ever after known as Baldit Mugheyth (the palace of Mugheyth). The authors who follow the former opinion allude, no doubt, to his first journey to Damascus, whither he is known to have repaired soon after his taking Cordova. But it is an ascertained fact that he afterwards returned to Andalus, with a message from Al-walid to Músa, whom he had orders to bring back, and whom he accompanied to Damascus. Nor can there be any doubt that he visited Andalus a third time, since he or a son of his became, as we have observed elsewhere, the stock of that noble and distinguished family the Bení Mugheyth, who multiplied themselves in Cordova, and who became the centre of wealth, dignities, and power in that city, their importance and consideration reaching the highest pitch. One of his descendants, named 'Abdu-r-rahmán Ibn Mugheyth, was appointed Hájib by 'Abdu-r-rahmán, first Sultan of Cordova. But to return.

We have already stated that Al-hijári, in his Mas'hab, says that Mugheyth was a witty poet, and that a whole volume might be filled with his verses; in proof of which he quotes one which he is reported to have uttered extempore, addressing himself to Músa and Tárik, when they took away his captive from him:

"I served you both with zeal, and yet you behaved ungratefully to me; The East and the West shall henceforth see me your bitterest enemy."

As a further proof of Mugheyth’s eloquence and readiness of speech, Al-hijári cites the following answer which he once made to Músa. This general, after reproving him before a crowd of people, said to him, “Hold thy tongue, O Mugheyth!”—"I shall," replied he, “for my tongue is full of joints, and I can easily fold it until I come to the presence of our master, Al-walid, son of 'Abdu-l-malek.”

Ayúb Ibn Habíb.—Another of the illustrious individuals who entered Andalus with Músa Ibn Nosseyr was (Abú) Ayúb Ibn Habíb Al-lakhmí. He was a nephew of that conqueror, being born of one of his sisters. He was present at all the principal engagements, and distinguished himself very much by his courage and skill. He was governor of Andalus for some time after the murder of 'Abdu-l-'azúz, son of Músa, whom he succeeded in his office. But, as it is our intention to treat of him when we come to speak of the governors of Andalus, we shall proceed with our narrative.

'Abdu-l-jabbér Ibn Abí Salmah Al-korashí Az-zahrí.—This individual entered Andalus with Músa Ibn Nosseyr, who gave him the command of the left wing of his army. He settled first at Beja, and afterwards at Badajoz. He was the father of a numerous progeny, known as the Bení Zahrah, who inhabited Seville, whither they removed soon after the conquest. To this family belonged the Kádí Abú-l-hasan Az-zahrí, Abú Bekr Ibn Kheyr, and others.

'Abdullah Ibn Sa'íd.—We cannot pass over in silence 'Abdullah, the ancestor of 'Abdallah Ibn Sa'íd.
the Bení Sa‘íd, who, like the above-mentioned individuals, arrived in Andalus with Músá Ibn Nosseyr. His entire name was Abú Mohammed ‘Abdullah Al-‘ansí; he was the son of Sa‘íd, son of ‘Ammár, son of Yásir,¹² (may God be favourable to him!) one of the companions of the Prophet. Ibnu Hayyán, in his Muktabís, says that ‘Abdullah was the general of the Yemení Arabs of the Damascus division, under Yúsuf Al-fehrí, and that when ‘Abdu-r-rahmán Ibn Mu‘awiyyah landed in Andalus, this ‘Abdullah was sent by him to oppose his progress. This commission ‘Abdullah gladly accepted; for there existed a mortal feud between his own family and that of Umeyyah, owing to his father ‘Ammár, who had been a partisan of ‘Ali, having been killed at the battle of Sefayn, whilst fighting under the banners of ‘Alí Ibn Abí Tálíb, against the troops of Mu‘awiyyah. This ‘Abdullah Ibn Sa‘íd was the ancestor of the Bení Sa‘íd, Lords of Kal‘ah Yahssob (Alcalá la Real), many princes, governors, generals, poets, and writers, such as the author of the Mugh‘rib, and many others, of whom we shall treat at length in the course of this narrative.

Habíb Ibn Abí Habíb Ibn Abí ‘Obeydah ibn ‘Okbah ibn Náfi’.¹³–This individual entered Andalus in the suite of Músá Ibn Nosseyr, whom he assisted in his conquests. He was the grandson of ‘Okbah Ibn Náfi’, and one of the officers to whom the execution of ‘Abdu-l-‘azíz Ibn Músá was intrusted by the Khalif Suleymán. His son, ‘Abdu-r-rahmán, whom he brought with him to Andalus, was the father of Yúsuf Al-fehrí, who governed that country for a considerable length of time, until ‘Abdu-r-rahmán Ad-dákhe, the first of the Bení Umeyyah, deprived him of power and life.

Haywah Ibn Muktabís Al-hadhramí.—According to Ibnu Bashkúwál this individual entered Andalus in the suite of Músá Ibn Nosseyr, whom he assisted in his conquests. He appears to have been the chief of the Arabian tribes of the division of Hems (Emessa), who took up their abode at Seville. He rose in arms against ‘Abdu-r-rahmán Ibn Mu‘awiyyah, but was defeated.

‘Othmán Ibn Abí ‘Abdah Al-korashi is another of the illustrious Moslems who accompanied Músá Ibn Nosseyr to the conquest of Andalus. He was present at the taking of Orihuela from Theodomir the Goth, who, as above related, defended his states valiantly, and obtained favourable terms by means of an ingenious stratagem which he devised.¹⁵ ‘Othmán, afterwards governor of Andalus, was killed in the year 112 (beginning March 25, A.D. 730).

Abú-s-sabáh Abú-s-sabéh Al-yahssób.—He came to Andalus either in Músá’s suite, or with Balj Ibn Beshr. Some writers follow the former opinion; the
greater number, however, hold the latter. Be this as it may, it is certain that Abú-s-sabáh was the chief of the Yemení Arabs in Andalus when 'Abdu-r-rahmán Ibn Mu’áwiyyah invaded that country. He revolted against that Sultán, who took him prisoner and had him executed in the year 139 (beginning Jan. 4, A. D. 756).

Abú Zor’ah Ibn Rúh Ash-shámí is counted likewise by Ibnu-I-abbár in the number of the illustrious Arabs who invaded Andalus with Músa Ibn Nosseyr. He was an eminent theologian, and preserved many traditional sayings respecting the life of the Prophet Mohammed, which he held from his as’háb (companions), and which were afterwards collected into a body by his son Moslemah Ibn Zor’ah.

Zeyád Ibn An-nábighah At-temímí.—He was one of the principal Arabian officers who witnessed the conquest of Andalus, having crossed the straits in the suite of Músa Ibn Nosseyr. He was at the head of the conspiracy by which 'Abdu-I-’azíz, son of Músa, lost his life at Seville, and was likewise one of those who repaired to Damascus with the head of the unfortunate governor. After this he appears never to have revisited Spain.
Know, O reader! that when the island of Andalus had been finally subdued by the Moslems, and the whole of its provinces reduced under the laws of Islam, when the news of the mighty conquest had spread over the countries inhabited by the Moslems, many numbers of the population of Syria and other distant regions felt a strong desire to visit Andalus, and take up their abode in it. Accordingly, many individuals of the best and most illustrious among the Arabian tribes left the tents of their fathers and settled in Andalus, thereby becoming the stock of the many noble families whose luminous traces are visible throughout the annals of that country.

As several Andalusian writers have left works wherein the names and genealogy of all those Arabian tribes, branches of which settled in Andalus, are given in detail, we might be spared the trouble of repeating here any portion of their writings; but this being an interesting topic, and one which, if well treated, may prove of some assistance to the readers of this our work, we have deemed it opportune to record the names of the principal Arabian tribes which sent settlers to Andalus, either at the time of the conquest, or at a subsequent period; for which end we have borrowed our information from the most approved sources.

The great stock of 'Adnán, from which issued the Bení Khandáf, and from these the Bení Koraysh, and from these latter the Bení Hāshim, sent numerous families to Andalus, where they might be found under various denominations. Ibn Ghālib, in his Forjatu-l-anfus, tells us that families descended from the noble stock of Hāshim, of the tribe of Koraysh, were very numerous in Andalus. He adds, that they all descended from Idrís, son of 'Abdullah, son of Hasan, son of...
Huseyn, son of 'Ali Ibn Abí Tálib, from whom sprung also the Bení Hamúd, who ruled for a while over Andalus after the overthrow of the Bení Umeyyah dynasty.

As to the last-mentioned family (Bení Umeyyah), we need scarcely say that it gave several Khalifs to Andalus, whither they went to settle in great numbers. According to Ibnu Sa‘íd, they were still known in his days under the patronymic of Korashí; for, although they at first called themselves Umawí, from their progenitor Umeyyah, they afterwards changed their patronymic into that of Korashí, from Koraysh, the lateral branch of their parent stock. And this they did because they saw that the people had taken a dislike to them, and would never forget the conduct of their ancestors towards Huseyn, the son of 'Ali Ibn Abí Tálib. (May God show his favours to both).

There was another family in Andalus who pretended to draw their origin from Umeyyah, son of 'Abdu-sh-shebens: we mean the Bení Zohrah, who settled at Seville, where they rose to power and distinction.

As to the Bení Makhzúm, they might be found in large numbers all over Andalus. Makhzúm. To this tribe belonged the poet Al-makhzúmí, the blind, who obtained so great a celebrity by his writings. He was a native of Hisn Al-mudowwar (Almodovar). Members of the same tribe were the illustrious Wizír and elegant writer in prose as well as in verse, Abú Bekr Ibn Zeydún (Al-makhzúmí), and his son, Abú-l-walíd Ibn Zeydún (Al-makhzúmí), who gained still greater renown by his writings, and filled the post of Wizír to Al-mu'tadheidh Ibn 'Abbád, Sultan of Seville.

