

Born a few years before the *hidjra*, he made his way to Medina in 9/630 with a delegation from his tribe; in 11/632, he was a follower of the prophetess Sadjāhi [q.v.], but he was converted to Islam and took part in the wars of conquest; he conveyed the news of the capture of Raṣṣah to 'Umar in verse; he is said to have died in 57/676. His poems, some of which have come down to us, are superficially brilliant rather than profound; according to tradition his eloquence provoked the famous comment by the Prophet: *inna min al-bayān la-sihr*.²⁰

Bibliography: Ibn Kutayba, *Shi'r*, 401-3; al-Mufaḍḍal al-Qabbī, *Mufaḍḍaliyyāt*, (Lyall), 245-54, 830-7; *Aghāni*, iv, 8-10, xii, 44, xxi, 174; Balādhuri, *Futūḥ*, 387; Mubarrad, *Kāmil*, i, 476; Ṭabarī, i, 1711-16, 1919; *Ḥamāsa* (Freitag), i, 722; Ibn al-Aṭhīr, *Uṣd*, Cairo 1286, iv, 87 ff.; Ibn Ḥaǧǧar, *Iṣāba*, no. 5770; Ibn Nubāta, *Sarḥ al-'Uyūn*, Alexandria 1290, 77 ff.; Marzubāni, *Mu'djam*, 262. (A. J. WENSINCK-CH. PELLAT)

'AMR B. AL-'ĀṢ (al-'Āṣī) AL-SAHMI, a contemporary of Muḥammad of Kuraishite birth. The part which he played in Islāmic history begins with his conversion in the year 8/629-630. At that time he must already have been of middle age, for at his death which took place circa 42/663 he was over ninety years old. He passed for one of the most wily politicians of his time, and we must endorse this verdict. The more clear-sighted inhabitants of Mekka already foresaw shortly after the unsuccessful siege of Medīna that this fact was the turning-point in Muḥammad's career. It is not strange therefore that men like Khālīd b. al-Walīd, 'Uthmān b. Ṭalḥa and 'Amr b. al-'Āṣ went over to Islām even before the capture of Mecca. Not much importance is to be attached to the story of their conversion. That of 'Amr is said to have taken place in Abyssinia under the influence of the Christian Negus! — Muḥammad at once made use of his newly-gained assistance: after a few small expeditions he sent 'Amr to 'Umān, where he entered into negotiations with the two brothers who ruled there, Dījayfar and 'Abbād b. Dījulanda, and they accepted Islām. He was not to see the Prophet again. The news of the latter's death reached him in 'Umān, and occasioned his return to Medīna. But he did not remain there long. Probably in the year 12/633 Abū Bakr sent him with an army into Palestine. The accounts of the conquest of this country [see FILASTIN] are known to be somewhat confused (cf. also Caetani, *Annali dell' Islām*, A. H. 12); but this is certain, that in this undertaking 'Amr played a most prominent part. The subjection of the country west of the Jordan especially was his achievement, and he was also present at the battles of Adīnādayn and the Yarmūk as at the capture of Damascus.

Yet his real fame is due to his conquest of Egypt. According to some sources he betook himself there with his troops on his own responsibility. It is more probable, however, that 'Umar was informed of the matter (cf. Wellhausen, *Skizzen und Vorarbeiten*, vi, p. 93) or even that it was undertaken under his orders. It is certain that re-inforcements were soon sent out to him, under al-Zubayr. For the history of the conquest cf. the article MĪṢR; only the following need be mentioned here: In the summer of 19/640 the Greeks were defeated at Heliopolis. In 20/641 Babylon was occupied by the Arabs, in 21/642 Alexandria lay in their power [see MUKAWKIS].

But not only the conquest of Egypt was the work of the genius of 'Amr; he also regulated the government of the country, administration of justice and the imposition of taxes. He founded Fuṣṭāṭ, which was later called Mīṣr and in the 4th/10th century al-Qāhira.

We can understand, that 'Amr felt himself wronged, when the Caliph 'Uthmān recalled him in favour of 'Abd Allāh b. Sa'd, shortly after his accession to the throne. He retired in disgust from active life, occasionally giving utterance to his mortification. When circumstances became threatening for 'Uthmān, 'Amr was wise enough not to commit himself as a partisan of his enemies; but he secretly incited 'Alī, Ṭalḥa and al-Zubayr against him. From his estates of al-Sab' (Beer-Sheba') and 'Adīlān he awaited the development of events with the greatest anxiety. Yet it was not till after the Battle of the Camel (see AL-DĪMĀL), when only the two opponents 'Alī and Mu'āwiya survived, that he once more came to the front, associating himself with Mu'āwiya. At the battle of Siffin he commanded the Syrian cavalry. When the battle turned in favour of 'Alī, he conceived the clever device of placing leaves of the Qur'ān on the lances. The ruse was successful and the battle remained undecided. A court of arbitration was agreed upon, which was to consist of Abū Mūsā 'l-Ash'arī and 'Amr b. al-'Āṣ. Before the day appointed came, 'Amr rendered Mu'āwiya the important service of occupying Egypt for him. It was an easy task to dispose of the youthful 'Alid governor, Muḥammad b. Abī Bakr: he defeated him (early in 38/658) and put him to death.

In the same year (*Shā'bān*) 'Amr proceeded to Adhruh [q.v.] to the court of arbitration (according to al-Wāḳidī's chronology in Ṭabarī, i, 3407). Here again he gave a brilliant proof of his political talent. He succeeded in conducting matters so far that Abū Mūsā declared both 'Alī and Mu'āwiya unworthy of the highest office. 'Alī lost thereby his title of Caliph, Mu'āwiya however, who had only fought for "Uthmān's blood", lost nothing. Until his death [see above] 'Amr remained Governor of Egypt. On 15 Ramaḍān 40/22 January 661 he escaped by mere chance assassination at the hands of Zādawaih, one of the three Khāridjites who are said to have chosen the three leaders, 'Alī, Mu'āwiya, and 'Amr, as the victims of their fanaticism. 'Amr felt unwell on that day and left the leadership of the *Ṣalāt* to Khāridja b. Huḍḥāfa. So the latter was mortally wounded. "I meant 'Amr, but God meant Khāridja", the assassin is reported to have said after accomplishing his deed.

Bibliography: Ibn Ḥaǧǧar, *Iṣāba*, ii, 1 et seq.; Ibn al-Aṭhīr, *Uṣd al-Ḡhāba* (Cairo, 1286), iv, 115; Nawawī (ed. Wüstenf.), 478 et seq.; Balādhuri (ed. de Goeje), see Index; Ṭabarī (ed. de Goeje), see Index; Ibn Sa'd iii*, 21; Wüstenfeld, *Die Statthalter von Ägypten* (Abh. d. Gesellsch. d. Wissensch. zu Göttingen, xx); Wellhausen, *Skizzen und Vorarbeiten*, vi, 51 et seq. 89 et seq.; Ya'kūbī (ed. Houtsma), see Index; Caetani, *Annali dell' Islām*, see Index; Butler, *The Arab conquest of Egypt* (London, 1902); S. Lane Poole, *A History of Egypt* (London 1901) vi. (A. J. WENSINCK)

'AMR B. HIND, son of the Lakḥmid prince al-Munḍhir and of the Kindite woman Hind; after the death of his father, he became "king" of al-Ḥīra (554-570 A.D.). He was a warlike and cruel prince; the story of how he sent the poets al-Mutalammis and Tarafa to the governor of Baḥrayn with letters