 353
 Sajāh, Prophetess, 23, 30 *et seq.*, 39, 85
 Sakatia, 129
 Sakūn, *Beni*, 56
 Salahiya, in Egypt, 241
 Sālim, 42
 Salmān, 183
 Salūba, 83
 Samaritans, 153, 211
 Samsāt (Samosata), 201
Samsāt, the sword, 53, 92
 Sandā, 54, 56
 Saria, 260
 Sawād, 83, 179, 194; 'Garden of Coreish,' 317 *et seq.*, 320
 Sayhad, desert, 67
 Sea of Najaf, 71
 Sebastia, 206
 Second coming, 317
 Sedir, palace, 82
 Sejestan, 259, 370
 Seleucia, 70, 179
 Service of victory; at Hira, 82, 83; at Medāin, 184
 Servile population, 344
 Shahrīrān, 112, 113
 Shaimar, 199
 Shamir, 436, 440, 445
 Shanas, Roman general, 198
 Shāt al Arab, 191
 Sheibān, *Beni*, 31, 50
 Sherāf, 158
 Shīyas, 448 *et seq.*; 451; tolerant, 455
 Shorabbil, 18, 39, 40, 94, 97, 108, 152, 153, 205, 208, 237
 Shoreih, 391, 394
 Showail, 80

TAL

Shuhfb, 413
 Shusan, 252
 Shuster (Tostar), 251
 Sicily, 450
 Siffin, 378; battle of, 379 *et seq.*
 Sinnimār, 79
 Sirhān, Wady, 102
 Sirin, 86
 Siroes, 67, 84, 127, 155
 Slavery, female, 273, 457
 Slaves, Arab, set free, 68
 Society, Moslem, 271, 273 *et seq.*
 Sohār, 51
 Soheil, 96
 Sommeyya, 290, 380
 Songstresses, two, mutilated, 59
 Soofeeism, 455
 Soonnies, 455
 Sophronius, Bishop of Jerusalem, 208, 210
 Spain, 449
 Spoil, at Cādesiya, 176; at Medāin, 184; at Jalāla, 188
 Succession, 7, 286, 427 *et seq.*
 Sudān, the regicide, 340
 Suez Canal, 244
 Suleim, *Beni*, 26, 27
 Sunh, *Al*, 121
Sunnat, 451, 455
 Sūra, 179
 Sūr al Rām, 377
 Sūras, read before battle, 167; at Medāin, 184; how compiled, 231
 Sūs (Shushan), 252
 Suwā, 103
 'Sword of God,' 'Sword of the Lord,' name of Khālid, 68, 77, 107
 Syria, attacked, 94; east of Jordan, described, 141; Northern, 198 *et seq.*, 205, 211, 215; field measurement, 230; sends grain to Hejāz, 233; 297, 348, 350, 370, 374; invaded by Aly, 377, 408
 Syrian desert, 68

TARARI, vi, 21, 77
 Tadmor, 103, 154
 Tadzāric, 98
 Tāghlib, *Beni*, 31, 89, 137, 190; Christian, 218; 406
 Tāhir, 53
 Tāhirite dynasty, 450
 Tāk i Kesra, 179
 Talha, 6, 117; appointed Elector, 280; 287, 329 *et seq.*; sends son to protect Othmān, 334; 342 *et seq.*, 350; retires to Mecca, 352; 353; marches on Bussorah, 354; its occupation,

TAY

- 356 *et seq.*; Battle of Camel, 361 *et seq.*; killed, 364; 366
 Tay, *Beni*, 15, 22; reclaimed, 24; 27, 131, 436
 Táyif, 52, 53, 55
 Tebúk, 55
 Tekrit, 181, 190
 Tell Azáz, 201
 Temim, *Beni*, 15; described, 30; 48, 360, 436
 Thábit ibn Cays, 22, 42, 318
 Thackif, *Beni*, 131
 Theocratic faction, 388
 Theodore, 198
 Theodoric, 97
 Thinia, 90
 Thomáma, 48
 'Three Hundred' of Bedr, 95
 Tiberias, 153, 205, 208
 Tifis, 298
 Tigris, 71, 130, 179; swum by Arab cavalry, 183; canals, 230
 Tiháma, 52
 Timoor, passage of Tigris by, 183
 Tithé, 218
 Toleiha, 13, 17, 21 *et seq.*; defeated, 26; 26, 164, 173, 257, 318
 Tostar (Shuster), 251
 Tower of Babel, 70
 Tradition, 20
 Trench of Sapor, 71, 160, 165
 Tripoli (Africa), 247, 299
 Tumlát, valley of, 245
 Turks, 259, 297; mercenaries, 453

VEILED PROPHET, 52

- Veil the, 265, 458
 Victory, Service of, 82
 Villains' Road, the, 53
 Volcano near Medina, 263
 Voluptuousness, 273

WACÚSA, 98

- Wádi al Cora, 10, 94
 Wahshi, 43
 Walaja, battle of, 75
 Wásit, 447
 'Waterer of the two Holy Places' (Abbás), 233
 Welid ibn Oeba, 87, 93, 94, 303; deposed for inebriety, 304; 394

ZOR

- Welid the Caliph, 447
 White Palace of Medáin, 180
 Widows of Mahomet, 59, 225, 278
 Windmill, 279
 Wine forbidden, as a bath, 219; intemperance in, 273
 Women, Moslem, fight, 138; and children give *coup de gráce* to wounded enemies, 175; influence of captive, 273

YABNA, 206

- Yála, 347
 Year, Mussulman, viii
 'Year of Ashes,' 232
 Yemáma, 21, 38 *et seq.*; battle of, 41
 Yemen, 18, 21, 55, 56
 Yembó, 245
 Yerbóá, *Beni*, 30 *et seq.*
 Yermúk, 98
 Yezdegird, 127, 155; deputation to, at Medáin, 162; 251, 255, 258; his death, 259, 297
 Yezid, 95, 97, 108, 198, 207, 218, 276
 Yezid ibn Cays, 388
 Yezid, son of Mnávis, declared heir apparent, 429; becomes Caliph, 433; 434, 443, 446

ZAB, battles on the, 445, 449

- Zeid, brother of Omar, 36; killed, 42; 45
 Zeid ibn Thábit, 123; compiles Corán, 231; 309, 323, 343
 Zeinab, 276, 415
 Ziad, 58, 188, 265, 267, 368, 407, 423; declared brother of Mnávis, 424; 429
 Ziad ibn Lebid, 293
 Zibricán, 15, 48, 50
 Zimmies, 83, 194, 301, 318
 Zobeid, *Beni*, 53
 Zobeir, 6, 240 *et seq.*; appointed Elector, 280; 287, 309, 327, 328, 329 *et seq.*; sends son to protect Othmán, 324 *et seq.*; 350; retires to Mecca, 352; marches on Buserah, 354; its occupation by, 356; Battle of Camel, 361 *et seq.*; killed, 364; 366
 Zohra, 164, 176, 179
 Zohra, *Beni*, 289
 Zomeil, 90
 Zoroastrians, 72, 259, 260

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