Ibn Ghálib informs us that there were individuals in Andalus who took the patronymic Jamahí, from Jamah; and many also who took that of Dárí, from 'Abdu-d-dár. He adds, that there were likewise several families with the patronymic Fehrí, Fehr. from Mohárib, son of Fehr; all of whom belonged to that branch of the tribe of Koraysh which genealogists have designated under the appellative Bení Koraysh Adh-dhawáhir. To this tribe (Fehr) belonged 'Abdu-l-malek Ibn Kattan, governor of Andalus, from whom descended the Bení Al-kásim, princes renowned in history, and the Bení Al-jadd, a family of eminent doctors and theologians. From the same stock (Mohárib, son of Fehr,) issued Yúsuf Ibn 'Abdi-r-rahmán Al-fehrí, governor of Andalus, in whose time 'Abdu-r-rahmán Ad-dákhel took possession of that country, and founded therein a powerful and extensive empire for the race of Umeyyah. This Yúsuf was of the posterity of 'Okbah Ibn Náfi' Al-fehrí, the celebrated conqueror of Africa. Ibn Hazm adds, that individuals of the tribe of Fehr might be found in great numbers in various districts of Andalus, in possession of wealth and importance.

As to families taking their patronymics from the uncles (collateral branches) of Kenánah. Kenánah, the same writer (Ibn Ghálib) informs us that they were very numerous in
Andalus, chiefly about Toledo and the districts adjoining that city. In their number were the Bení Al-waksh, of the tribe of Kenánah, a family which produced in all ages men of the greatest merit and eminence, as the Kádí Abú-l-walíd (Al-wakshí), the Wizír Abú Ja’far (Al-wakshí), and the learned theologian Huseyn Ibn Jobeyr (Al-wakshí), the author of the travels known by his name, and of whom mention has been made under the head of his native place.7

The sons of Hudheyl, son of Mi’d’rakah,8 son of Elyás, son of An-nadhr, fixed their domicile in the vicinity of Orihuela, in the country of Túdurr (Theodomir), and took the patronymic Hudheli. Ibn Ghálib informs us that the sons of Teym, son of Morrah, son of Odd, son of Tábikhah, son of Elyás, son of Modhar, were very numerous in Andalus, and that Abú-t-táhir, the author of the Makamát Al-lazúmiyyah,9 was one of them.

As to the sons of Dhobbah, son of Odd, son of Tábikhah, who were a branch of the Bení Khandáf, and were issued from the great stock of the Bení ‘Adnán, they were not very numerous in Andalus. Not so the sons of Kays ‘Aylán, son of Elyás, son of Modhar, of the great stock of the Bení ‘Adnán; for, according to Ibn Ghálib, they might be found in considerable numbers all over Andalus, being known under patronymic surnames taken from the collateral branches of their parent stock. Some, for instance, took the patronymic Solamí, from Solaym, son of Mansúr, son of ‘Ikrimah, son of Hafssah, son of Kays ‘Aylán. One of them was the celebrated theologian Abú-l-malek Ibn Habíb (As-solamí), the companion and disciple of Málik Ibn Ans. (May God be favourable to him!) Another was the Kádí Abú Hafss Ibn ‘Omar (As-solamí), who held the office of Kádi-l-kodá at Córdova. Others might be found under the patronymic Hawázení, which they took from Hawázen, son of Mansúr, son of ‘Ikrimah, son of Hafssah, son of Kays. These, Ibn Ghálib informs us, were chiefly to be met with in the neighbourhood of Seville and the adjoining districts. Others, again, took their patronymic surname from Bekr, son of Hawázen, &c. They were mostly domiciled in a town three miles from the city of Valencia, in the eastern part of Andalus, although they might also be found in considerable numbers about Seville and other principal cities.

Originally from the same stock (Kays ‘Aylán) were the Bení Hazm, who must not be confounded with another family of the same name, to which the celebrated traditionist Abú Mohammed Ibn Hazm Adh-dháherí belonged; for these were originally from Persia.

Others took the patronymic Sa’dí from Sa’d, son of Bekr, son of Hawázen. In this number were the Bení Júda,10 who fixed themselves chiefly about Granada, where, Ibn Ghálib says, they obtained the command (of their tribe). Others took
that of Kelâbl, from Kelâb, son of Râbi‘ah, son of 'A‘mir, son of Sa‘ssa‘h, son of Mu‘awiyah, son of Bekr, son of Hawâzen, &c.; others that of Kusheyrî, from Kusheyr, son of Ka‘b, son of Râbi‘ah, son of 'A‘mir, son of Sa‘ssa‘h, &c. Individuals of this family, to which belonged Balj Ibn Beshr (Al-kusheyrî), governor of Andalus under the Khalifate, might be found in great numbers about Granada.

The Bení Rashîk are another family issued from the stock of Kays 'Aylân, which settled in Andalus, where they were known under various patronymics; some taking that of Fezári, from Fezárah, son of Dhobiyan, son of Yaghîdh,11 son of Reyth, son of Ghattfân, son of Sa‘d, son of Kays 'Aylân. Others took the patronymic Ashja‘î from Ashja‘, son of Reyth, son of Ghattfân, &c. Mohammed Ibn 'Abdillah (Al-ashja‘î), governor of Andalus, was one of their number.

Several families might also be found, which took the patronymic Thakefî, from Thakîf; but this is a point much contested among writers on genealogy; some making them a branch of the tribe of Kays, and therefore the sons of Thakîf, son of Kays, son of Munabbih, son of Bekr, son of Hawâzen; whilst others assert that all those individuals living in Andalus, who used the patronymic Ath-thakefeÎ, took it from Al-horr Ibn 'Abdi-r-rahmân Ath-thakefeÎ, governor of Andalus, who belonged to a tribe from the remnants of Thamûd.12 The above-mentioned are the families issued from the tribe of Kays 'Aylân, and other branches of the great tribe of Modhar, which settled in Andalus.

As to the sons of Râbi‘ah, son of Nezár, some called themselves Aseed, after Râbi‘ah. Aseed, son of Râbi‘ah, son of Nezár; others Mohâribî, from Mohârib, son of 'Amru, son of Wadigah, son of Bukeyr, son of Kossay, son of Du‘mma, son of Jedîlah, son of Aseed, son of Râbi‘ah. Ibn Ghâlib tells us that the former settled in the neighbourhood of Guadix, and peopled a district to the north of that city to which they gave their name; the latter settled at Granada, where they became the stock of the Bení 'Attiyah, one of the principal families of that city. Among the descendants of Aseed, however, those are considered most noble who draw their origin from Jozaymah,13 son of Mid‘rakah, son of Elyás, son of Modhar.

Some again took the patronymic An-namarî, from An-namar, son of Kâsett, son of Hînb, son of Aksa, son of Du‘mma, son of Jedîlah, son of Aseed. Of this number were the Bení 'Abdi-l-barr, one of whom was the celebrated traditionist Abû 'Omar Ibn 'Abdi-l-barr (An-namarî). Others, like the Bení Hamdín, a distinguished family of Cordova, took that of Taghîlobî, from Taghîlob, son of Wâyil, son of Kâsett, son of Hînb.

There were also many families in Andalus who assumed the patronymic Bekrî, from Bekr, son of Wâyil. Of these number was the family of the Bekrîan
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(Bekrites), Lords of Onóba and the island of Saltis, one of whom was the famous historian and geographer, Abú 'Obeyd (Al-bekrī). The preceding are, to our knowledge, the branches of the tribe of Rabi'ah which settled in Andalus.

Respecting the tribe of Ayád,14 son of Nezár, whom others make the son of Ma'dd,—although the former opinion is the most correct,—many were the families residing in Andalus who drew their origin from it and took the patronymic 'Ayádī. In their number were the Bení Zohr, distinguished citizens of Seville,15 and many other families which we do not mention for fear of protracting the present narrative to too great a length.

The above are the tribes of the great family or stock of 'Adnán, which had branches or families in various parts of Andalus, all being the descendants in a straight line, and without admixture of any other lineage, from Isma'il, (on whom be peace!).

As to the other great stock, the sons of Kahtán, genealogists are divided as to their origin. Some make them also the sons of Isma'il; others the sons of Húd. Al-bokhárí inclines to the former opinion; other writers hold the latter. Be this as it may, it is evident that the sons of Kahtán, also called Yemeniún (Arabs of Yemen), settled in great numbers in Andalus, whither they carried the same hereditary hatred, and the same animosity, towards the sons of Modhar, and the other tribes of the line of 'Adnán, which characterized them so well in the East. Indeed, though inhabiting a country but partially subdued, and where the unrelenting enemy of God was continually attacking them, the tribes descended from the two rival stocks prosecuted as fiercely as ever their own private and incoherent feuds, by which the state was shaken to its foundations, and placed more than once upon the very brink of perdition,16 as we shall presently see in the course of this narrative.

