

Amír of the Moslems<sup>8</sup> summoned his own body-guard, composed of black slaves, and, having picked out four thousand of them, armed with sharp Indian swords, short spears of *Záb*, and shields covered with hippopotamus-hide, he directed them to dismount and join the fight, which they did with awful execution, cutting the horses' houghs, spearing their riders when on the ground, and throwing confusion into the enemy's ranks. In the middle of the conflict Alfonso attacked, sword in hand, a black slave who had spent all his javelins, and aimed at his head; but the black avoided the blow, and, creeping under Alfonso's horse, seized the animal by the bridle; then taking out a *khanjar*,<sup>9</sup> which he wore at his girdle, he wounded the Christian king in the thigh, the instrument piercing both armour and flesh, and pinning Alfonso to his horse's saddle. The rout then became general, the gales of victory blew, and God sent down his spirit to the Moslems, rendering the true religion triumphant. A charge more desperate than the others at last expelled the Christians from their camp, and completed their discomfiture. Every where the infidels turned their backs before the Moslems, quietly giving up their throats to the caresses of the swords, and their bodies to the thrusting of the spears. Those who escaped fled to a small eminence in the vicinity of the camp, where they tried to make a stand. They were immediately surrounded by the cavalry of the Moslems, and would inevitably have been taken had not night come on, under cover of which Alfonso and his followers were enabled to come down and escape destruction, when they must already have felt the fangs of death upon their throats. The Moslems, however, took possession of every thing they found in the Christian camp,—stores, weapons, provisions, tents,<sup>10</sup> vases, and so forth.

Alfonso is wounded in the thigh.

But let us hear what the author of the *Raudhu-l-mu'attar* says on the subject.

Flees the field of battle.

“ After the defeat of his army, Alfonso ascended a small eminence close to his camp, with five hundred of his knights, every one of whom had been more or less wounded in the conflict: from thence they all disappeared in the course of the night. All those who did not follow the example of their king were either killed or taken prisoners; the number of those who died in the battle or after it being so great that the plain was actually covered with their bodies, and that the heads of the slain, piled up in various places, formed several pulpits from which the muezzins called the faithful to prayer: indeed, had Alfonso stayed to contemplate the field of battle, he would have found it a terrible lesson to him and to his followers.

“ As it was, when he arrived at his city [Toledo], and began to inquire about his friends and courtiers and the brave warriors of his army, and was told that every one of them was either slain or a captive in the hands of the Moslems, —when he perceived that wherever he went there was nothing but wailings and

Dies of sorrow and disappointment.

“ lamentations,—he fell suddenly into a dejected state of mind, and neither ate nor drank, until he actually died of sorrow and disappointment. He left no male children, and was succeeded by a daughter, who shut herself up in Toledo.<sup>11</sup>

“ Immediately after the battle, Al-mu'tamed went to see Yúsuf, shook hands with him, congratulated him upon the victory he had gained, and thanked and praised him [for the assistance he had lent to the common cause]. Yúsuf, on the other hand, thanked Al-mu'tamed for his exertions, and the courage which he had displayed in the contest. Yúsuf having, in the course of conversation, asked Al-mu'tamed how he was when his timely aid came to extricate him from his dangerous position, that monarch answered him, ‘Thou hadst better ask [the fugitives]; there they are before thee.’

“ Al-mu'tamed wrote from the field of battle, announcing to his son in Seville the victory which the Moslems had gained. The letter was thus conceived: ‘From the camp of victory, this Friday, the 20th of Rejeb, [A. H. 479]. God has exalted the faith, and rendered the Moslems victorious, granting them a manifest victory, routing and putting to flight the idolaters and unbelievers. He has made the latter taste the awful punishments and excruciating tortures which await them [in hell]. Praise [be given] to God for the signal favours he has just granted to us, and the contentment and joy he has this day sent down unto us by breaking down the power and scattering the forces of Alfonso, annihilating the whole of his army, and committing so many of his followers to the raging fires of hell, where they will not fail to be subjected to those everlasting torments which are reserved for the infidels. Our victory was complete: we took and plundered his camp, and put to the sword the whole of his men, his most renowned warriors and stoutest champions; the slaughter being so great that the Moslems are now piling up the heads of the slain, and raising towers from which to proclaim the hours of public prayer. Praise [be given] to God for all his favours. As to me, I received a few slight wounds, which at first were painful enough, but are now closed. Praise be given to God. Fare thee well.’”

In this battle numbers of Moslems won the crown of martyrdom, among whom were several chiefs and doctors distinguished by their virtues or their talents, such as Ibn Romeylah, whose dream we have related above, Abú Merwán 'Abdu-l-malek Al-masmúdí, Kádí of Morocco, and others. (May God Almighty have mercy on their souls!) Yet the loss of the Moslems was trifling when compared with that experienced by the Christians. For many years after the field of battle was so covered with the carcasses of the slain, that it was impossible to walk through it without treading on the withered bones of some infidel.

The Moslems remained four days encamped on the field of battle, occupied in

collecting the spoils of the enemy. When every thing had been got together, Yúsuf's pleasure was consulted with regard to the partition; but Yúsuf would not touch any portion of the spoil, and gave it to the Andalusian chieftains to be divided among them, saying, "I came not to this country for the sake of plunder; I came for no other purpose than that of waging war against the infidel, and thereby deserving the rewards promised to those who fight for the cause of God." When the Andalusian princes saw Yúsuf's generous conduct with regard to the division of the spoil, they praised his liberality, and thanked him for it.

But to return to the principal subject of our narrative. "The battle being over, Al-mu'tamed invited Yúsuf Ibn Táshefín to accompany him to Seville, and the latter having accepted the invitation, both princes repaired to that capital, accompanied by a numerous and brilliant escort. When Yúsuf Ibn Táshefín saw Seville, which, as is well known, is one of the most splendid and magnificent cities [in the world], he could not remove his eyes from the sight, and his mind was absorbed in the contemplation of its many beauties. Seville is situated on the banks of a large river, into which the tide pours the waters of the sea, and which is navigated by merchant ships trading between Maghreb (Western Africa) and Andalus. To the west of the city lies a fertile district, twenty parasangs in length, in which are upwards of one thousand hamlets surrounded by orchards and gardens, where the vine, the olive, and fig-tree grow in great luxuriance. The district is called *Sharaf* (Axarafe), and constitutes one of the greatest beauties of Seville, there being no other city in the West to be compared to it on this account. On one side of the city are the palaces of Al-mu'tamed and of his father, Al-mu'tadhed, both extremely beautiful [in their proportions], and most splendid in their decorations. In one of these palaces, which was furnished for the occasion with every requisite article, Yúsuf Ibn Táshefín was lodged with his suite, Al-mu'tamed taking care that they should be daily provided with food, drink, clothes, beds, &c., and appointing persons to see that all the wishes of his royal guest were fully gratified. Such, indeed, was the attention and courtesy which Al-mu'tamed displayed on this occasion, that Yúsuf could not forbear showing his gratitude, and thanking him for his hospitality.

Yúsuf visits Seville.

Is magnificently entertained by the king of that city.

"There were in the suite of Ibn Táshefín [Yúsuf] several courtiers who were dexterously calling the attention of that Sultán to the comforts and luxuries by which he was surrounded, and to the pleasures and enjoyments which his host was daily procuring for him, as well as instigating him to adopt a similar mode of living. One of them said once to him, 'Among the great advantages which power confers upon a king, one is that it enables him to pass his life

The Almoravides evince a disposition to remain in Andalus.

“ in pleasure and comfort, as this Al-mu'tamed and his colleagues [the petty kings  
 “ of Andalus] are doing.' Ibn Táshefín [Yúsuf] was a wise and shrewd man ;  
 “ he was neither too prompt in his determinations, nor too slow in carrying them  
 “ into effect ; and as he had passed the greater part of his life in his native deserts,  
 “ exposed to hunger and privation, he had no taste for the life of pleasure and  
 “ enjoyment which was recommended to him, and he accordingly rejected the  
 “ advice of his counsellor, saying to him, ' It strikes me that this man (meaning  
 “ Al-mu'tamed) is throwing away the power which has been placed in his hands ;  
 “ for there can be no doubt that the sums of money which he is daily expending to  
 “ support all this pomp and vanity were formerly in the hands of his subjects,  
 “ from whom he cannot have obtained them by legal means, but through unjust  
 “ proceedings, to spend them in the indulgence of forbidden pleasures and frivolous  
 “ pastimes ; and instead of giving his attention to the good administration and  
 “ defence of his kingdom, and to the welfare and prosperity of his subjects, he  
 “ thinks of nothing else than satisfying the cravings of his passions.' And by my  
 “ life,” observes the author from whom we borrow the above narrative, “ Yúsuf  
 “ was right when he said so.

“ After this, Yúsuf Ibn Táshefín inquired how Al-mu'tamed conducted himself  
 “ in his pleasures ; whether he always led the same dissipated life, or whether  
 “ he sometimes refrained and lived more soberly. The answer was, that Al-  
 “ mu'tamed always led the same life [of dissipation and pleasure]. ' And do  
 “ Al-mu'tamed's friends, do his allies, and the high functionaries of his court,  
 “ approve of his conduct and imitate him ?'—' No, they do not.'—' Well, then,  
 “ how are they pleased with him ?'—' They are not pleased at all,' was the courtier's  
 “ answer. Hearing this, Yúsuf kept silence, and remained for some time wrapt  
 “ up in his thoughts.

Advice given  
 to Al-mu-  
 'tamed.