The Bení Kahtán, however, were more numerous in Andalus than their adversaries, and always obtained a greater share of power and influence in the country. They would undoubtedly in the end have gained possession of Andalus, had not the race of Umeyyah held so long the supreme power in the East, and had not the Korayshites at a subsequent period agreed to give the command over the two parties to a member of that house ('Abdu-r-rahmán Ad-dákhel). Even after this monarch had subjected the whole of Andalus to his sway, the western provinces of the empire were still cut up and divided into districts, inhabited by tribes, clans, and families,17 who, in case of need, clung to each other for protection, and who, in times of rebellion or civil discords, were sure to stand one by another. This state of things lasted until the days of Al-mansúr Ibn Abí 'A'mir, who, as is well known, usurped the supreme power. Being a shrewed politician, his first care after his
accession was to remedy this evil by appointing to the command of the troops generals from various countries and tribes. So, for instance, the general of an army would have under his orders a portion of each tribe, and a captain would seldom command soldiers of his own tribe: by these means the wound was cauterized, civil dissensions were somewhat allayed, and peace, if not friendship, was established between the Arabian tribes inhabiting the western districts, although they not unfrequently broke out in other parts of Andalus where the same precautions had not been taken.

According to Ibn Hazm the whole of the tribes of Yemen are descended from Jodhám, son of Kahlán, or of Himyar, son of Ya'rob, son of Kahttán, son of 'A'bir, son of Shálekh, son of Arfakhshad, son of Sám, son of Núh. According to other authorities they are the sons of Kahttán, son of Al-hemeyysa', son of Yuktán, son of Thábit, son of Isma'il. Others again make them the sons of Kahttán, son of Húd, son of 'Abdullah, (son of Húd, son of 'Abdullah,) son of Rabáh, son of Hárú, son of 'A'd, son of 'Amúss, son of Arem, son of Sám; but, as the various disputes and controversies to which the genealogy of these tribes has given rise among writers on that science are well known, we need not mention them here.

Some of the tribes issued from this great stock (Kahttán), and domiciled in Andalus, drew their origin from Kahlán, son of Sebá, son of Yashjab, son of Ya'rob, son of Kahttán, and took the patronymic Kahlání after his name. Others took it from Azd, son of Al-gauth, son of Thábit, son of Málík, son of Zeyd, son of Kahlán. The members of this tribe were very numerous in Andalus, as Mohammed Ibn Hání Al-albírí (Al-azdí), the famous poet, who belonged to the Bení Mulihí, and Ahmed Ibn Ahmed (Al-azdí), an eminent historian. Others, like the Bení Mázin, son of Azd, took the patronymic Ghosání, from Ghosán, the name of a watering-place close to their habitation. To the latter-mentioned family belonged the Bení Al-kali'áí, who, according to Ibn Ghálíb, were distinguished citizens of Granada, the greater part of whom, however, fixed their quarters at Sálehah, a town on the road between Malaga and that city.

Others, again, took the patronymic Ansárí, which they derived from the col.

lateral branches of those two tribes which assisted the Prophet when he took refuge in Medíná. These were to be found in great numbers all over Andalus, a fact which suggested to Ibnu Sa'íd the following observation: "It is really wonderful that no traces of this lineage should be found now-a-days in Medíná, when it is notorious that they abound in most great cities in Andalus. I was told once by a man who, while at Medíná, made every inquiry about individuals belonging to those families, that he was only referred to one old man of the
"lineage of Khazrej, and to one old woman of Aus." Ibn Ghálib likewise bears testimony to the great number of individuals of these two tribes who settled in Andalus, where they became the progenitors of as many families scattered over the eastern and western districts of that extensive country; and, above all, at Toledo and in the neighbourhood.

The patronymic Khazrejí, therefore, was taken by various of these families. In their number were the sons of Sa'ad, son of 'Obádah, one of whom was Abú Bekr 'Obádah Ibn ' Abdillah Ibn Mái-s-samá (Al-khazrejí). The Bení Al-ahmar, Sultáns of Granada, in whose days the whole of Andalus became the prey of the enemy of God, (as we shall hereafter relate,) belonged also to that family, and took the patronymic Khazrejí. To one of the sovereigns of this dynasty Lisánú-d-dín Ibnu-l-khattíb was Wizír.

Others were the descendants of Aus, brother of Khazrej, and formed their patronymic Ausí after his name; others took it from Gháfek, son of Ma’dd, son of 'Adnán, son of Hazzán, son of Al-azd. However, instead of Ma’dd, some say his brother, 'Akk,21 son of 'Adnán, although the genealogists following the latter opinion are decidedly in the wrong. Ibn Ghálib informs us that most of the districts about Segura were denominated after the tribe of Gháfek, which settled in that country, and that to this family belonged 'Abdu-r-rahmán Al-gháfekí, the governor of Andalus, as well as the famous poet Abú ' Abdillah Ibn Abi-l-khissál Ash-shekúrí (Al-gháfekí).

Among the descendants of Kahlán, some took the patronymic Hamdání, from Hamdán, who was the son of Málík, son of Zeyd, son of Aushalah, son of Al-khiyár, son of Málík, son of Zeyd, son of Kahlán. Their domicile was at a town still known by their name, seven miles from Granada (Hamdán).22 The Bení Dhaha, governors of Granada, belonged to this family.

Another branch of the descendants of Kahlán took their patronymics from Mad’haj, the name of a hill of a reddish colour in Yemen, or, according to others, that of the mother of Málík, son of Watta, son of Odad, son of Zeyd, son of Kahlán. Of this number were the Bení Serráj,23 distinguished citizens of Cordova; and the Bení Tayy, who had their domicile to the south of Murcia, and took the patronymic Tayí.

Others, again, took the patronymic of Morádí, from Morád, son of Málík, son of Odad;24 to them belonged the castle of Morád (Morente?), which stood on the road between Cordova and Seville, and which, according to Ibn Ghálib, took its name from them. Many were the individuals of this family who took the above-mentioned patronymic.

Others were the descendants of 'Ans, son of Málík, son of Odad, and denominated
themselves 'Anṣāl, after him. We may count among them the Bení Saʿíd, authors of the historical work entitled Al-mughʿrīb, and lords of a certain castle in the province of Granada, known by their name Kalaḥ Bení Saʿíd (the castle of the Bení Saʿíd). Some of the Madḥajís, however, might be found, who took the patronymic Zeydl, from Zeyd, who, according to Ibn Ghālib, was better known under the name of Ibn Saʿd, son of Al-ʿashīrah, son of Mālik, son of Odad.

There is still another branch of the tribe of Kahlān, who took the patronymic Barrah, after Barrah, son of Odad, son of Zeyd, son of Kahlān. Of this number Barrah, were the Bení Al-muntaser, learned theologians of Granada. It is thus stated by Ibn Ghālib, who adds, that a portion of them took the patronymic 'Aʾmilāh, from 'Aʾmilāh, a woman of the tribe of Kodhāʾah, who was the mother of Ḥārith, son of 'Oda, son of Al-ḥārīth, son of Morrah, son of Odad; such were the Bení As-sammāk, Kādīs of Granada. This point, however, is far from being settled, since there are not wanting genealogists who make 'Aʾmilāh a man, and the son of Sebā, son of 'Aʾmilāh. Yashjab, son of Yaʿrub, son of Kaḥṭān; while others, who make 'Aʾmilāh also a man, say that he was the son of Kothāʾah.

Many were also the families sprung from the above stock who assumed the patronymic Khaulānī, from Khaulān, son of 'Amru, son of Al-ḥārīth, son of Morrah. Khulānī. The castle of Khulān, between Seville and Algesiras,25 took its name from them: to this number belonged the Bení 'Abdī-s-salām, principal citizens of Granada. Others took the patronymic Maʿāferī,26 from Maʿāfer, son of Yaʿāfer, son of Mālik, Maʿāfer. son of Al-ḥārīth, son of Morrah, like Al-mansūr Ibn Abī 'Aʾmir Al-maʿāferī, ruler of Andalus, and many more that we might mention. Others, again, took that of Lakhmī (Al-lakhmī), from Lakhm, son of 'Amru, son of 'Oda, son of Al-ḥārīth, son Lakhm. of Morrah, like Mūsa Ibn Nosseyr, the conqueror of Andalus, and Rabāh Al-lakhmī, and the Bení 'Abbād, Sultāns of Seville, and many more, who were all the descendants in a straight line from An-noʿmān, son of Al-mundhir, King of Hīrah. The Bení Al-bājī, who shone at Seville, and the Bení Wāfīd, also powerful citizens of that place, may likewise be counted among the families which used in Andalus the patronymic Lakhmī.

Others took it from Jodhām; as, for instance, Thuʿabah Ibn Salāmah (Al-Jodhām. jodhāmī), governor of Andalus; the Bení Hūd, who were kings of Eastern Andalus, and the ancestors of Al-mutawakkel Ibn Hūd, who became the absolute rulers of that country after the Al-muwāḥhīdūn (Almohades); and lastly the Bení Mar-danīsh, who were also lords of certain districts in the east of Andalus. Ibn Ghālib asserts, that a portion of the Bení Jodhām settled about Kalaḥ Rabāh (Calatrava), and that the name of Jodhām was 'Aʾmir, and the name of Lakhm, Mālik, and that both were the sons of 'Oda.
Others among the descendants of Kahlán took the patronymic *Kindí*, from Kindah, who is better known by the name of Thaur, son of 'Afír, son of 'Oda, son of Morrah, son of Odad; to this number belonged Yúsuf Ibn Hárrún Ar-ramádí (Al-kindí) the poet: others, again, took that of *Tojíbí*, from Tojeyb, the wife of Ashras, son of As-sekún, son of Ashras, son of Kindah; and lastly, there were not wanting in Andalus families issued from that principal stock (Kahlán) that derived their patronymic *Khatha’ámí* from Khatha’m, son of Anmár, son of Arásh, son of 'Amru, son of Al-ghauth, son of Thábit, son of Málik, son of Zeyd, son of Kahlán.

We might quote, among others, the family from which 'Othmán Ibn Abí Nesa’h (Al-khatha’mí), the governor of Andalus, was issued; however, on this point genealogists do not generally agree, for some make Anmár the son of Nadhr, son of Ma’d’d, son of 'Adnán.

The preceding are all the branches of the principal stock of Kahlán which settled at various times in Andalus. We shall now proceed to enumerate those of Himyar.

**Himyar** was the son of Sebá, son of Yashjab, son of Ya'rob, son of Kahttán. Among his descendants some took the patronymic of *Ro’ayná*, from Dhú-ro’ayn, who, according to Ibn Ghálib, was the son of 'Amru, son of Himyar; but whom others make the son of Sahl, son of 'Amru, son of Kay’s, son of Mu’áwiyyah, son of Josham, son of 'Abdu-sh-shems, son of Wáyil, son of Al-ghauth, son of Kattán, son of 'Oreýb, son of Zohayr, son of Aymen, son of Al-hémeysa, son of Himyar. Al-házemí, in his genealogical treatise, pretends that Dhú-ro’ayn was the appellative of 'Ozeym, son of Zeyd, son of Sahl, &c. Be this as it may, there can be no doubt that there were many Arabs in Andalus who took the patronymic *Ro’ayná*; of this number was Abú 'Abdillah Ibnu-I-khayyátt (Ar-ro’ayní), the blind man, who was a celebrated poet.

Others took the patronymic *Assbahí*, from Dhú-assbah or Assbah, who, according to Ibn Hazm, was the son of Málik, son of Zeyd, one of the sons of Sebá the younger, son of Zeyd, son of Sahl, son of 'Amru, son of Kay’s, &c.; but who, in the opinion of Al-házemí, was the son of Kahlán. To this family is supposed to have belonged the famous Imám Málik Ibn Ans. However, there can be no doubt that the *Assbahíún* are descended from Himyar. Numbers of them were established at Cordova, where they enjoyed great consideration, and held high situations.

Others took the patronymic *Yahssobí*, from Yahssob, who, in the opinion of Ibn Hazm, was the brother of Dhú-assbah. They might be found in great numbers about the castle of the Bení Sa’íd, which is well known in the history of Andalus as the castle of Yasshob. Others, that of *Hawázení*, from Hawázen, son of 'Aurf, son of 'Abdu-sh-shems, son of Wáyil, son of Al-ghauth: their domicile, according
to Ibn Ghálib, was to the east of Seville, and in that city, where they held high appointments.

Others, Kodhá'í, from Kodhá’ah, son of Málik, son of Himyar, whom some make Kodhá’ah. the son of Ma’dd, son of ’Adnán, although the genealogists who follow the latter opinion are very few. Some of the Bení Kodhá’ah took also the patronymic of Mahrí, from Mahrah; such as the Wizir Abú Bekr Ibn ’Ammár (Al-mahrí), who usurped the kingdom of Murcia. Mahrah was the son of Jeydán, son of ’Amru, son of Al-háf, son of Kodhá’ah.

Others took that of Huseyní, from Huseyn, son of Namír, son of Wabrah, son of Huseyn. Tha’leb, son of Halwán, son of ’Amrán, son of Al-háf, son of Kodhá’ah. Others, Tenúkhí, from Tenúkh, who, according to Ibn Málik, was the son of Málik, son of Fehr, son of Namír, son of Wabrah, son of Tha’leb, who, as Al-házemí says, was the same as Málik, son of Fehr, son of Fahm, son of Kaymullah, son of Aseíd, son of Wabrah. Others, Belawí, from Belí, son of ’Amru, son of Al-háf, son of Kodhá’ah; as, for instance, the Belayun of Seville. Others, Johení, from Joheynah, son of Aswad, son of Aslam, son of ’Amru, son of Al-háf, son of Kodhá’ah. These might be found in great numbers about Cordova.

From Kelb, son of Wabrah, son of Tha’leb, son of Halwán, many families in Kelb. Andalus took the patronymic Kelbí. We might point out the Bení ’Obádah, of whom the Bení Jehwar, Wizirs and Kings of Cordova, formed part. Others, 'Odhrah, from 'Odhrah, the wife of Sa’íd, son of Aswad, son of Aslam, son of ’Amra, son of Al-háf, son of Kodhá’ah; as, for example, the Bení ’Odhrah, who were chief men of Algesiras. There were, again, in Andalus families with the patronymic Hadhra-maut, Hadhra-maut. from Hadhra-maut; these abounded most in Murcia, Granada, Seville, Badajoz, and Cordova. Ibn Ghálib asserts also that they were in great numbers in Andalus, and observes that great difference of opinion existed in his time among genealogists as to the ancestors of Hadhra-maut, whom some made the son of Kahttáán, and others the son of Kays, son of Mu’áwiyah, son of Josham, son of ’Abdu-sh-shems, son of Wáyil, son of Al-gauth, son of Jeydán, son of Kattan, son of Al-’oreyb, son of Al-’araz, son of the daughter of the son of Aymén, son of Al-hemeysa’, son of Himyar. Of the latter opinion is the celebrated genealogist Al-házemí.

There were also individuals in Andalus who took the patronymic Salmání. Of Salmán, this number was the Wizir Lisánu-d-dín Ibnu-l-khattíb, as we shall have further occasion to show in the course of the present work.
CHAPTER IV.

'Abdu-l-‘azíz left as governor of Andalus—Marries Roderic’s widow—Is put to death—Succeeded by Ayúb—Al-horr—As-samh appointed—Is killed in battle—Succeeded by 'Abdu-r-rahmán Al-gháfeki—Appointment of 'Anbasah—Rising of Pelayo—Death of 'Anbasah—'Odhrah is appointed by the army—Replaced by Yahya Ibn Salmah—Arrival of Hodheyfah—'Okbah appointed by the Wáli of Africa—Invades the country of the Franks—Is succeeded by 'Abdu-l-malek.

In the absence of Músa, who, as before related, left Andalus in the month of Dhi-l-hajjah of the year 95 (Aug. or Sept. A.D. 714), his son, 'Abdu-l-‘azíz, remained as governor of the country. 'Abdu-l-‘azíz collected together the scattered forces of the Moslems, fortified the frontiers, and greatly contributed to the consolidation of the Mohammedan power, and to the extension of the limits of the conquest, by subduing several important fortresses and cities which had hitherto escaped the eyes of his father and Tárik.1 His administration was in every respect that of an upright and wise prince. It was unfortunately of very short duration, the army having revolted against him, and put him to death towards the close of the year 97 of the Hijra2 (beginning Sept. 4, A.D. 715), in the second year of his administration.

It is generally believed that the assassins of 'Abdu-l-‘azíz had received instructions to that effect from the Khalíf Suleymán, the same Sultán who, as has been related elsewhere, had behaved so unjustly towards his father, Músa. They say that Suleymán was instigated to this act of cruelty by some of his courtiers representing 'Abdu-l-‘azíz as a bad Moslem and a rebellious subject. Among the various charges brought against him, one was his having married the widow of King Roderic, who was called by the Arabs Um-m ‘A’ssem.3 This woman had at the time of the conquest obtained from the Moslems security both in her person and property on condition of paying a certain tribute; she was, therefore, living unmolested in the free use of her religion, and enjoying a considerable fortune, of which she was possessed, when 'Abdu-l-‘azíz became deeply enamoured of her charms, and married her. 'Abdu-l-‘azíz always showed the greatest attachment to this woman; he went, they say, so far as to reside with her in a church at Seville,4 an act by which he raised the
indignation of every true believer. One day his wife said to him, "Why do not
thy subjects bow down in thy presence, as the Goths used to do before my late
husband, King Roderic?"—"Because," replied 'Abdu-l-'azíz, "such practices
are contrary to our religion." Umm-'A'ssem, not being satisfied with this answer,
renewed her entreaties, and 'Abdu-l-'azíz, who doted upon her, fearing lest the
want of such ceremony, and the apparent want of respect on the part of his people,
should diminish her attachment to him, caused a small door to be opened in front
of the room where he generally sat to give audience, so that any Moslem entering
his presence was compelled to bend himself in order to pass through it. He then
made his wife believe that this was a mark of deference to him, and she seemed
satisfied. This circumstance being rumoured abroad, and talked of among the
soldiers, became, together with the suggestions of the agents of Suleymán, the cause
of the death of 'Abdu-l-'azíz (may God forgive him!). 'Abdu-l-'azíz was a brave and
experienced officer; he displayed great abilities as a general, and during his govern-
ment many important cities were subdued by the Moslems. He was murdered, as
above stated, in the last days of Dhí-l-hajjah of the year 97, after a government of
two years. They say that when the head of 'Abdu-l-'azíz was brought to
Damascus, the Khalif Suleymán summoned to his presence Músa Ibn Nosseyr, and
showed it to him. "Dost thou know whose head that is?" said Suleymán to the
wretched father. "Yes, I do," answered Músa, "it is the head of a man who fasted
and said his prayers. May the curses of Allah fall on it if his assassin was a
better man than he!"