“ In this manner Yúsuf passed some days at Seville. One day, during his  
 “ stay at that city, a man badly dressed presented himself at the gate of Al-  
 “ mu'tamed's palace, and asked to be admitted into that monarch's presence.  
 “ Permission being granted to him, the man, who was one of those endowed  
 “ with intelligence and foresight in mundane affairs, entered the hall where Al-  
 “ mu'tamed was, and having previously bowed down to the earth before him,  
 “ addressed him thus : ' May God prosper thee, O Sultán ! It behoves him who  
 “ has received a benefit to show his gratitude for it, and give good advice in  
 “ return. I am thy subject, and although my condition [in life] is one of the  
 “ humblest, yet I deem it incumbent on me to bestow on thee such warning  
 “ and advice as may hereafter insure thy rule in this country. Know, then, that  
 “ it has reached my ears that one of the Africans who came in the suite of thy


“ guest, Yúsuf Ibn Táshefín, has uttered certain expressions, indicating that his  
“ countrymen consider themselves and their king more deserving than thyself of  
“ the comforts and pleasures [which this thy kingdom affords]. I have been  
“ thinking of an expedient, which, if thou art inclined to listen to me, I will  
“ proceed to state.—‘Speak,’ said Al-mu’tamed impatiently. ‘This man,’ con-  
“ tinued the stranger, ‘whom thou hast allowed to pry into thy kingdom, is  
“ well known to have sprung like a lion upon the kings of various countries,  
“ and to have dispossessed them of all their dominions. Witness the Zenátah  
“ of the opposite coast, whose chiefs he attacked in succession, and deprived of  
“ all their power, and would mercilessly have destroyed, had not the sight of  
“ the luxuries and comforts by which thou art surrounded suddenly filled him  
“ with a desire to seize on thy kingdom; nay, on the whole of this island; for  
“ I do not imagine that thy colleagues, the rulers of Andalus, will fare better  
“ than thou. Indeed, I am told that Yúsuf is constantly being importuned by  
“ his sons, relatives, and others, who all wish him to fix his residence in this  
“ happy and fertile kingdom of thine. Now that he has humbled the pride of  
“ Alfonso, destroyed his army, and delivered thee from him, he will have no  
“ difficulty in accomplishing his design; for, in delivering thee from an enemy,  
“ he has also deprived thee of the most powerful auxiliary thou couldst have  
“ against him. I can, however, procure thee a better ally and a warmer friend  
“ than Alfonso himself could be, if thou wilt only follow my advice and seize  
“ the favourable opportunity which presents itself to-day, and not let it pass  
“ as thou didst that of Alfonso.’—‘And pray what is it?’ said Al-mu’tamed.  
“ ‘That thou seize the person of thy guest, keep him a prisoner in thy palace,  
“ and threaten not to release him unless he issues orders for all Africans to leave  
“ this island forthwith and cross over to the deserts whence they came. This  
“ being done, and when not even a child of his nation remains in this country,  
“ thou wilt, in concert with the other rulers of Andalus, adopt such measures  
“ as may be required for the protection of this sea and its shores against any  
“ vessels of his that should attempt a passage. When all these preparations  
“ are made thou wilt release him, but not without having first compelled him  
“ to swear a most solemn oath never again to return to this island, unless there  
“ be a previous agreement between thee and him. Thou wilt, moreover, ask  
“ him for hostages, to insure the fulfilment of his word; for I have no doubt  
“ he will grant thee any thing thou mayst ask him, his life being more valuable  
“ to him than all that is required of him. He will then be satisfied with his  
“ own native soil, which none else but him can like, and will not covet other

“ people’s countries. Thou wilt be delivered of him, after being delivered of Alfonso; and thou wilt remain in thy present condition, enjoying every prosperity: thy fame will spread among the kings of this island; thy power will increase, and thy kingdom extend; and when the people of this country know what thou hast accomplished, they will praise thy act and extol thy wisdom. Kings shall dread thee, and thou wilt be enabled to accomplish any thing thou pleasest for the extension of thy empire and the protection of thy dominions. Know, therefore, that thou art called by Heaven to do a deed which shall satisfy the nations, and without which oceans of human blood shall flow.”

“ When Al-mu’tamed heard the man’s speech, he seemed to approve of it, and began to ponder in his mind whether he should seize the opportunity which presented itself to him or not. Whilst he was absorbed in his thoughts, one of his courtiers, whom, like many others, Al-mu’tamed was in the habit of admitting to his parties of pleasure, addressed himself to the counsellor, and said: ‘It is not for princes like Al-mu’tamed, who is the pattern of every virtue, to commit such a treacherous act as to seize the person of his guest.’—‘No matter,’ replied the man, ‘treason always takes the right from the hands of its possessor, to protect the man who is hard pressed by his enemy.’<sup>12</sup>—‘Injury with good faith,’ replied the courtier, ‘is preferable to prudence with injustice.’ The counsellor would go on defending his opinion, but Al-mu’tamed dismissed him, after thanking him for his good advice, and making him a handsome present.

“ It appears, however, that Yúsuf got intelligence of what had passed; for when, on the morning of the ensuing day, Al-mu’tamed came up to him, as usual, with costly presents and valuable gifts, he took leave of him and departed on the same day. Some historians relate that Yúsuf Ibn Táshefín dwelt outside of Seville, and that when he had been there three days news came to him from Maghreb (Western Africa), which required his presence in that country; that [Al-mu’tamed] Ibn ’Abbád accompanied him one day and one night, after which Yúsuf, seeing that his wounds were sore, begged and entreated him to return to his capital, which Al-mu’tamed did, not without appointing his own son, ’Abdullah, to accompany his illustrious guest to the sea shore, and to cross over to Africa with him.”

On his return to Seville, Al-mu’tamed sat one day in public, and the people were admitted to his presence. He was then congratulated upon his victory, the Korán was read [in his presence], and the poets who stood on each side of his throne recited poems in his praise. “I was present that day,” says



Yúsuf's departure for Africa.

'Abdu-l-jelíl Ibn Wahbún,<sup>13</sup> "and I recited before Al-mu'tamed a poem which "I had composed for the occasion; the reader [of the Korán] read that passage "which stands thus: 'If ye do not help him, God will nevertheless render him "victorious [against his enemies].' I then recited my own composition, which, "by Allah! turned entirely upon the meaning of that verse."



JUNTA DE ANDALUCIA

P.C. Monumental de la Alhambra y Generalife  
CONSEJERÍA DE CULTURA

## BOOK VIII.

## CHAP. I.

Yúsuf again crosses over to Andalus—Lays siege to Toledo—Deprives 'Abdullah Ibn Balkín of his dominions—His generals subdue the rest of Andalus—Seyr, the Almoravide, attacks the King of Saragossa—Takes the castle of Roda—Dethrones the Kings of Murcia and Almeria—Puts to death Ibn Al-aftas, King of Badajoz—Preparations against Al-mu'tamed—Al-mu'tamed besieged in Seville—Implores the aid of Alfonso—Taking of Seville by the Almoravides—Al-mu'tamed is conveyed a prisoner to Africa—His son 'Abdu-l-jabbár revolts in Andalus—Is killed in the attempt—Death of Al-mu'tamed—Death of Yúsuf Ibn Táshefín—Accession of 'Alí—His campaigns with the Christians of Andalus—Taking of Saragossa by the Aragonese—'Alí returns to Andalus—Alfonso I. invades Andalusia—Arrives before Granada—The Christians of Granada transported to Africa—'Alí goes to Andalus the fourth time—His death.

Yúsuf again  
crosses over  
to Andalus.

YÚSUF had no sooner left the shores of Andalus than Alfonso began again to plan the destruction of the Moslems. Having put himself at the head of considerable forces, he invaded the dominions of 'Abdu-l-'azíz, King of Murcia, and laid siege to a strong castle, called Aleyt (Aledo), which he attacked so vigorously that he soon after took it by storm. Leaving a large force for the defence of the place, Alfonso retired into his own dominions; but the Christian garrison of Aledo made so many incursions into the dominions of Al-mu'tamed, that this Sultán was again<sup>1</sup> compelled to cross over to Africa, and implore Yúsuf's assistance. Accordingly, in the month of Rabi'-l-awál of 481 (May or June, A. D. 1088), the commander of the Moslems again landed at Algesiras at the head of a considerable army, and, having united his forces to those of Al-mu'tamed, marched to Aledo, which he besieged. Owing, however, to some misunderstanding which arose among the Andalusian chieftains,<sup>2</sup> Yúsuf was unable to reduce the place, and after some slight incursions made into the neighbouring districts of the enemy, he crossed over to Africa.

Lays siege to  
Toledo.

In the year 483 (beginning March 5, A. D. 1090), Yúsuf Ibn Táshefín visited Andalus for the third time, in order to wage war against the infidels. Having penetrated as far as Toledo, the court and capital of Alfonso, he besieged it; but, although he repeatedly attacked the city, laid waste all the country around,

and prevented provisions and stores being conveyed to it, he was in the end compelled to raise the siege and return to his dominions across the sea. They say that on this occasion not one of the Andalusian chieftains joined the banners of Yúsuf, although they had been particularly requested to do so, which so incensed that Sultán, that he decided to chastise them for their negligence, and to deprive them of their dominions.