'Abdu-l-'azíz was succeeded in the government of the country by Ayúb Ibn Habíb
Al-lakhmí, the son of Músa’s sister. Ibnu Hayyán says that Ayúb was chosen by
the army to command in Andalus, and that he was the first governor who resolved
upon transferring the seat of the government from Seville to Cordova, and who held
his court at the latter city, although other historians attribute this decision to his
successor, Al-horr. Ayúb’s administration lasted six months, when he was suc­
cceeded by Al-horr. "From this moment," says Ibnu Khaldún, "Andalus was
"governed by a succession of Amírs, sometimes appointed by the Khalifs of the
"East, and sometimes by the viceroys of Africa, who held their court at Cairwán.
"Under their rule the Arabs made incessant war upon the Káfirs (infidels); they
"took the city of Barcelona in the eastern part of Andalus, as well as the fortresses
"of Kashtélah* (Castile) and those of Narbonne, subduing all the intermediate flat
"country towards the north-west. The Gothic nations were nearly exterminated;
"the Galicians, and such among the Barbarians as had escaped destruction on
"former occasions, were compelled to fly for refuge to the mountains of Castile and
"Narbonne, and to strengthen themselves in the gorges and other spots strong by
nature. This, however, proved of no avail to them; for the Moslems, crossing those natural barriers which, on the side of Barcelona, separate Andalus from the continent, descended into the plains beyond them, and made incursions into the land of the Franks, the Káfirs becoming everywhere the prey of the impetuous waves of Islám. Unluckily, discord and civil war broke out at times among the conquerors themselves; the consequence was that eighty years had scarcely elapsed since the conquest, when the Franks, profiting by the dissensions of the Moslems, snatched from their hands Barcelona and several other cities belonging to those distant regions. God is great! He gives the empire to whomsoever He pleases!

But to return to our narrative. When Mohammed Ibn Yezíd, who governed Africa in Suleymán’s name, heard of the death of ’Abdu-l-’azíz, son of Músa, he immediately sent to Andalus Al-horr Ibn ’Abdi-r-rahmán Ibn Othmán Ath-thakefi, who divested Ayúb of the command, and administered the affairs of the Moslems for two years and eight months, until he himself was replaced by As-samh Ibn Málik Al-khaulání, who was appointed by the Khalif ’Omar, son of ’Abdu-l-’azíz. According to the historian Ar-rází, Al-horr arrived in Andalus in the month of Dhí-I-hajjah of the year 98 (July or August, A. D. 717), bringing in his suite four hundred men of the principal Arabian families of Africa, who became in after-time the stock of all the nobility of Andalus. Ibn Bashkúwál says also that the duration of his government was two years and eight months, and that it came immediately after the insurrection of Ayúb Ibn Habíb Al-lakhmí.

Al-horr was succeeded in the government of Andalus by As-samh Ibn Málik Al-khaulání, who, according to Ibnu Hayyán and Ibnu Khaldún, was nominated to that post by the Khalif ’Omar Ibn ’Abdi-l-’azíz. The first-mentioned writer says that the appointment of As-samh took place in the month of Ramadhán, A. H. 100,10 (April or May, A. D. 718); the latter says only that he came at the commencement of the second century of the Hijra. However, it was he who caused the bridge at Cordova to be rebuilt, after obtaining permission of the Khalif to that effect, as we have related elsewhere. He also brought instructions from the Khalif to collect for him the fifth of the spoil taken from those Christian provinces which had not yet acknowledged the authority of Islám, and to write a description of the cities, mountains, rivers, and seas in that country; and this ’Omar caused to be done and sent to him, that he might the better gain a knowledge of the countries conquered by the Moslems, and estimate their resources, for he intended to make them evacuate Andalus, dreading the dangers to which they might be exposed in a distant country, away from their brethren in religion, and from the people speaking their language. “Would to God,” exclaims Ibnu Hayyán, “that As-samh had lived
“long enough to complete the task intrusted to his care; for, in their transactions
with the infidels, the Moslems of this country are fast working their own per-
dition, unless God Almighty, by his infinite mercy, be pleased to rescue them.”

After an administration of two years and eight months, As-samh died a martyr for
the faith in the country of the Franks. Ibnu Hayyán relates, that, having invaded
the land of the infidels, he was surrounded by their forces, who poured on him on
all sides, and that not one Moslem escaped that disastrous affair, which was well
known in Andalus as ‘the battle of Balátt,’ and the spot itself as Baldütu-sh-
shohadd (‘the pavement of the martyrs’). He says also, that it was a common
opinion in his days, that on the very spot where so many Moslems fell, the voice
of an invisible muezzin was daily heard announcing the hours of prayer. According
to Ibnu Bashkúwál and Ibnu Khaldún, As-samh was slain on the day of Taru-
wiyah, A. H. 102.

After the massacre of As-samh and his army, the Moslems of Andalus chose for
their commander ‘Abdu-r-rahmán Ibn ‘Abdillah Al-gháfekí, who is counted by Ibnu
Bashkúwál in the number of those tábi’s who entered Andalus with Músa Ibn
Nosseyr. ‘Abdu-r-rahmán is further said to have preserved traditions from ‘Ab-
dullah, son of ‘Omar Ibn-l-khattáb.

Ibnu Khaldún tells us that this ‘Abdu-r-rahmán governed Andalus until the
arrival of ’Anbasah Ibn ‘Abi-Moslem, whom Yezdí Ibn ‘Abdí, Wáli of Eastern
Africa, appointed to be his successor. Ibnu Bashkúwál states that this took place in the year 110 (beginning April 15, A. D. 728), that ‘Abdu-
ru-rahmán owed his nomination to ‘Obeydah Ibn ‘Abd-r-rahmán Alkaysí, Wáli of
Eastern Africa, and that he fell a martyr in an encounter with the Christians of
Andalus in the year 115. So far Ibnu Bashkúwál, whose statement is in contradic-
tion with what we have related elsewhere; namely, that immediately after the death
of As-samh in 102, ‘Abdu-r-rahmán succeeded him: for how could this be, when
Ibnu Bashkúwál asserts that he was appointed in the year 110? Which of these two
accounts is the correct one, God only knows. This difficulty, however, may easily
be surmounted by supposing ‘Abdu-r-rahmán to have been governor of Andalus
on two different occasions, as we find it stated by Al-hijárí. The following words,
which we read in Ibnu Hayyán, may also be of use in clearing the obscurity:—
“When ‘Abdu-r-rahmán came to Andalus, in Safar, 113 (April or May, A. D.
731), for the second time, he was appointed by Ibnu-l-hajáb, Wáli of Eastern
Africa. He immediately made war upon the Franks, with whom he had some
sharp encounters, until his army was destroyed and he himself fell a martyr for
the faith in the month of Ramadhán, 114 (October, A. D. 732), at the spot known
as the pavement of the martyrs (Baldütu-sh-shohadd).”

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Be this as it may, 'Abdu-r-rahmán Al-gháfekí is described by Al-homaydí as a man of great courage and considerable abilities, honest in his proceedings, and impartial in his judgments: he attended in person to the distribution of the spoils taken from the enemy, which he caused always to be made with the greatest equality and fairness in his own presence. On this occasion 'Abdu-r-rahmán’s administration did not last long; since he was soon after replaced by 'Anbasah Ibn Sohaym Al-kelbí, who was appointed by the governor of Africa, Yezíd Ibn Abí Moslem. According to Ibnu Hayyán, 'Anbasah was appointed to the government of Andalus in Safar, A.H. 103 (August, A.D. 721), by Yezíd Ibn Abí Moslem, the secretary of Al-hejáj, then governor of Eastern Africa. Ibnu Bashkúwál says that he introduced order into the administration, and made war on the Franks in person, and that he died in the month of Sha'bán, A.H. 107 (December, A.D. 725, or Jan. 726), after a government of four years and four months,—others say eight months. Ibnu Khaldún, who makes his government last four years and four months, says that he died a martyr in an expedition into the land of the Franks.

“During 'Anbasah’s administration,” says Ibnu Hayyán, “a despicable barbarian, whose name was Beláy (Pelayo), rose in the land of Galicia, and, having reproached his countrymen for their ignominious dependence and their cowardly flight, began to stir them up to a revenge the past injuries, and to expel the Moslems from the land of their fathers. From that moment the Christians of Andalus began to resist the attacks of the Moslems on such districts as had remained in their possession, and to defend their wives and daughters; for until then they had not shown the least inclination to do either. The commencement of the rebellion happened thus: there remained no city, town, or village in Galicia but what was in the hands of the Moslems, with the exception of a steep mountain on which this Pelayo took refuge with a handful of men: there his followers went on dying through hunger until he saw their numbers reduced to about thirty men and ten women, having no other food for support than the honey which they gathered in the crevices of the rock which they themselves inhabited, like so many bees. However, Pelayo and his men fortified themselves by degrees in the passes of the mountain until the Moslems were made acquainted with their preparations; but, perceiving how few they were, they heeded not the advice conveyed to them, and allowed them to gather strength, saying, ‘What are thirty barbarians, perched upon a rock?—they must inevitably die.’” Would to God that the Moslems had then extinguished at once the sparkles of a fire that was destined to consume the whole dominions of Islám in those parts; for, as Ibnu Sa’íd has judiciously observed, “the contempt in which the Moslems of those days held that mountain and the few wretched beings
"who took refuge upon it, proved in after-time the chief cause of the numerous con-
quests which the posterity of that same Pelayo were enabled to make in the
territory of the Moslems,—conquests," adds that excellent historian, "which "have so much increased of late years, that the enemy of God has reduced many "populous cities; and, that at the moment I write, the magnificent city of Cordova, "the splendid capital of the Mohammedan empire of Andalus, the court of the "Khalífs of the illustrious house of Umeyyah, has fallen into the hands of the "infidels. May God annihilate them!"