Among the Andalusian rulers who would not answer the summons of Yúsuf was 'Abdullah Ibn Balkín, who not only did not join that Sultán with his forces, but had actually concluded a treaty of alliance with Alfonso. Upon him Yúsuf first wreaked his vengeance. At his approach, 'Abdullah shut the gates of his city, and made some show of resistance; but his mother having advised him to try by his submission to quiet Yúsuf's anger, he went out to meet him, and gave him the *salám*. After this he returned to Granada to prepare for the reception of his illustrious guest; but Yúsuf had no sooner gained admittance into 'Abdullah's palace than he seized the person of his host, and sent him in irons to Aghmát, together with his brother Temím, governor of Malaga, after taking possession of the immense treasures which that Sultán had amassed during a long and prosperous reign. This 'Abdullah was the grandson of Bádís, son of Habús, founder of the dynasty of the Zeyrítés of Granada.

Deprives  
'Abdullah Ibn  
Balkín of his  
dominions.

In the month of Ramadhán of the same year (A. H. 483), Yúsuf Ibn Táshefín quitted Andalus for Africa, leaving one of his best generals, named Seyr Ibn Abi Bekr, with a body of troops to prosecute the war against the unbelievers. After allowing some days' rest to his men, Seyr led them against Alfonso, whose kingdom he invaded, plundering and laying waste the land, slaying and making captives of the inhabitants, reducing the best fortified towns and the strongest and most inaccessible fortresses. In this manner he penetrated far into the Christian territory, collecting rich spoils and immense treasures. Having left bodies of infantry and cavalry to garrison the places which he had taken from the enemy, Seyr sent to apprise Yúsuf of his success, and to inform him that whilst his own troops were performing a service of danger on the frontiers, waging incessant war against the Christians, and leading at the same time a life of hardship and privation, the kings of Andalus were plunged in pleasure and sloth, and their subjects were enjoying a happy and easy life. He therefore requested him to send him his instructions respecting the said kings, and to inform him how he was to deal with them. Yúsuf's answer was thus conceived: "Order them to accompany thee to the enemy's country; if they obey, well and good; if they refuse, lay siege to their cities, attack them one after the other, and destroy them without mercy. Thou shalt begin with those princes whose do-

His generals  
subdue the  
rest of An-  
dalus.

Generalife

JUNTA DE ANDALUCÍA

“minions border on the enemy’s frontier, and shalt not attack Al-mu’tamed until thou hast reduced the rest of Mohammedan Spain to thy obedience. To every city or town which may thus fall into thy hands thou shalt appoint a governor from among the officers of thy army.”

Seyr, the Almoravide, attacks the King of Saragossa.

Agreeably to his instructions, Seyr first turned his arms against Ibn Húd [King of Saragossa], who was then [residing] at Rottah (Roda), a strong castle<sup>3</sup> fortified with great art and skill, having abundance of fresh water springing up at great height, and in which there was, moreover, such a quantity of provisions and stores of all kinds collected by the kings his predecessors, that time only could consume them. This castle Seyr besieged; but perceiving that he could not reduce it, owing to its marvellous strength, he had recourse to the following stratagem. One day he raised the siege, struck his tents, and went away some distance from the castle: having then selected a division of his army, he dressed them in the Christian fashion, and directed them to approach the castle, as if they were friends, and came to sell them provisions; whilst he himself with the remainder of his forces lay concealed in the neighbourhood. It happened as Seyr had anticipated. No sooner had the garrison of Roda perceived the disguised Africans, than, seeing them in small number, and not suspecting any treason, they came out of the castle, and the governor among them; upon which, Seyr left his place of concealment, and, rushing suddenly upon the governor, seized him with his own hand, made him prisoner, and obliged him to surrender his castle.

Takes the castle of Roda.

Dethrones the Kings of Murcia and Almeria.

Seyr next attacked the Bení Táhir in the eastern parts of Andalus. Having advanced upon Murcia, where [’Abdu-r-rahmán] Ibn Táhir<sup>4</sup> was ruling at the time, he invested that city with all his forces, and compelled that chieftain to surrender the place to him and cross over to Africa. The taking of Murcia happened in the month of Shawwál of the year 484 (A. D. 1091).

The campaign of Murcia being at an end, Seyr next attacked Al-mu’tassem Ibn Samádeh, King of Almeria. He sent against him a division of his army under the command of Abú Zakariyyá Ibn Wásinis, or, according to other authorities, of Mohammed Ibn ’A’yeshah. Having shut himself up in the citadel, which was of wonderful strength, Ibn Samádeh at first made a stout resistance; but hearing that the Almoravides were in possession of the city, and were preparing to invest the citadel, he fell into a low state of mind, and died of sorrow. His son Hosámu-d-daulah<sup>5</sup> then surrendered to the Almoravides, and crossed over to Africa in a ship which lay at anchor in the bay.

Puts to death Ibn Al-afttas, King of Badajoz.

Seyr then marched to Badajoz, where a king of the dynasty of Al-afttas, named Al-mutawakkel ’Omar Ibn Mohammed, of whom previous mention has been made, was reigning at the time. Seyr besieged him [in Badajoz], made him prisoner,

and seized on all his dominions and treasures. Some time after he put him to death, together with his two sons, Al-fadh'l and Al-'abbás.

Only Al-mu'tamed remained.<sup>6</sup> Seyr wrote to acquaint Yúsuf with what he had done, and to ask him for further instructions respecting the Sultán of Seville. Yúsuf's answer was, that he should propose to him to cross over to Africa with all his family and household: if he consented, he was to be nowise molested; but if he refused, he was to make war against him and to besiege him in his capital; and, when taken, to transport him to Africa, like the rest of the Andalusian rulers. Accordingly, Seyr sent a messenger to Al-mu'tamed, acquainting him with Yúsuf's pleasure, and begging to be informed what his intentions were; but Al-mu'tamed returned no answer; upon which Seyr besieged him in his capital, which he took by storm, and having made Al-mu'tamed his prisoner, sent him over to Africa with his family and children, as we are about to relate in the words of an Andalusian writer.

Seyr had no sooner heard of Al-mu'tamed's disobedience to the orders of Yúsuf than he prepared to execute that Sultán's commands. Accordingly, having detached a portion of his army to Cordova against Al-fat'h Al-mámún, one of Al-mu'tamed's sons, he himself, with the remainder of the Almoravides, marched to Seville. After taking possession of Carmona, which surrendered to him on Saturday the 27th of Rabi' the first, before the hour of sunset, Seyr advanced upon that capital, which he invested. Meantime, Abú 'Abdillah Ibnu-l-háj, who went in command of the forces sent against Cordova, after reducing on his road the cities of Baeza and Ubeda, and the castle of Al-balate, appeared in sight of that city, which he soon after took by storm, on Wednesday the 3rd day of Safar.<sup>7</sup> Al-mámún was taken prisoner and immediately beheaded. Another of Al-mu'tamed's sons, whose name was Yezíd Ar-rádhí, shared a similar fate. His father had appointed him governor of a strong castle called Ronda, to the north of Malaga. Seyr having dispatched against him one of his officers, named Jerúr Al-hashemí,<sup>8</sup> he was taken and put to death, and his head brought to the camp of Seyr, who had it paraded on a spear before the walls of Seville.

Al-mu'tamed, seeing himself surrounded by enemies, sent to implore the aid of Alfonso, who sent an army to his relief; but Seyr having detached ten thousand horse under an experienced officer, named Abú Is'hák Al-lamtúní, the Christians were kept in check, and did not proceed beyond Almodovar. The siege meanwhile was prosecuted with unabated vigour; Al-mu'tamed defended himself with great courage for a whole month, until the Almoravides having fought their way into the city, he was compelled to surrender. The poet Ibnu-l-lebbánah has preserved some details of this memorable siege, from which we borrow the following passage:

“ During the siege of Seville by the Almoravides under Seyr, a party of Al-mu’tamed’s men meditated treason against him ; but that Sultán received intelligence of their plans, and was enabled to defeat them. Although their crime was proved, and he was advised to seize their persons, and take away their lives, he was prompted by his magnanimity and his generosity to leave them unmolested, and allow them to fly from the city.

“ One day Al-mu’tamed quitted his palace to inspect the fortifications and encourage the garrison by his example. He was dressed in a wide tunic [over his armour], and in his hand glittered a sharp scimitar, which soon became notched and tarnished through repeated striking. Having arrived at one of the city gates, he found there a warrior renowned for his courage and strength, who had just forced his way into the city. The warrior aimed a blow at him with his spear ; but the weapon buried itself in Al-mu’tamed’s tunic without touching his body. Al-mu’tamed let fall his scimitar on the back of the warrior’s neck, and made his head roll on the ground. At sight of this exploit,” adds Ibnu-l-lebbánah, “ several of the Almoravides, who were standing on the top of the city walls, threw themselves down, the enemy abandoned the gates of which they had taken possession, and directed their steps elsewhere. We all thought that after this [manifestation of fear] the city would be freed from the enemy, and that the cloak of protection was once more thrown over us ; but we were greatly mistaken : on Sunday, the 21st of Rejeb, affairs grew all of a sudden much worse, and the Almoravides entered the city on the river side.”

Taking of Seville by the Almoravides.