Ibnu Sa’íd was right; the forces of Pelayo went on increasing until he openly
raised the standard of revolt: he was succeeded by Alfonso, the progenitor of all
the Christian kings known by his name. This Alfonso resisted likewise the
authority of the Moslems, against whom he carried on incessant war; his power
and importance, as well as his states, increasing soon in such a ratio as not to be
easily obscured. But of this more will be said in the course of our narrative.

Some writers have asserted that 'Anbasah died a natural death as he was marching
to attack the Franks, whilst others pretend that he was killed in an engagement
with them. Be this as it may, Ibnu Hayyán and Al-hijárí say that after the death of
this governor, which, as before stated, happened in Sha'bán, 107 (Dec. A. D. 725 or
Jan. 726), the people of Andalus elected 'Odhrah 'Abdillah Al-fehri. 'Odhrah
is not counted by Ibn Bashkúwál among the governors of Andalus; but both
Al-hijárí and Ibnu Hayyán, who include him in their number, describe him as one of
the most distinguished Arabs who attended the conquest of Andalus,—a man of
great probity and courage, and whose posterity might still be met with in their
days at Guadix, in the kingdom of Granada. A son of this 'Odhrah, whose name
was Híshám, made himself at a subsequent period the master of Toledo, the citadel
of Andalus.19 Ibnu Sa’íd includes him likewise in the number of the governors
of Andalus, and says that he held his court in Cordova.

However, 'Odhrah seems only to have administered the government of the
country until the arrival of Yahya Ibn Salmah Al-kelbí, who, according to Ibnu
Bashkúwál, and the above-mentioned writers, was appointed by Beshr Ibn Sefwán
Al-kelbí, Wáli of Africa, at the solicitation of the Andalusians, who, on the death of
'Anbasah, went to ask him for a new governor. Yahya landed in Andalus
towards the end of the year 107; some authors add in the month of Shawwál.
He ruled Andalus for a period of eighteen months, some say two years and a
half, during which time he led no army in person against the infidels. Ibnu
Hayyán's narrative agrees on this point with that of Ibnu Bashkúwál. Cordova
seems to have been the place of residence of Yahya. Ibnu Khaldún, who includes
him in his list of Andalusian governors; repeats this statement, and adds that
Yahya was the first governor of Andalus appointed by the Wális of Africa, who, from that time, always provided the governors of that country. The same writer [Ibnu Khaldún] agrees in making the duration of Yahya’s rule two years and a half.20

'Othmán Ibn Abí Nesah Al-khath’ámí,21 whom others call Al-lakhmí, was the next governor of Andalus. According to Ibn Bashkúwál and Ibn Khaldún, 'Othmán was appointed to that post by 'Obeydah Ibn 'Abdi-r-rahmán As-solamí, Wáli of Eastern África, in the month of Sha'bán, A. H. 110 (Nov. or Dec. A.D. 728). The new governor fixed his residence at Cordova. He was, however, deposed five months afterwards, and replaced by Hodheyfah Ibn Al-ahwass Al-kaysí, who, according to Ibn Bashkúwál, was also nominated by the same Wáli of Africa, 'Obeydah.

Hodheyfah arrived in Andalus in the month of Rabí’-l-awal, A. H. 110 (June or July, A.D. 728); he was almost immediately removed, some authors making the duration of his government only one year. However, historians do not agree as to the period of his administration; some supposing that it preceded that of 'Othmán, others that it came afterwards.22

Hodheyfah was succeeded by Al-haytham Ibn 'Obeyd Al-kelábí,23 who, according to Ibn Bashkúwál, was appointed by 'Obeydah Ibn 'Abdi-r-rahmán, the Wáli of Africa, and arrived in Andalus in the month of Moharram, A. H. 111 (April, A.D. 729). Ibn Khaldún says that he invaded the country of Makunshah,24 and reduced it to the sway of Islám. Al-haytham died in the year 113 (beginning 14th March, A.D. 731), after a government of two years and some days, which other historians make two years and four months.25 This governor also held his court at Cordova.

He was succeeded by Mohammed Ibn 'Abdillah Al-ashja’í, whom the people of Andalus appointed to command them.26 Ibn Bashkúwál, from whom the preceding statement is borrowed, describes him as a virtuous and upright man. He administered the affairs of the Moslems and presided over their prayers for the short period of two months, after which time he appointed to the government of the country 'Abdu-r-rahmán Ibn 'Abdillah Al-gháfekí, the same Amír who had performed those duties on a former occasion, and whose administration has already been noticed by us. This time 'Abdu-r-rahmán was appointed by 'Obeydullah Ibnu-l-hajáb, Wáli of Africa, of which country Andalus was a dependency. 'Abdu-r-rahmán remained in the government until he was slain in battle with the Franks, as before related, in the year 116, or, according to other authorities, in the year 115,27 after an administration of one year and eight months, though there is a tradition making it two years and six months. Ibn Bashkúwál says that the
expedition in which 'Abdu-r-rahmán fell was known in Andalus as Ghaswatu-l-baldí (the expedition of Baldí); but the same has been said elsewhere of As-samh. 'Abdu-r-rahmán held his court at Cordova.

According to Ibnu Khaldu, who puts the death of 'Abdu-r-rahmán in the year 114, this governor must have been absent from Andalus when he was nominated; for the words of that historian run as follow: "After this, 'Abdu-r-rahmán Ibn "'Abdillah Al-gháfekí was appointed to the government of Andalus by 'Obeydullah "Ibnu-l-hajáb, Wáli of Eastern Africa. He arrived in Andalus in the year 113, "and made war upon the Franks, with whom he had several encounters; but in the "month of Ramadhán of the year 114 (Oct. A.D. 732), his army was cut to pieces "at a spot called Baldí-tu-sh-shohadá (the pavement of the martyrs), he himself "being in the number of the slain. This disastrous battle is well known among "the people of Andalus as the battle of Baldí. 'Abdu-r-rahmán had governed "the country one year and eight months." But to return.

After 'Abdu-r-rahmán's death, 'Abdu-l-malek Ibn Kattan Al-fehrí, whom Al-hijárí includes in his list of Andalusian governors, obtained the command. 'Abdu-l-malek is considered by the said author (Al-hijárí) as the stock whence the family of the Bení Al-kásím, Lords of Al-bont (Puente), and the Bení Al-jadd, one of the principal families of Seville, are issued. 'Abdu-l-malek is likewise mentioned by Ibnu Bashkúwál, who says that he was appointed to the government of Andalus in the month of Ramadán, A.H. 114 (Oct. or Nov. A.D. 732), and that his administration lasted two years, although there are not wanting authors, as Al-'Yákedí, who make four years the duration of his government; but those who do so have, no doubt, been led into error by the circumstance of 'Abdu-l-malek's governing the country twice; since, as we shall presently show, he ruled over Andalus before and after 'Okbah. He conducted various expeditions into the territory of the Basques, one especially in 115, from which he returned victorious, and loaded with spoil. He is, however, described by several writers as a man of cruel propensities, and excessive rigour in his judgments; owing to which he was ignominiously deposed in the month of Ramadán, 116 (Oct. or Nov. A.D. 734), and replaced by 'Okbah Ibnu-l-hejáj As-selúk, who came to Andalus by the appointment of 'Obeydullah 'Abdu-l-hajáb, the Wáli of Africa. The new governor was a man of great justice and irreproachable conduct, virtues which made him the idol of the Moslems. During the five years of his administration he made many successful inroads into the territory of the Franks, and hunted down the infidels in every direction, taking their cities and castles by force of arms, until the Moslem settlements reached as far as Narbonne, and their advanced posts and military stations were established on the banks of the Rodanoh (Rhône). He had previously, in the year 111 (beginning April 4, A.D. 729),
converted the city of Narbonne into a sort of citadel, from which the Moslems might sally out and scour the neighbouring country, for which purpose he stored it with arms and provisions; and many were the expeditions which he himself led into the country of the Franks. But whilst intent upon extending his conquests, 'Okbah lost no opportunity of spreading the religion of Islám; for, whenever he took prisoners, he never would order their execution without previously inviting them to embrace the only true religion, and setting before their eyes the gross errors and impositions of their creed; and this plan answered so well, that thousands of infidels were converted at his hands.

'Okbah arrived in Andalus in the year 117, others say in the year before. He was succeeded by 'Abdu-l-malek Ibn Kattan, for the second time, although the manner in which this was effected is differently stated. Ibn Khaldún says, "In the year 121 'Abdu-l-malek rose against 'Okbah, deposed him from his government, and put him to death, or, according to others, expelled him from the country." Ibnu Bashkuwál's statement is, that 'Abdu-l-malek revolted against 'Okbah, seized his person, and deprived him of the command of Andalus; but he says that it was not clear whether he had him secretly put to death, or whether he merely banished him the country." Both authors, however, agree in saying that this happened in the year 121 (beginning Dec. 17, A.D. 738), and that the usurper retained the command during the remainder of that year and the two following, 122 and 123, until Balj came from Africa with the Syrian troops, and, having subdued Andalus, made 'Abdu-l-malek his prisoner, and had him crucified in the month of Dhí-l-ka'dah of the year 123. 'Okbah held his court at Cordova. 