Another historian says that the Almoravides took possession of Seville on the 22nd day of Rejeb ;<sup>9</sup> that they had no sooner entered the city than they began to slay the inhabitants and to plunder their houses. Al-mu’tamed then left his palace, mounted and armed, taking with him his son Málik, surnamed *Fakhru-d-daulah* (glory of the state), who was soon after put to death by the Almoravides, and trampled under the horses’ feet. After performing prodigies of valour, Al-mu’tamed returned to his palace, dejected in spirits and torn by affliction. When night came on, he sent his eldest son, Ar-rashíd, to the tent of Seyr Ibn Abí Bekr ; but the Almoravide general would not receive him, and commissioned one of his slaves to hear his message. Ar-rashíd then returned to his father, and told him that there was no hope of mercy ; upon which Al-mu’tamed took an affectionate leave of all his family, and, hiding his face in his hands, waited with resignation for his fate. Shortly after Seyr entered the palace, and having communicated to Al-mu’tamed the orders of which he was the bearer, told him to prepare to go to Africa. Accordingly, having embarked with his family and children on board a galley prepared for him, he sailed under an escort to Tangiers, where he landed in

Al-mu’tamed is conveyed a prisoner to Africa.

the month of Sha'bán. Soon after there came an order from Yúsuf Ibn Táshefín, enjoining him to go to the castle of Aghmát; and he was accordingly removed to that fortress with such among his wives, children, and servants, as consented to share his captivity. Al-mu'tamed's eldest son, surnamed Ar-rashíd, accompanied him thither. His name was 'Obeydullah, and his *kunyá* or appellative Abú-l-hasan. His father, who destined him for his successor, had caused him some time previous to be proclaimed as such at Seville. Al-mu'tamed was likewise followed to Aghmát by his wife 'Itimád, who was the mother of most of his children, to whom he always was more deeply attached than to any other of his women. Her name at first was Romeykiyyah, and she was so named from her master, Romeyk Ibn Hejáj, of whom Al-mu'tamed had purchased her. The surname of 'Itimád was given to her by Al-mu'tamed.<sup>10</sup> She was a good poetess, and well versed in literature. She died at Aghmát some time before her husband.

Historians have recorded many acts of gallantry of Al-mu'tamed towards his wife Romeykiyyah, among which we select the following one. That princess happened one day to meet, not far from her palace in Seville, some country women selling milk in skins, and walking up to their ankles in mud. On her return to the palace, she said to her royal spouse, "I wish I and my slaves could do as those women are doing." Upon which Al-mu'tamed issued orders that the whole of his palace should be strewn with a thick paste made of ambergris, musk, and camphor, mixed together and dissolved in rose-water. He then commanded that a number of vessels, slung from ropes of the finest spun silk, should be procured; and thus arrayed, Romeykiyyah and her maids [went out of the harem and] splashed in that mud.<sup>11</sup> It is likewise related that on the same day in which Al-mu'tamed was deprived of his liberty and throne, some angry words passed between him and Romeykiyyah, as is often the case between man and wife. In the middle of the dispute, Romeykiyyah, whose pride was wounded, said to Al-mu'tamed, "By Allah! I never saw any good come from thee."—"Not even the day of the mud?" inquired Al-mu'tamed, meaning by that the day in which, to satisfy a mere whim of her's, he had spent treasures the amount of which no one but God can estimate. When Romeykiyyah heard this answer she blushed and kept silence.

Al-mu'tamed remained in confinement till the moment of his death, which took place four years, or thereabouts, after the taking of Seville by Seyr Ibn Abí Bekr. Some time before his death one of his sons, named 'Abdu-l-jabbár, made an attempt to re-establish the power of his family in Andalus; but he failed, and perished in the undertaking. The event is thus related by a credible historian:

His son 'Abdu-l-jabbár revolts in Andalus.

An influential citizen of Malaga, named Ibn Khalaf, was put under arrest, together with other friends and relatives of his, for some misdemeanour of which they were accused. One day, however, Ibn Khalaf and his comrades broke out of their prison and fled. Having arrived at night before the castle of Montmayúr (Montemayor), Ibn Khalaf and his followers surprised and expelled the governor, but did him no harm. Whilst they were thus engaged, there happened to pass near the castle a man whom they did not know at first, but who, upon inquiry, turned out to be 'Abdu-l-jabbár, son of Al-mu'tamed. Hearing who he was, Ibn Khalaf and his friends immediately chose him for their commander, and conducted him to the castle, where he remained, the people [of the country] thinking all the time that he was Ar-rádhí.<sup>12</sup> Some time after a ship, called the ship of Ibn Zaraká, arrived from Western Africa, and cast anchor in the port of As-sajrah (Sagra), close to the castle; and the crew, having landed, [entered the castle, and] took the banners, the drums, and all the stores and provisions which it contained. In this manner the rebellion increased and spread. The mother of 'Abdu-l-jabbár then came to the castle; upon which the prince sent messengers to Algesiras and to Arkosh (Los Arcos), and seeing that they were well received, repaired thither in person, and made his entry into that fortress in the year 488 (A. D. 1095).

When Yúsuf Ibn Táshefín heard of the rising of 'Abdu-l-jabbár, he sent orders to Aghmát to have Al-mu'tamed put in chains. It was in allusion to this that he composed these two verses:

“Chains! do ye not know that I am a Moslem? I will watch at night,  
“until ye are moved to pity.

“Abú Háshim will gaze on ye, until he melts your iron heart.”<sup>13</sup>

Is killed in the attempt.

'Abdu-l-jabbár, however, did not maintain himself long in his position. No sooner was Seyr Ibn Abí Bekr apprised of his rebellion, than he sent against him a body of troops, who besieged him for some months in his castle of Arcos, until he was killed by an arrow shot by the enemy. After the death of 'Abdu-l-jabbár, his partisans still held out, but they were at last overpowered and slaughtered to a man.

Death of Al-mu'tamed.

Al-mu'tamed died at Aghmát in the month of Rabi' the first, of the year 488 (March or April, A. D. 1095). Ibnu-s-seyrafí says in Dhí-l-hajjah of the same year (Dec. A. D. 1095).<sup>14</sup> He was born at Beja in the year 431 (beginning Sept. 22, A. D. 1039), and had occupied the throne of Seville for a period of twenty-seven years, from 461, when he began to reign, to 488 (A. D. 1095), when he was dethroned and conveyed to Africa, as above related.

The histories of Andalus are filled with praises of this monarch. “Al-mu'tamed,” says Ibnu-l-kattá', in his work entitled *Lamahu-l-malh* (sallies of wit),<sup>15</sup> being a

biography of the Andalusian poets, "was the most liberal, high-minded, and  
 "munificent of all the rulers of Andalus, owing to which circumstance his court  
 "became the meeting-place of the learned, and his capital the resort of poets and  
 "literary men; so much so that there never was a king at whose court a greater  
 "number of eminent men were assembled."

He was himself an excellent poet, as appears from the many elegant verses which  
 Al-fat'h, Ibnu-l-hijári, Ibnu Sa'id, and, above all, Ibnu-l-lebbánah, cite in their  
 works. The last-mentioned writer, who was one of Al-mu'tamed's Wizírs, and  
 visited that prince in his confinement, made a collection of all his verses, as well  
 as of those of his father and grandfather, which he entitled *Sakíttu-d-doror wa*  
*lakíttu-zohor fí sha'ri-bni 'Abbád* (the falling of the pearls and the spreading of  
 the flowers: on the poetry of the Bení 'Abbád).<sup>16</sup> Ibn Bessám, in the *Dhakhbárah*,  
 gives also many, which he describes as being sweeter than the blooming calyx  
 of odoriferous flowers. "No poet," he says, "ever equalled him in tenderness  
 "of soul, and in the sentiment which prevailed throughout his verses. Wishing  
 "upon one occasion to send the women of his harem from Cordova to Seville,  
 "he went out and travelled part of the road with them from night till sunrise  
 "of the ensuing day; he then took leave of them, and returned [to Cordova],  
 "repeating extempore several verses, of which the following two form part:

' I accompanied them when night had spread her impervious veil, so as to  
 'conceal to the sight the traces of the travellers.

' I stopped and took leave [of them]; and the hands of morning stole from  
 'me those bright stars.'<sup>17</sup>

"This last idea," observes Ibn Bessám, "is exceedingly beautiful."

Among the singular and extraordinary circumstances connected with Al-mu'tamed  
 one is, that when he was buried at Aghmát and the funeral service was read over  
 his tomb, the prayer of the stranger was chanted, as if he had been an adventurer,  
 without having regard either to the nobility of his birth, or to the extension of  
 his empire, or the splendour and magnificence of his court; or to his having ruled  
 over Seville and its districts, Cordova and its Az-zahrá. Such, however, are the  
 ways of this world.

We might fill volumes with anecdotes respecting that prince; but as we have  
 already given in the seventh chapter of this work several extracts from the  
*Kaláyidu-l-'ikiyán* and other works where the biography of Al-mu'tamed is given  
 at large, we will abstain from dwelling any longer on the subject. Suffice it to say,  
 that the memory of that illustrious Sultán is still alive in the West, and that  
 his tomb at Aghmát is well known and much frequented by travellers. The Wizír  
 Lisánu-d-dín Ibnu-l-khattíb once went to that place for the express purpose of

visiting the spot where Al-mu'tamed lay (may God show him mercy!); and his mind being disposed to reflection by the sight of it, he composed those celebrated verses which we intend giving hereafter, when we come to treat of his poetry,—sweeter than the odoriferous gales of spring, and more beautiful than beauty itself.

We also visited the tomb of Al-mu'tamed, and that of Romeykiyyah, the mother of his children, when we were at Morocco in the year 1010 (A. D. 1601). We arrived at Aghmát, and, not knowing where that prince was buried, we proceeded to inquire from such of the inhabitants as we chanced to meet. For some time our inquiries were unsuccessful, but at last an old man, bent with age, showed us the place, saying, "Here lies a king of Andalus, and by his side she whom his heart loved tenderly." We recognized the spot, such as Ibnu-l-khattíb described it in his verses,—a gentle eminence. We remained for some time fixed to the spot, assailed by fear and thought; our mind soon carried us away to the contemplation of the impenetrable mysteries of Providence, and we could not help exclaiming, "Praise to Him who gives the empire to whomsoever he pleases! "There is no God but Him! He is the heir of the earth, and of every thing that "is on it, and he is the best of heirs!" But to resume the thread of our narrative.

Death of Yúsuf  
Ibn Táshefín.

In the year 500, some historians add in the month of Moharram (Sept. A. D. 1106), died at Morocco the commander of the Moslems, Yúsuf Ibn Táshefín. Some time before his death he had appointed his son Abú-l-hasan 'Alí to be his successor, and caused him to be recognized as such throughout his African, as well as Andalusian dominions. They say that when he felt his end approach, Yúsuf sent for him, and recommended to him three things. He was not to disturb the African tribes inhabiting the gorges of the Atlas or the deserts to the south [of Morocco], such as the Masmúdah and others; he was to conclude a peace with Ibn Húd, the Sultán of Saragossa, in order to allow him to carry on war against the infidels; and, lastly, he was to fix his court at Seville, not at Cordova.

Accession of  
'Alí.

On the death of Yúsuf Ibn Táshefín, which, as above related, happened in the year 500 (Sept. A. D. 1106),<sup>18</sup> his son 'Alí, surnamed Abú-l-hasan, succeeded him. 'Alí was then twenty-three years old, having been born at Ceuta in the year 477 (beginning May 9, A. D. 1084). He followed the steps of his able father, although he fell short of him in some things. In Andalus he kept off the enemy of God from the dominions of Islám, and made incessant war on the Christians. He was equally prosperous in Africa, until God Almighty decreed the rising of Mohammed Ibn Tuimarta, surnamed Al-mahdí, the founder of the dynasty of the Al-muwáhhedún (Almohades), who ceased not to sap the

foundations of the Lamtúnite dynasty until he nearly accomplished its ruin; for, although he himself never could reduce Morocco, he conquered extensive provinces, and appointed for his lieutenant and successor 'Abdu-l-múmen Ibn 'Alí, who, in the year 541, took that wealthy capital by storm, and became in time the ruler of the West.

'Alí crossed four times to Andalus; once in the lifetime of his father. He crossed a second time in the year 503 (beginning July 30, A. D. 1109), when he reached as far as Toledo, and besieged it for some time. Although he could not reduce that city, owing to the strength of its walls, he nevertheless took Talavera, Majoritt (Madrid), Wáda-l-hajárah (Guadalaxara), and other fortresses and towns of those districts, defeated the Christians whenever they dared show themselves, and collected incredible spoil. Meanwhile his general, Seyr<sup>19</sup> Ibn Abí Bekr, was inflicting terrible blows upon the Christians of Al-gharb (Algarve), who, profiting by the absence of the Almoravides, had extended their conquests in those parts. Seyr retook the cities of Shantireyn (Santarem), Battaliós (Badajoz), Bortokál (Oporto), Yéborah (Evora), and Alishbúnah (Lisbon),<sup>20</sup> and purged the whole of those western provinces from the filth of the infidels.

His wars with the Christians of Andalus.

Whilst these events were passing, Adefunsh Ibn Radmir (Alfonso I. of Aragon), king of a nation of Franks called the Barcelonese, was grievously afflicting the Moslems upon their north-eastern frontier. Having defeated and slain Al-musta'in Ibn Húd in an encounter near Tudela,<sup>21</sup> in A. H. 503, he thought of nothing less than subjecting the whole of the *Thagher* (Aragon) to his detestable rule. Accordingly, he kept going backwards and forwards to Saragossa, casting a wistful eye over that city, and hovering in its immediate neighbourhood, as the hungry vulture over his prey; but Temím Ibn Yúsuf, whom 'Alí had left to govern Andalus in his absence, was so much on the alert that the Christian monarch found no opportunity to carry his wicked plans into execution. At last, in the year 512 (beginning April 23, A. D. 1118), thinking that the time was come to strike a decisive blow, Alfonso sent [messengers] to the land of Afranjah (France), summoning all the Christian nations there to assist him in his undertaking; and the people of those countries, having answered his call, flocked under his standard like swarms of locusts or ants. Alfonso soon found himself at the head of innumerable forces, with which he encamped before Saragossa. In order the more effectually to attack the city, he came provided with lofty wooden towers placed upon wheels, by means of which his men could approach the walls; he also brought thundering machines<sup>22</sup> which he planted against the city, as well as twenty *manjanik* or catapults. The siege lasted until the provisions were exhausted, and the greater part of the population had died of hunger, when

Taking of Saragossa by the Aragonese.

those who remained sent a message to Alfonso, asking for a truce, and offering, if they were not relieved within a certain time, to surrender the town to him. The [grand-]son of Ramiro granted their request; but as no succour came, the people of Saragossa were obliged, at the expiration of the truce, to open their gates and surrender their city to the enemy.<sup>23</sup> The Christians had not been many days in possession of Saragossa when a body of twelve thousand cavalry, which the commander of the Moslems, 'Alí Ibn Yúsuf, had sent to its relief, appeared before the walls; but finding that the infidels had taken the city, the Almoravides went away without attempting even to snatch it from their hands. Saragossa, however, was not the only city which that accursed Christian reduced; he took also Kal'at Ayúb (Calatayud), and other important towns of those districts,<sup>24</sup> and soon after he defeated the Almoravides at a place called Kutandah (Cutanda). "This city," says a contemporary writer, "the name of which some authors write with a *kef*, and others with a *kof*, is a town of the district of Darúkah (Daroca), in the province of Saragossa, in the upper *Thagher* (Aragon). Near it the Moslems (may God restore them to their pristine vigour!) were completely defeated by Alfonso, with the loss of about twenty thousand volunteers, although, strange to say, not one of the regular army perished in the action. The Moslems were commanded on the occasion by the Amír Ibráhím, son of Yúsuf Ibn Táshefín,<sup>25</sup> the same prince to whom Al-fat'h dedicated his *Kaláyidu-i-'ikiyán*. Among the illustrious Moslems who died martyrs for the faith on that disastrous day, we may count the Sheikh Abú 'Alí As-sadfí, and his equal in virtue and talents, Abú 'Abdillah Ibn Al-fará. Both went out of Valencia to fight against the enemy of God, but never returned to their friends."

The Kádi Abú Bekr Ibnu-l-'arabí was also present at the battle, but he escaped alive. It is related by more than one historian that when the discomfited army entered Valencia, a man came up to Abú Bekr and asked him how he was, and that he answered, "I am like one who has lost both his tent and his cloak," thereby meaning that he had lost all that he possessed in this world. The above is a proverb well known in the West, and it means that whoever has lost his clothes and his tent has lost every thing in this world.

The news of these disasters induced the commander of the Moslems again to cross the Strait at the head of his Almoravides. In the year 513 (beginning April 13, A. D. 1119), he landed at Algesiras, and, after staying some time first at Seville and then at Cordova, directed his march towards the western provinces of Andalus, where he caused the ravages of a storm. His presence, moreover, was enough to cast terror into the hearts of the enemy, whose stoutest warriors fled for refuge behind the walls of their castles. Having recovered some of the

Battle of  
Kutandah.

'Alí returns to  
Andalus.

lost fortresses, and provided for the government of Andalus, which he again intrusted to his brother Temím, the commander of the Moslems crossed over to his African dominions in the year 515 (beginning March 21, A. D. 1121).

'Alí Ibn Yúsuf had no sooner quitted the shores of Andalus than the Christians of every denomination began to get into motion and to prepare themselves for fresh aggressions on the Moslem territory. Alfonso I. invades Andalusia. Alfonso, the King of Toledo, had, it is true, died of sorrow and disappointment when he heard that his only son [Sancho], the heir to his crown, had been slain in a battle with the Almoravides; <sup>26</sup> but there remained to the east of the Mohammedan possessions another Alfonso, who proved equally destructive to the worshippers of the true God. Elated with his past successes, and with the taking of Saragossa, he made an incursion into the south of Andalus, and having traversed the greater part of that country in his march, arrived before Granada, where he encamped.

According to the author of a history of the Almoravides, entitled *Anwáru-l-jaliyyah fi tárikh dawlati-l-morábetiyyah* (the rays of dazzling light: on the history of the Almórabite dynasty), <sup>27</sup> the *Mu'áhidín* or Christian population of Granada <sup>28</sup> were the cause of this invasion, for they had frequently written to Ibn Radmir (Alfonso), inviting him to come among them, and promising to rise in arms the moment he should show himself in those parts. Accordingly, about the beginning of Sha'bán of the year 515 (October, A. D. 1121), Alfonso started [from his dominions] at the head of a numerous and well-appointed army, without acquainting any one with the object of his expedition, and proceeded to Valencia, where there was a body of Almoravides under the command of Abú Mohammed Ibn Yedersen. <sup>29</sup> After besieging the city in vain for several days, Alfonso raised his camp and proceeded to Jezírah-Shukar (Alcira), where he was not more fortunate, for the inhabitants made a valiant defence. He then went to Denia and to Xatiba, and thence to Murcia, and afterwards to Beyrah (Vera). After this he crossed the valley of Al-mansúrah (Almanzora), descended to Bursénah (Purchena), and halted some time at Wáda Taghlah. <sup>30</sup> He then went to Bastah (Baza), and thence to Wádi-Ash (Guadix), in the neighbourhood of which he halted, taking up his quarters at a village close to that city, called Al-kasr (Alcazar). Here Alfonso remained for about a month, making attacks upon the city of Guadix, which, however, he could not reduce. <sup>31</sup> After this he marched to Dejmah <sup>32</sup> (Dierma), close to Granada, and encamped there. It was at day-break of the great festival, or 10th of Dhí-l-hajjah, that the tents of Alfonso were first seen in the distance in an eastern direction: the inhabitants were thrown into the utmost consternation by the sight, and the prayer of fear was said in the mosques; the people flew to arms and prepared for resistance. Alfonso, however,

made no attack upon the city; and, after remaining for about ten days encamped at Dejmah, where the Christians of the neighbourhood brought him provisions for his host, he raised his tents on the 25th of Dhí-l-hajjah (March 5, A. D. 1122), and went to Marsénah [Marchena], and thence to Yenish;<sup>33</sup> and the next morning to a town called As-sekáh, in the district of Kal'ah Yahssob. After stopping three days at that place, Alfonso took the road to Bayénah (Baena), passed by Kabrah (Cabra), where he halted some days, and went to Al-lusénah (Lucena). Having received intelligence that the Almoravides of Granada, under the command of Temím Abú Táhir, were in pursuit of him, he went to Belali,<sup>34</sup> and thence to Fahssu-d-danísúl, where he was overtaken by the Moslems. A battle ensued, in which the Moslems had at first the advantage; but their general having given orders to remove the tents from a low to a high ground, the order was misunderstood, a panic struck the troops, and the Christians made themselves masters of their camp.