Ar-rázi's account differs considerably from the preceding. He says, "In the month of Safar of the year 123 (Dec. A.D. 740, or Jan. 741), during the Khalifate of Hishám, son of 'Abdu-l-malek, the people of Andalus revolted against 'Okbah, and appointed in his stead 'Abdu-l-malek Ibn Kattan, for the second time. 'Okbah had governed Andalus for a period of six years and four months; he died at Carcasonne 30 in the same month (Safar, A.H. 123)." However, we find that both Ibn Khaldún and Ibnu Bashkuwál give him only five years' government. Be this as it may, certain it is that 'Abdu-l-malek Ibn Kattan usurped the power in Andalus, and ruled as master over that country until the arrival of Balj Ibn Beshr, who, escaping from the defeat of the Syrian army by the Berbers, at a place in Africa called Mulwiyah, took refuge in Andalus with the remainder of the Syrian troops; some say in the year 123, others in 124. Balj made war upon 'Abdu-l-malek, whom he defeated and took prisoner, putting him to death in the month of Dhí-l-ka'dah, 123 (Sept. or Oct. A.D. 741), ten months after his usurpation of the power. They say that Balj caused his adversary, Ibn Kattan, to be crucified in a
field outside of Cordova, on the opposite bank of the river, and close to the head of
the bridge, after causing a hog to be placed at his right hand, and a dog at his left.
In that state did the body of the unfortunate 'Abdu-l-malek remain for a considerable
time, until some of his friends and clients stole his mangled remains one night, and
buried them. The spot where this lamentable execution took place was long
after known as Masslab Ibn Kattan, 'the place of crucifixion of Ibn Kattan.'
A few years after this event, the government of Andalus having devolved on his
cousin, Yúsuf Ibn 'Abdi-r-rahmán Al-fehri, Umeyyah, the son of the executed
governor, applied to him for permission to build a mosque on the spot; and, having
obtained it, he erected a handsome temple, which was called Mesjid Umeyyah (the
mosque of Umeyyah), after the name of its founder; and thus did the spot lose
its former name. They say that when 'Abdu-l-malek was executed he was nearly
ninety years old; but of this more will be said when we come to treat about Balj.
CHAPTER V.

General rising of the Berbers in Africa—Koltúm is sent against them—Is defeated and replaced by Hondhalah—The Berbers of Andalus rise against the Arabs—They defeat 'Abdu-l-malek—The Syrians under Balj come to his assistance—They revolt against him—Put him to death—The sons of 'Abdu-l-malek march against Balj—Balj is killed in the engagement—The Syrians appoint Tha'lebah—Their wars with the Berbers—Arrival of 'Abú-l-khattár—Is defeated, and taken prisoner—Makes his escape—Thu'abah's nomination confirmed by the Wáli of Africa—Battle of Shekundah—Death of 'Abú-l-khattár—The grandsons of Wittiza—Yusúf Al-fehri is appointed by the army—Several chiefs resist his authority—He defeats them in succession—Chronology of the governors of Andalus.

We have alluded elsewhere to the rising of the Berbers, both in Andalus and in Africa, where they had frequently cut to pieces the forces dispatched against them. About this time, especially, elated at their past success, they aimed at taking the empire from the hands of the Arabs. Thus it occurred: when the Khalif Hishám Ibn 'Abdi-l-malek, who succeeded his brother Yezíd Ibn 'Abdi-l-malek in the year 105 of the Hijra (beginning June 9, A. D. 723), received intelligence of the revolt of the Berbers in Maghrebu-l-akssá (Western Africa) and in Andalus, and how they had shaken off the yoke of the Arabs, and denied all obedience to him, resisting the authority of his officers, and committing all sorts of excesses and depredations throughout the country, he was greatly displeased, and decreed the immediate removal of 'Obeydullah Ibnu-l-hajáb, then governor of Africa. This done, he appointed to succeed him Koltúm Ibn 'Iyádh Al-kusheyrí, who left Syria with a considerable army to make war upon the rebels.

With these forces, which, added to the African garrisons, amounted to no less than seventy thousand men, Koltúm took the field, and marched against the chief of the insurrection, named Meysarah, a Berber, who had assumed the name and authority of the Khalif in Africa. When the two armies met, the Moslems were defeated with great loss; and their general, Koltúm, being wounded, was on the point of falling into the hands of his enemies. He, however, contrived to make his escape, and shut himself up in the castle of Ceuta. Among the Arabs who
took refuge in that fortress was a nephew of Kolthúm, named Balj Ibn Beshr Al-Kusheyri.

When the news of this disaster reached Syria, Hishám was mightily displeased. Wishing to wash out the injury which the Moslems had sustained, he dispatched another army under the command of Hondhalah Ibn Sefwán Al-kelbí, who, immediately after his arrival, attacked the Berbers, and defeated them in several bloody encounters. But in the interval between the defeat of the Arabs and the arrival of Hondhalah, Balj and his uncle Kolthúm, with the relics of the Syrian army, were closely besieged in Ceuta by the Berbers. So effectually was the city surrounded, and so vigorous were the attacks of the enemy, that the besieged began to feel the scarcity of provisions, and were reduced to the greatest extremity. In this conflict they sent to implore the assistance of their brethren, the Moslems of Andalus; but ʿAbdu-l-malek Ibn Kattan, who was then governor of that country, fearing lest, if he extricated them from their dangerous position, they might afterwards disturb him, refused to grant them any assistance. However, the news of their danger having become known throughout Andalus, there were not wanting some generous and pious men who flew to their relief, or who sent them stores and provisions. Zeyyád Ibn ʿAmru Al-lakhmí, among others, freighted two vessels loaded with provisions, by means of which he actually saved them from starvation. But no sooner was ʿAbdu-l-malek Ibn Kattan apprised of this act of disobedience to his orders, than he caused Zeyyád to be immediately arrested and brought to his presence, when, after reproaching him with his disobedience, he had him punished with seven hundred lashes. Nor did Ibn Kattan's vengeance end here: some time after, when he was trying to form in the army a party against him, he ordered Zeyyád to be first deprived of his sight, and then beheaded and crucified, having at his left hand a dog.

It so happened about this time that the Berbers of Andalus, having heard of the victories which their brethren of Africa had gained over the Arabs, shook off all allegiance to the Moslems of Andalus, and imitated in every respect the example of their countrymen. Having elected a chief of their own, they fought several battles with the troops of ʿAbdu-l-malek, whom they defeated on more than one occasion. When Ibn Kattan saw this, he began to fear lest the Berbers should entirely overpower his forces, and get possession of the country. Perceiving therefore that the rebels, proud of the victories gained over his arms, intended to march against him and besiege his capital, Cordova, he bethought himself of calling to his aid Balj Ibn Beshr and the Syrian adventurers who followed his banners; thinking that they would gladly embrace any opportunity to revenge their past defeats on the Berbers of Andalus. He accordingly wrote to Balj,
inviting him to come over, and promising great rewards to him and his troops in case they should succeed in reducing the Berbers. When Balj received Ibn Kattan's letters, his uncle Kolthum was just dead; so that, seeing no hope of promotion or advantage in Africa, and being moreover unable to extricate himself from his perilous position, that chief readily accepted the offer made to him, and crossed over to Andalus. On the arrival of his Syrian auxiliaries, Ibn Kattan failed not to receive them with the greatest courtesy, making them extensive grants of land, and conferring on them many other favours. It was, however, previously agreed between the two parties, that as soon as their united forces had exterminated the Berbers, Balj and his Syrians should return to Africa; in security for which they were to give 'Abdu-l-malek a certain number of hostages. These conditions being mutually agreed upon, the Syrians were divided into two corps, the command of which was given by 'Abdu-l-malek to his two sons, Kattan and Umeyyah, who marched immediately against the Berbers, who by that time had collected together considerable forces. The two armies met soon afterwards, when, after a most desperate and well-contested battle, the wheel of fortune turned against the Berbers, and they were defeated, notwithstanding their forces were so numerous as to render it impossible for any but Allah, their Creator, to estimate their amount. The Arabs pursued them with great slaughter through the provinces of Andalus, until their fugitive remains reached the extreme frontiers of the Mussulman empire, or succeeded in hiding themselves from the eyes of the Syrian hawks.

In the mean while Balj and his followers were elated with success; their nostrils swelled with pride; their hands were filled with spoils; their strength and importance waxed greater; their ambition was kindled; they broke the agreements they had entered into, and forgot the conditions they had signed; and when Ibn Kattan, agreeably to their engagements, requested them to leave Andalus, they refused to do so, making all sorts of excuses to put off their departure. At last, throwing off the mask of dissimulation, they began to complain bitterly of the injuries received at the hands of Ibn Kattan, when, being besieged in Ceuta, he not only would not give them any assistance, but had besides sentenced and put to death, as related elsewhere, an Arab, who, in violation of his orders, had sent them provisions and stores: they declared themselves in open rebellion, deposed Ibn Kattan, and appointed in his stead their general, Balj Ibn Beshr. The new governor was therefore acknowledged throughout the country; the troops, even those of Ibn Kattan, having declared in his favour. After this, Balj was advised by his followers to put Ibn Kattan to death; but this he would not do, in consequence of which the people of Yemen showed their discontent, and said to him: "Thou wishest to spare "Ibn Kattan because he belongs to the tribe of Modhar, and is therefore one of thy
CHAP. V.] DYNASTIES IN SPAIN.

"kindred. By Allah! unless thou deliver him immediately into our hands, we "swear not to obey thy commands." Hearing which, and seeing his men de­
termined to have their revenge, Balj ordered the deposed governor into his presence, and delivered him into the hands of the infuriated soldiery. The author whose narrative we transcribe says, that 'Abdu-l-malek was a tall and muscular old man, resembling a young ostrich; he was then ninety years of age. When young, he had been present at the famous battle of Al-hárrah, fought between the Syrians and the people of Medinah. While the executioners were binding his hands, one of them addressed him thus: "We have thee at last; thou didst once "escape from our swords at the battle of Al-hárrah; after which thou doomedst "us to eat dogs and the skins of animals, and didst refuse us all supplies, that we "might all die in Ceuta from hunger and thirst; but thou art now in our hands, "and revenge must have its course."' Abdu-l-malek was instantly beheaded, and crucified in the manner above described.