Alfonso next went towards the sea shore by the road of Shalúbániah (Salobreña). They say that as he crossed the deep and narrow valleys watered by the river of that name, he exclaimed in his native language, "What a fine tomb this would make, if we had any one to throw the earth over us!" From Shalúbániah Alfonso took a western direction and reached the coast of Belesh (Velez-Malaga), where he caused a small boat to be made, and, sending out people to fish for him, ate of the fish which they brought him, as if he had made a vow, or wished to have his memory perpetuated by the exploit. From Velez-Malaga the Christian king returned once more to Granada, and pitched his tents at a village called Dolar,<sup>35</sup> three parasangs south of Granada. After staying two days there he removed to the town of Hamadán,<sup>36</sup> in the neighbourhood of which there were some notable skirmishes between his host and that of the Moslems. Two days after he marched to Al-faraj, and encamped at a place called 'Ayn Atesah,<sup>37</sup> but perceiving that the Moslems were surrounding him on every side, he marched in the direction of Al-borájelát,<sup>38</sup> thence to Al-laghún,<sup>39</sup> and lastly to Wádi-Ash (Guadix). Here, seeing that the cavalry of the Almoravides were close upon him, and that he had lost a number of his bravest knights, he determined upon returning to his own dominions. Accordingly he took an eastern direction, and passing by Murcia, Xativa, Denia, Valencia, &c., reached the capital of his kingdom, not without having lost in the expedition the best part of his warriors.

The Christians  
of Granada  
transported  
to Africa.

It has been said above that the *Al-mu'áhidín* or Christians living in the territory of Granada were the principal cause of Alfonso's invasion, since they had not only instigated him to penetrate so far into the Mohammedan territory, promising him every aid and assistance in their power, but they had provided his army with

every necessary, had guided him, and numbers of them had joined his banners. The traitors, however, did not escape the chastisement which they deserved. At the solicitation of several respectable citizens of Cordova, Seville, and other places, the celebrated Kádí Abú-l-wakíd Ibn Roshd (Averroes) crossed over to Africa, and, having had an interview with 'Alí, explained to that Sultán the dangerous situation in which the Moslems of Andalus were, having to fight enemies abroad and guard against traitors at home. He besought him to remedy the evil, by ordering the transportation of the Christians who lived about Granada, and the other districts lately overrun by Alfonso; and the commander of the Moslems, yielding to his solicitations, issued the requisite orders, and thousands of that treacherous population were embarked and removed to Meknásah, Salé,<sup>40</sup> and other towns of Western Africa.

In the year 515, the commander of the Moslems crossed over again to Andalus, in order to put down some serious disturbances which had arisen in Cordova, and also to wage war against the infidels. He had not been long in that country when messengers came to him from Africa, announcing the rising of Mohammed Ibn Tiumarta, better known in history by the surname of *Al-mahdí* (the leader). 'Alí, therefore, crossed over to Morocco, and never afterwards visited his Andalusian dominions, the government of which, as before, he intrusted to his brother Abú Táhír Temím, and at his death, which happened in 520 (A. D. 1126), to his own son Táshefín.

'Alí died at Morocco in Rejeb of the year 537 (Jan. or Feb. A. D. 1143). His death, however, was not made public until three months afterwards. He appointed his son Táshefín to be his successor, and desired to be interred in the public cemetery, which was done. He had reigned thirty-six years and seven months.<sup>41</sup>

'Alí goes to Andalus the fourth time.

His Death of 'Alí Ibn Yúsuf.

## CHAPTER II.

Accession of Táshefín Ibn 'Alí—His wars with the Almohades—His death—Conquests of the Christians—Formation of small kingdoms—The Almohades invade Andalus—Almeria taken by Alfonso II. of Castile—Cordova besieged by Alfonso—The Almohades retake Almeria—Account of the rebel Ibn Mardanísh—'Abdu-l-múmen crosses over to Andalus—Builds the castle of Gibraltar—Ibn Humushk takes by surprise the city of Granada—Is besieged by the Almohades—Makes his submission—Death of 'Abdu-l-múmen.

Accession of  
Táshefín Ibn  
'Alí.

ON the death of 'Alí Ibn Yúsuf, his son Táshefín, surnamed Abú Mohammed,<sup>1</sup> succeeded him. The whole of his reign—which was of very short duration—was spent in war with the Al-muwáhhedún or Almohades, whose rising under his father's reign we have recorded. Although their leader, Abú 'Abdillah Mohammed Ibn Tumarta, had died in 524 (August, A. D. 1130), his successor 'Abdu-l-múmen had since followed in his track, and was fast overthrowing the tottering empire of the Almoravides. Táshefín fought several engagements with them, in some of which he came off victorious; but in 539 (A. D. 1144), having left his capital, Morocco, to attack 'Abdu-l-múmen, he was defeated by that general near the city of Telemsán, and compelled to take refuge within its walls. Shortly after, not deeming himself secure there, he fled to Wahrán, whither he was followed by the victorious Almohades. For some time Táshefín defended himself valiantly; but at last, seeing that he could not escape the hands of his enemies, he determined upon leaving the city at night and retiring to a castle which he had built on the sea shore, hoping to be able from thence to cross over to Andalus. 'Abdu-l-múmen, however, having received intelligence of his plans, ordered that the city should be more closely invested, that the sentries should be doubled, and fires lighted at certain distances in his camp, to prevent the Sultán's escape. On the 27th of Ramadhán, A. H. 539 (March 23, A. D. 1145), Táshefín left Wahrán under cover of night, accompanied by a few confidential servants. He rode a celebrated mare called *Ráhánah*, a very swift animal, but whilst galloping over

His wars with  
the Almo-  
hades.

His death.

the mountains she fell down a precipice, and the body of Táshefín was found the next morning stretched at the bottom of a deep ravine.

Táshefín was succeeded by his son Abú Is'hák Ibráhím, whom he had left to command at Morocco during his absence; but 'Abdu-l-múmen, after reducing Telemsán, in A. H. 540, and Fez and Salé in 541, marched against that capital, which he besieged and took in Shawwál, A. H. 541 (March, A. D. 1147), putting to death the unfortunate Ibráhím, who fell a prisoner into his hands.

During the wars between the Almoravides and Almohades, the Moslems of Andalus were left a prey to the murderous infidels, who attacked them every where with the greatest fury, took their cities and towns, and led thousands of them into captivity. In this manner the Christians of Toledo extended their ravages to the very walls of Cordova,<sup>2</sup> and thought of nothing short of establishing their abominable rites in the very city which had so long been the citadel of Islám. On the other hand, Alfonso, King of the Franks (Catalonian and Aragonese), whose conquests we have recorded above, was not inactive; he surprised several fortresses bordering upon his dominions, and carried fire and sword into the very heart of the Mohammedan territory. God, however, was pleased to deliver the Moslems from the demon's mischief; for having laid siege to Fraga, a considerable town of the *Thagher* (Aragon), the general of the Almoravides<sup>3</sup> hastened to the assistance of the besieged, defeated the Christians, and put Alfonso to death. This happened in the year 528 (A. D. 1134).

The above period [of civil war in Africa] was also remarkable for the rising of several chieftains, who, seeing the Almoravides engaged with their enemies the Almohades, took the opportunity to assume independence and to shake off the African yoke. On his departure for Africa, Táshefín had appointed a Lamtúnite chief, named Ibn Ghániyyah [Yahya Ibn 'Alí], to govern Andalus during his absence; but what with the Christians of every denomination who assailed his frontiers, and what with the Moslems of Andalus themselves, who showed every where symptoms of disaffection and wished to rid themselves of the Almoravides, that chieftain was unable to stem the torrent of calamity and misfortune which broke out more furiously than ever in the fair dominions of Islám. At last, when the people of Andalus saw that the empire of the Almoravides was falling to pieces; when they heard that Táshefín had been slain, and that his son, Abú Is'hák Ibráhím, was shut up in his capital and surrounded by his enemies, they waited no longer, and, casting away the mask of dissimulation, broke out into open rebellion against their African rulers. In the same manner as at the overthrow of the house of Umeyyah the provinces of their vast empire had been parcelled out among their generals and governors, so now every petty governor, chief, or

Conquests of  
the Christians.