By the death of 'Abdu-l-malek, the government of Andalus devolved on Balj the Syrian, as above mentioned; but he had soon to contend against Kattan and Umeyyah, the two sons of the deceased, who, assisted by the tribe of Fehr, and by all the discontented, and many others who took offence at the execution of the late governor, advanced towards Cordova at the head of a considerable army. Balj went out to meet them, and gave them battle; but although fortune proved favourable to his arms, and the Fehrites were defeated, he himself was mortally wounded, and died soon after the action, in the year 124, one year or so after his usurpation of the power. The particulars of this engagement are thus described by a trustworthy historian:—"When Kattan and Umeyyah, the two sons of 'Abdu-l-"malek, heard of their father's execution, they fled from Cordova, and, having "collected together some forces, swore to revenge their father's blood. They "were soon joined not only by all the Arabian tribes which had settled in Andalus "previous to the arrival of the Syrians, and who were envious at their success, "but by the Berbers themselves, who from all parts of the country now flocked "under their standard. Among the former was 'Abdu-r-rahmán Ibn Habíb Ibn "Abi 'Obeydah Ibn 'Okbah Ibn Náfi' Al-fehrí, one of the generals of the army, "who had hitherto followed the party of Balj; but who, seeing the barbarous "retaliation committed on his cousin 'Abdu-l-malek, deserted the banners of that "chief, and passed over to the enemy with a considerable body of troops. Their "ranks were further increased by the arrival of 'Abdu-r-rahmán Ibn 'Alkamah "Al-lakhmí, governor of Narbonne, the bravest knight in Andalus, who likewise "embraced their party: the combined forces of the rebels, amounting to upwards "of one hundred thousand men, then marched to besiege Balj in Cordova. The
Syrian general, being an experienced and valiant warrior, was not taken unawares: he went out to meet them at the head of twelve thousand cavalry, without including in this number a large body of his own slaves, which he had formed into a division, and various tribes of the Beladi Arabs, who were ranged under his banners. When the two armies met, the Syrians fought with desperate valour, performing feats of arms the like of which never before were witnessed. In the midst of the engagement, however, Ibn 'Alkamah thus addressed his followers: 'Show me where Balj is, that I may look for him, transfix him with this my spear, or, by Allah! die at his hands.' Upon which one of his borderers pointed out to him the spot where Balj was, and Ibn 'Alkamah made a desperate charge at the head of his own men. The Syrian knights, unable to withstand the shock, gave way, and a passage was thus opened which enabled Ibn 'Alkamah to penetrate into the middle of their ranks. Having reached the spot where Balj fought, he wounded him twice with his spear, and threw him off his saddle. Notwithstanding this mishap the Syrians fought so well, that after some time the Beladi Arabs were completely routed and took to flight, being closely pursued by the Syrians, who made great slaughter among them, and took many prisoners; victory thus remaining to those who had lost their general in the action. This battle, and the death of Balj, who, as we have already observed, died of his wounds two days after, happened in the month of Shawwál, A. H. 124 (Sept. A.D. 742), eleven months after his coming into power. Like his predecessors, Balj held his court at Cordova.

After the death of their general, the Syrians appointed to succeed him Tha'lebah Ibn Salámah Al-'ámeli, by others called Al-jodhámí; but before we proceed any further, we think it important to observe that the Arabs who entered Andalus with Balj were known by the name of Shámiún (people of Shám or Syria), to distinguish them from those who were already in that country, and came at the time of the conquest or soon after it: these were called Beladiún. But to return; after the death of Balj, as related, Tha'lebah Ibn Salámah Al-'ámeli was appointed by the Syrians to govern the country, in virtue of a provision received from the Khalíf Hishám to that effect. Tha'lebah ruled the country with great moderation and justice. Ibnu Khaldún says "that he governed it for a period of two years, although his authority was not acknowledged for more than ten months;" his partiality for the Yemení Arabs having become the cause of the desertion of the tribe of Fehr, and of the civil wars which ensued. It happened thus: soon after the appointment of Tha'lebah, the first Andalusian settlers from among the Arabs and the Berbers resolved upon revenging the outrages they had received at the hands of the Syrians, and accordingly made war upon Tha'lebah, whom they
besieged in Merida, where he had taken refuge. When the rebels saw Tha'lebah shut up within the walls of that city, they were greatly rejoiced, and doubted not of the victory: they thought that their enemy could not escape them, and would ere long be obliged to give himself up for want of provisions. In this security, and trusting in their numbers, the besiegers were scattered over the plain before Merida, without the least order or vigilance. They even began to make preparations for the solemnization of an approaching festival; which being observed by Tha'lebah, he chose the moment when they were most careless, and at sunrise of the day in which they were to celebrate their festival, he made a sally at the head of his garrison, and succeeded in routing them completely, killing great numbers of them; besides taking one thousand prisoners, with all their families and children. He then returned to Cordova, where no less than ten thousand captives, or perhaps more, taken by the different divisions of his army after the defeat before the walls of Merida, were brought to him from various parts of the country. Tha'lebah then encamped outside of Cordova with his troops. It was on a Thursday; and on the following day, after prayers, it was his intention to put the whole of his ten thousand prisoners to the sword. Friday came on, and every one present expected to see the massacre of the prisoners commence; when, lo! the Khalif's banner fluttered in the distance, and, soon after, Abú-l-khattár Husám Ibn Dhírár Al-kelbí, who came to take possession of the government, made his appearance.

Ibnu Khaldún says that this Abú-l-khattár came to Andalus by the appointment of Hondhalah Ibn Sefwán, Wáli of Africa, with instructions to re-establish public order, and appease the troubles excited by the contending parties. He sailed from the port of Túnis in the month of Moharram of the year 125 (Nov. A.D. 742). Ibnu Hayyán has words to the same effect, and adds that the reigning Khalif at the time was Al-walíd Ibn Yezíd Ibn 'Abdi-I-malek Ibn Merwán: he places the arrival of Abú-l-khattár in Cordova in Rejeb, 125 (May, 743), after Tha'lebah had governed the country for ten months.

"No sooner," continues Ibnu Khaldún, "did Abú-l-khattár land in Andalus "than all parties hastened to put down their arms. Tha'lebah himself, Ibn Abí "Nes'ah,19 and the two sons of 'Abdu-l-malek, went out to meet him, and swore "allegiance. Abú-l-khattár treated them all kindly; and Tha'lebah, the late "governor, returned to the East, where he attached himself to Merwán Ibn "Mohammed, whom he followed in most of his campaigns." 29

Abú-l-khattár is generally described as a brave and generous man, and endowed with much prudence and great talents for administration. Finding that the settlers from Syria were very numerous in Andalus, and that Cordova could no longer hold them, he scattered them over the country, and gave them lands to
settle in. He gave Elvira and the surrounding country to the people of Damascus, who, finding it resemble their native country, called it *Shám* (Damascus); the people of Hems (Emessa) he caused to settle at Seville, which received also the name of *Hems*. Jayyen (Jaen) was given up to the people of Kenesrín, and called also by that name, *Kenesrín*; the people of Al-urdán had as their share Rayah and Malaga, both of which they named *Al-urdán*; Shídhúnah, or by others named Sherish (Xerez), fell to the lot of the people of Palestine, and was therefore called *Filístín*. The Egyptians had Tudmír, which, in imitation of the other settlers, they called *Mír*; and lastly, the people of Wásit received Cabra and the neighbouring districts as their share.

According to Ibnu Hayyán, Abú-l-khattár was an excellent poet: he also evinced great talents for administration, and his government at first was just and mild, though he afterwards showed some inclination to favour the Yemení Arabs in their feuds against the Modharites, and affronted the tribe of Kays, which is a branch of the latter; the consequence of which was that civil war²² broke out afresh, and raged with more violence than ever. The cause of the war is thus related by the historians: Abú-l-khattár had always shown himself partial to the Arabs of Yemen. One day a man belonging to his own tribe had an altercation with a man of the tribe of Kenánah, and although the case was clearly proved against the Yemení, who was a cousin of Abú-l-khattár, the governor, swayed by love for his own people,²³ decided in favour of his cousin. The Kenání then went to see As-samíl Ibn Hátim Ibn Shamr Al-kelábí, surnamed Abú-l-jaushan, and told him of Abú-l-khattár's injustice. Now this As-samíl was one of the principal chiefs²⁴ of the Bení Modbar; he hated tyranny and oppression, and could not suppress his indignation when he heard of the outrage inflicted on one of his own people, whose rights he was always the first to defend and support. He goes immediately to see Abú-l-khattár, and reproaches him with his conduct in language not very moderate; upon which Abú-l-khattár answers with abuse: As-samíl replies, and things go so far that Abú-l-khattár orders his guards to seize him, raise him from his seat, and put him out of the room.²⁵ They relate that in the scuffle As-samíl received some blows in the nape of his neck, by which his turban was thrown on one side; and that as he was going out of the Amir's palace a man who was standing at the door said to him, "O Abú-l-jaushan, what is the matter with thy turban? By Allah! it is all on one side."—"Thou art right, man," said As-samíl, "but I trust my people will soon put it right for me." Saying which, he immediately retired to his dwelling, and sent for his friends and clients, who came to him in haste as soon as they heard of the occurrence. When they were all assembled, As-samíl begged them to stay with him; and when the shades of night had