Formation of  
small king-  
doms.

man of influence, who could command a few followers and had a castle to retire to in case of need, styled himself Sultán, and assumed the other insignia of royalty; and, as the historian Ibnu Khaldún has judiciously remarked, Andalus afforded the singular spectacle of as many kings as there were towns in it. As some writers, but especially Ibnu-s-seyrafí, Ibn Sáhíbi-s-salát, and others, have written in detail the events of this period of confusion and anarchy, which they have designated by the name of *Al-fitnatu-th-thániyyah* (the second civil war), to distinguish it from that which followed immediately after the massacre of 'Abdu-r-rahmán, son of Al-mansúr, we will abstain from relating them here, having done it already in our work entitled *Az'háru-r-riyádh fí akhbár Kádhi 'Iyádh* (the flowers of the garden: on the history of the Kádhi 'Iyádh). Suffice it to say, that Ibn Hamdín rose at Cordova; Ibn Maymún ['Alí Ibn 'Isa] at Cadiz and the neighbouring districts; that Ibn Kasí [Ahmed] and Ibn Wazír [Seddaray]<sup>4</sup> shared among themselves the whole of that country which had once belonged to the Bení Al-afttas; that a chief named Maymún Al-lamtúní rose in command of Granada; and lastly, that Ibn Mardanish Al-jodhámí took possession of Valencia and a great portion of the east of Andalus. Among these chieftains some were of Andalusian origin, and detested alike the rule of the Almoravides and that of the Almohades; others belonged to some of the tribes which Yúsuf Ibn Táshefín led into Andalus, such as the Lamtúnah, Senhájah, Zenátah, &c., and they were naturally hostile to the Almohades. All, however, shortly disappeared before the victorious banners of 'Abdu-l-múmen, who deprived all and every one of them of their usurped dominions, and subjected the whole of Andalus to his rule. The last-named chieftain, however [Ibn Mardanish], maintained himself longer than any other, and fought successfully against the Almohades, as we shall hereafter relate.

The Almohades  
invade An-  
dalus.

In the month of Dhí-l-hajjah of the year 539 (June, A. D. 1145), an army of Almohades, commanded by Abú 'Imrán Músa Ibn Sa'id, landed at Jezírah Taríf (Tarifa), of which place they took possession, as well as of Algesiras and the surrounding country. Early in the ensuing year Malaga and Seville shared the same fate. Three years after, Yahya Ibn Ghániyyah surrendered to them the city of Cordova,<sup>5</sup> and shortly after Jaen. In the year 546 (beginning April 19, A. D. 1151), 'Abdu-l-múmen announced his intention of crossing over to Andalus. Having made every ostensible preparation to that effect, he left his capital, Morocco, and proceeded to Kasr 'Abdi-l-kerím, where he passed his troops in review; but the news which he there received from Eastern Africa induced him to relinquish his purpose and repair to that country. Hearing, however, that the Moslems of Andalus were much pressed by the Christians, who had lately

taken Almeria, he sent thither one of his sons, named Abú Sa'íd, with orders to recover that city.

Almeriyah (Almeria) was a fine city situated on the coast of the sea of Shám (Mediterranean). It was the port of Andalus, and the resort of merchants from Eastern Africa, Egypt, Syria, and other distant parts. It was the maritime arsenal of the Bení Umeyyah, and the port where those fleets were equipped which furrowed in all directions the waters of the Mediterranean, spread devastation over its shores, and allowed no Christian vessel to sail in it. Almeria was celebrated all over the East and West for its pottery, its glass, its silken robes of every colour and pattern, and many other articles of trade, which its merchants shipped to all parts of the world. The fertility of the soil, moreover, the abundance and cheapness of provisions, the sweetness of its waters, the mildness of the air, and the salubrity of its climate, made it a favourite residence for the Moslems, who went to settle there from all parts of Andalus, until its population could not find room within its precincts. All these advantages, and many others which we do not specify, made Almeria a desirable prize to the Christians, who for a long time past had cast a wistful eye over its delightful fields and well-filled storehouses.

At last, in the year 542 (A. D. 1147), As-soleytán (Alfonso II. of Castile),<sup>6</sup> Almeria taken by Alfonso II. King of Toledo, assisted by a Christian fleet which came from Jenewah (Genoa), besieged Almeria by sea and land. Ibn Mardanish, King of Valencia, the only Moslem who could effectually have defeated the plans of As-soleytán, entered into some secret compact with him and kept away: the consequence was, that, after besieging that city for some time, the infidels lodged themselves in one of the suburbs, and having from thence attacked the citadel, took it by storm on Friday, the 20th of Jumada the first, 542 (October 16, A. D. 1147).

It is related by Abú Zakariyyá Al-ja'ydí, on the authority of Abú 'Abdillah Ibn Sa'adah Ash-shátibí Al-mo'ammár (the long-lived), that about two years or so before the taking of Almeria, a respectable inhabitant of that city, whose name was Abú Merwán Ibn Ward, saw in a dream an old man of imposing height, who approached him, and, placing his hands suddenly on his sides from behind, shook him with great violence until he made him wake all terrified; after which he bade him repeat the following verses:

“Up, up with thee, thou careless and deceived man! do not sleep;

“For God has some hidden views concerning the people [of this town].

“There is no escape, [to his will they must submit,] and yet not abuse

“what is detrimental to them;

“For otherwise they would be guilty of a crime against the Lord of  
“mankind.”<sup>7</sup>

This happened in the year 540 (beginning June 23, A. D. 1145). About two years after (A. D. 1147) the Rúm (Castilians) took possession of Almeria. The above anecdote is borrowed from the Háfedh Ibnu-l-'abbár, who relates it in a work of his entitled *Tekmíláh* (complement).

Among those who gained the crown of martyrdom on this occasion one was the celebrated Imám Ar-rusháttí, whose entire name was Abú Mohammed Ibn 'Alí Ibn 'Abdillah Ibn 'Alí Ibn Khalaf Ibn Ahmed Ibn 'Omar Al-lakhmí Ar-rusháttí Al-meriyí, a man deeply versed in sacred traditions, biography, history, and other sciences, the author of an excellent work entitled *Iktibásu-l-anwár wa iltimásu-l-azhár fí nasabi-l-sihábat wa rawati-l-athár* (the borrowing of lights and the begging of flowers: on the genealogy of the companions and selected traditions of their times),<sup>8</sup> which many a scholar learned under him. It is an excellent work, in which Ar-rusháttí collected [much that is useful], without failing in any part of his arduous task. He wrote it on the model of the celebrated *Kitábu-l-ansáb* (book of lineages), by the Háfedh Abú Sa'íd Ibn As-sam'ání. Ar-rusháttí was born at a small town of the province of Murcia, called Auriwelah (Orihuela), in the year 466 (beginning Sept. 5, A. D. 1073); he died, as above related, at the storming of Almeria, on the morning of Friday, the 20th of Jumáda the first, 542 (October 16, A. D. 1147). The surname of *Ar-rusháttí* was given to one of his ancestors owing to a large mole on his body, which his nurse, who was a Christian woman, called in her language *rusháttah* (roseta), whence he was called *Ar-rusháttí*. The above is borrowed from the *Wafiyátu-l-'áyán* (the deaths of the illustrious), by Ibn Khallekán.

Treating of the taking of Almeria [by the Castilians], Ibn Hobeysch, the last of the traditionists of Andalus, says as follows: "I was in the castle of Almeria when the Christians took possession of that city, and presented myself to the chief of the Christians, As-soleytán, who was the son of the daughter of Alfonso,<sup>9</sup> and I said to him,—'I know of a tradition which traces thy genealogy to Hirkal (Heraclius), the Emperor of Constantinople.' The Christian [king] seemed pleased at this, and told me to repeat the tradition, which I did, as I had learned it; upon which he said,—'Thou and all those who are with thee are free; you may go out [of the castle] without paying any ransom.'" This Ibn Hobeysch was the master of Ibn Dihyah, and of Ibn Haut-illah, and of Abú-r-rabi' Al-kalá'í, (may God show them mercy!) His entire name was 'Abdu-rahmán Ibn Mohammed Ibn 'Abdillah Ibn Yúsuf, but he was better known by the surname of Ibn Hobeysch. He was the author of several works, and one in particular on the first conquests of Islám,<sup>10</sup> which he inscribed to Abú Ya'kúb Yúsuf Al-mansúr.

In the year 545 (beginning April 29, A. D. 1150), Alfonso, King of Toledo and Galicia (Alfonso II. of Castile), marched to Cordova with forty thousand cavalry, and laid siege to that capital. The inhabitants defended themselves with great vigour; but the scarcity of provisions began to be felt, and they were in great tribulation. 'Abdu-l-múmen had no sooner heard of their dangerous situation, than he sent an army of twelve thousand horse to their assistance. On the approach of the African forces, Alfonso raised the siege and retired into his dominions, upon which the Káyid Abú-l-ghamr As-sáyib, who commanded in Cordova, gave up that city to Yahya Ibn Maymún, who was 'Abdu-l-múmen's general, and acknowledged the supremacy of the Almohades. On the morning of the day following the arrival of Ibn Maymún, the Christians were seen returning to their encampment before the city, upon which that general left a portion of his forces for the defence of Cordova, and with the remainder crossed over to Africa. Some time after, Alfonso, despairing of reducing that capital, raised the siege and returned to his kingdom.

In the ensuing year [A. H. 546] 'Abdu-l-múmen sent to Andalus another army of twenty thousand men, under the command of Al-hentetí [Abú Hafss], who had instructions to retake the city of Almeria, which, as above related, had some time previous fallen into the hands of the Christians. When the news of their disembarkation became known, Maymún, the Lord of Granada, Ibn Humushk, and other chieftains, hastened to pay their respects to the general of 'Abdu-l-múmen, and to place themselves under the obedience of that Sultán. They all instigated him to make war against Ibn Mardanish, King of the eastern provinces of Andalus; but the latter had no sooner received intelligence of their plans, than, fearing for himself, he sent an embassy to the Christian Lord of Barcelona, imploring his help against the Almohades. The Lord of Barcelona granted the request of Ibn Mardanish, and sent him an army of ten thousand men, under a brave and experienced general. Meanwhile the Almohades were marching against Ibn Mardanish; but when their general [Al-hentetí] heard of the arrival of his Frank auxiliaries, he retraced his steps and proceeded towards Almeria. Having arrived there, Al-hentetí invested the city on every side; but the want of provisions soon compelled him to raise the siege and to return to Seville, where he remained some time. It was not till some months afterwards that the Moslems succeeded in wresting that city from the hands of the enemy, after a siege of seven months.

“ In the year 546 (A. D. 1151),” says an African historian, “ Síd Abú Hafss and Síd Abú Sa'íd, sons of the Commander of the Faithful, 'Abdu-l-múmen, marched to Almeria, and besieged the Christians, who held its *kassábah*. Abú 'Abdillah Ibn Mardanish, King of the eastern parts of Andalus, then hastened

“ to attack the princes, who had thus to defend themselves against the Christians  
 “ inside and against the Moslems outside. At last, Ibn Mardanišh, perceiving  
 “ all the shame of his act, in thus attacking his brethren in religion whilst engaged  
 “ in the extermination of the Christians, desisted from his undertaking and marched  
 “ off, leaving the execution of his vengeance for another opportunity. When the  
 “ Christians inside the castle [of Almeria] saw Ibn Mardanišh raise his tents and  
 “ go away, they said [to each other], ‘ Surely Ibn Mardanišh would not decamp,  
 “ unless he had heard that the Almohades were on the point of receiving re-inforce-  
 “ ments.’ Upon which they offered to capitulate, and surrendered [the city] to  
 “ the Moslems.”

Account of the  
 rebel Ibn Mar-  
 danish.

This Ibn Mardanišh was a man of Christian origin, who, profiting by the confusion which followed the overthrow of the Almoravide dynasty, had made himself the master of Valencia, Murcia, and other towns in the east of Andalus. According to Ibn Sāhibi-s-salat, who, as is well known, wrote a history of the Almohades,<sup>11</sup> in which he treats at full length of this and other chieftains who resisted their authority in Eastern Africa as well as in Andalus, Ibn Mardanišh was the son of Sa’d, son of Mohammed, son of Ahmed, son of Mardanišh. His name was Mohammed, and his *kunya* or appellative Abú ‘Abdillah. He was, however, better known by the surname of Ibn Mardanišh. His father, Sa’d, had served under the Almoravides. He was governor of Fraga when Ramiro, King of the Franks, besieged that city in the year 528 (A. D. 1134). His uncle, Mohammed, surnamed *Sāhibu-l-basit* (the hero of Albacete), had also been one of the most distinguished warriors of his time. Trained to arms under the eyes of his father and uncle, Ibn Mardanišh soon became a very experienced captain. He entered the service of Ibn ‘Ayādh, King of Murcia, who, in reward for his eminent services, appointed him governor of Valencia, and gave him his daughter in marriage. On the death of Ibn ‘Ayādh, Ibn Mardanišh retained possession of Valencia, and shortly after added Murcia, Jaen, and other cities to his dominions. He was a very powerful monarch when the Almohades arrived in Andalus.<sup>12</sup> But to return.

‘Abdu-l-  
 múmen crosses  
 over to An-  
 dalus.

In the year 555 (A. D. 1160), the Commander of the Faithful, ‘Abdu-l-múmen Ibn ‘Alí, after subjecting the whole of Eastern Africa to his rule, and retaking the city of Mahdiyyah,<sup>13</sup> which the Sicilians had taken in 543 (beginning May 21, A. D. 1148), as well as Safaks (Sfax), and other towns of that coast, returned to Fez. After making a short stay in that city, ‘Abdu-l-múmen marched to Ceuta,<sup>14</sup> where he embarked for Andalus. He landed at Jebal-Tárik (Gibraltar), which from that day was called *Jebalu-l-fatah* (the mountain of the entrance or victory), and ordered that a strong fortress should be erected on the top of it. He traced out

Builds the  
 castle of  
 Gibraltar.

the building with his own hands, and when, after remaining for two months there,<sup>15</sup> and providing for the government of Andalus, 'Abdu-l-múmen returned to his African dominions, he appointed his son Abú Sa'íd, then governor of Granada, to superintend the building and report its progress to him.<sup>16</sup> One of the architects employed was Hájí Ya'ysh, the geometrician. This Ya'ysh, who was an excellent engineer, is said to have constructed some wonderful machines during his residence at Jebal-Tárik (Gibraltar), and among others a large windmill, which stood on the very top of the mountain.

During 'Abdu-l-múmen's residence at Gibraltar, the Almohades made several incursions into the enemy's territory by his express command. A body of eighteen thousand horse, having penetrated into the district of Badajoz, defeated Ibn Errink (Alfonso Enriquez), reduced Bájah (Beja), Yéborah (Evora), Al-kasr (Alcazar do Sal),<sup>17</sup> and other towns which the accursed Christians had taken some time before, and returned victorious and laden with plunder to the dominions of Islám.

In the year 556, in the month of Jumáda the first (May, A. D. 1161), an Andalusian chieftain named Ibráhím Ibn Humushk, who was the father-in-law of Ibn Mardanish, and made common cause with that rebel, took by surprise the city of Granada. According to Ibnu-l-khattib this happened thus: " Síd Abú Sa'íd, " son of 'Abdu-l-múmen, who was then governor of that city, having crossed " over to Africa to assist his father in putting down a rebellion, Ibráhím and " his partisans among the Almoravides thought the opportunity a favourable " one again to take the field against their enemies, the Almohades. Putting " himself at the head of a band of resolute followers, Ibráhím approached Granada " secretly and at night, and entered it by a gate which his partisans<sup>18</sup> had left " open [for him]. Having then attacked the Almohades who composed the " garrison, he killed a great many of them and obliged the remainder to take " refuge in the *kassábah*, which he besieged immediately, battering its walls " and throwing inside all sorts of projectiles. When this intelligence reached " Morocco, Abú Sa'íd hastened to the assistance of the besieged, taking with him " his own brother, Síd Abú Mohammed Abú Hafss, and a considerable body of " African troops. Ibn Humushk, however, was not discouraged by the arrival " of so powerful an army; he sallied out of Granada, formed his troops in the " spot called *Merju-r-rokád* (the field of the sleepers), and engaged the Almohades, " whom he defeated, notwithstanding their superior numbers, making great slaughter " among them, owing to the trenches and canals into which the plain before that " city is cut up for the purpose of irrigation, and which arrested the flight of " the fugitives. Among the slain was Síd Abú Mohammed: his brother, Síd Abú

Ibn Humushk  
takes by sur-  
prise the city  
of Granada.

Is besieged by  
the Almohades.

“ Sa’id, escaped, and reached Malaga with the relics of his army. As to Ibn Humushk, he returned to Granada with his prisoners, whom he caused to be taken near the walls of the *kassabah*, and there slaughtered in the presence of their friends. Meanwhile the Khalif ‘Abdu-l-múmen, who had put down the insurrection, and was then at Salé, being informed of this disaster, dispatched another large army to Andalus, under the command of another of his sons, named Abú Ya’kúb, assisted by the Sheikh Abú Yúsuf Ibn Suleymán, one of the bravest and most experienced warriors of the time. These troops, which were joined by many thousands of volunteers anxious to wage war against the infidels, arrived at Dilar, a hamlet close to Granada, where they encamped. This happened in 557 (A. D. 1162). Meanwhile Ibn Humushk, seeing the tempest gather over his head, had sent to apprise his son-in-law, Ibn Mardanish, of his perilous situation, and to beg him to come to his assistance. No sooner had Ibn Mardanish received the message, than having quickly raised in his dominions an army composed of Christians and Moslems, he hastened to his aid and encamped with his forces on an eminence close to the suburb inhabited by the people of Baeza<sup>19</sup> (Albayzin), which still bears his name, *Kudyat Ibn Mardanish* (the hillock of Ibn Mardanish). The two armies came soon after to an engagement in the Vega of Granada, when, after a bloody and hard-contested battle, fortune decided in favour of the Almohades, and Ibn Mardanish fled to Jaen.

“ Some time after this, Ibn Humushk and his son-in-law having quarrelled, the former made his submission to the Almohades. The cause of their quarrel was this: Ibn Mardanish divorced his wife, the daughter of Ibn Humushk, who, accordingly, returned to her father. Having, some time after, sent for a son of hers to be educated at her father’s house, her late husband refused to comply with her request, and would never deliver up her son. At last, seeing her application disregarded, the mother said one day,—‘ After all, what is the son of a dog but a puppy? Let him keep him; I do not want him;’ which expressions she caused to be circulated among the women of Andalus. From that moment Ibn Mardanish and Ibn Humushk became sworn enemies, and the latter, in order the better to revenge himself, embraced the party of the Almohades in 565 (beginning Sept. 24, 1169), and served under them against Ibn Mardanish. In the year 571 (beginning July 21, A. D. 1175), however, Ibn Humushk asked for leave to cross over to Africa, and, having obtained it, settled with his family and children at Meknásah, where he died in Rejeb of 572 (January, A. D. 1177).”

Death of  
‘Abdu-l-múmen.

In the year 558 (A. D. 1163), ‘Abdu-l-múmen made public his intention to cross over to Andalus, and summoned the tribes of the Desert to engage in the holy