

made an incursion into the territory of Morocco, and defeated an army of Almohades that sallied out to oppose them. But Ibnu-sh-shahíd having discovered the secret machinations of Ibn Túján, surprised him one day in his house, and put him to death. Then Yahya Ibn An-násir went out to his friends as above related, and the Almohades deposed him, and sent their allegiance to Al-mámún. The principal actors in this last revolution were Abú 'Abdillah Al-gheríghor and Síd Abú Hafss Ibn Abí Hafss. When the intelligence reached Yahya Ibn An-násir and Ibnu-sh-shahíd, they laid siege to Morocco in the year 626 (beginning Nov. 29, A. D. 1228), and put the conspirators to death. However, the party of Al-mámún waxed every day stronger. The governor of Fez, as well as Mohammed Ibn Abí Zeyd Ibn Túján, governor of Telemsán, Abú Músa Ibn Al-mansúr, governor of Ceuta, and his cousin, Ibnu-l-attás,⁶² governor of Bujéyah, all embraced his party. The only one who resisted was Abú Zakariyyá, governor of Eastern Africa, and this resistance was the cause of his subsequent rebellion, since, as we shall relate hereafter, he afterwards declared himself independent in that country. In short, nothing remained under the rule of Yahya Ibn An-násir except Sijilmésah and Eastern Africa.

Whilst these events were passing in Africa, Al-báyesí marched against Cordova and gained possession of it. Thence he went to Seville in company with his ally, the King of the Christians, to whom he had given over the castle of Kijáttah⁶³ (Quesada), and other fortresses belonging to the Moslems. Al-mámún, however, went out of Seville and met the enemy, whom he defeated with great loss, obliging Al-báyesí to take refuge in Cordova. Finding, on his arrival at this place, that the inhabitants had risen against him, Al-báyesí fled to a neighbouring castle called Al-mudowwar (Almodovar), where he was soon after treacherously put to death by his own Wizír, Ibn Biurak,⁶⁴ who hastened to Seville to present his head to Al-mámún. After this came the rebellion of Mohammed Ibn Yúsuf Ibn Húd, who gained possession of Murcia and the greater part of Eastern Andalus, as we have related in our account of him. Al-mámún marched against him and besieged him, but he defended himself bravely; and Al-mámún, unable to conquer him, returned to Seville.

After this, in the year 626 (beginning Nov. 29, A. D. 1228), Al-mámún repaired to Morocco, on the solicitation of the people of Africa, who wished for his presence, and had previously sent him their allegiance. Helál Ibn Hamidán, Amír of the tribe of Al-khalatt, had also implored his assistance, and begged him to come over. Before embarking, Al-mámún asked the Christian king to give him a body of troops to serve under his orders in Africa; and this request being granted on terms stipulated between the two monarchs, Al-mámún put to sea with his Christian auxiliaries. No sooner, however, had Al-mámún quitted the shores of Andalus, than the people of Seville revolted against him, and sent their allegiance to Ibn Húd.

At his landing on the coast of Africa, Al-mámún was met by Yahya Ibn An-násir, whom he completely defeated, after a sharp encounter, making great slaughter among his followers, the Almohades and Arabs: Yahya fled to the mountains of Hentétah.⁶⁵ After this victory Al-mámún gained possession of the capital (Morocco). Having there summoned to his

⁶² ابن الاطاس or ابن الاطاس

⁶³ قجاطة

⁶⁴ ابن بيورك

⁶⁵ A branch of the Atlas, inhabited by the tribe of that name.

presence the Sheikhs of the Almohades, he upbraided them with their conduct, and, having ordered the arrest of the principal among them, to the number of one hundred, caused them all to be put to death. He then sent circulars throughout the provinces of his empire, commanding that the name of the Mahdí should no longer be struck on the coins, or proclaimed from the pulpits of the mosques; that in the call to prayer [which was made] in the Berber language no mention should be made [as before] of the death of that individual; that the words *Asboh Wa lillahi-i-hamdu* (rise and praise God), which the Mahdí had caused to be added to the formula of convocation for the prayer of *al-fajr* (day-break), should be suppressed, as well as other peculiar practices introduced by him, which had been respected and strictly kept by 'Abdu-l-múmen and his descendants, the ancestors of Al-mámún. He even meditated doing away with every one of the religious precepts imposed by the founder of that sect, and ridiculed the people for describing the Mahdí as a man under the protection of Heaven. He went still further, and made himself guilty of other excesses. In compliance with the treaty entered into with the infidel king, he gave the Christians who came over with him permission to build a church within the precincts of Morocco; which they did, tolling their bells daily.

In the mean time Ibn Húd had reduced almost the whole of Andalus, and expelled therefrom the Almohades, who fell every where victims to the infuriated mob. Among those who perished on this occasion was Síd Abú-r-rabi', the nephew of Al-mansúr, who had been governor of Cordova ever since the reign of that Sultán. In this extremity Al-mámún sent orders to Abú Zakariyyá Ibn Abí Mohammed, grandson of the Sheikh Abú Hafss, who was governor of Eastern Africa, to come to his assistance; but not only did he refuse to do so, but some time after, in the year 629 (beginning Oct. 28, A. D. 1231), he shook off all allegiance due to him. However, Al-mámún gave his cousin, Síd Abú 'Imrán, son of his uncle Mohammed Al-hardhání, the government of Bujéyah; at the same time appointing Abú 'Abdillah Al-lehiyání,⁶⁶ brother of the Amír Abú Zakariyyá [to act as his Wízir]. Yahya Ibn An-násir marched against him [Al-mámún], but was defeated. Again, a second time, Yahya attacked his adversary, but he was defeated with the loss of many of his followers, whose heads were fixed on spikes to the walls of Morocco. After these defeats Yahya Ibn An-násir fled to the countries of Dar'ah and Sijilmésah.

Some time after this, happened the revolt of a brother of Al-mámún, named Abú Músa, who caused himself to be proclaimed at Ceuta, and assumed the surname of *Al-muwyed-billah*. Al-mámún left Morocco to reducē him; but having heard on his road to that city (Ceuta) that the tribes of the Bení Fezár and Nekayah had laid siege to Meknásah (Mequinez), and were committing all manner of ravages in its neighbourhood, he decided to abandon his former purpose, and repair to those districts. He did so; and after applying a cautery to that wound, returned to Ceuta, which he besieged for three consecutive months. Abú Músa then sent to Andalus, to implore the assistance of Ibn Húd, Lord of that country, who granted his request, and sent a powerful fleet to his succour. Whilst Al-mámún was occupied in the siege of Ceuta, Yahya Ibn An-násir, accompanied by the Arabian tribe of

⁶⁶ He was called *اللياني* Al-lehiyání because he had a very fine beard. His name was Mohammed.—Ibnu Khaldún, fo. 135.

Sufyán and their Sheikh, Jarmún Ibn 'Isa, as well as by Abú Sa'id Ibn Wánúdín, the Sheikh of the tribe of Hentétah, made a sudden incursion into the territory of Morocco, and ravaged the country all around. When this intelligence was brought to Al-mámún, he raised the siege of Ceuta, and started off in pursuit of his enemy; but he died on the road at Wáda Umm Rabi', in the beginning of 630 (A. D. 1232). When Abú Músa saw his brother raise the siege, he placed himself under the obedience of Ibn Húd, and gave him possession of Ceuta, to which city that Sultán appointed a new governor.

The people of Valencia, Murcia, and the eastern provinces of Andalus, proclaim the Sultán Abú Zakariyyá Ibn Abí Hafss, and send an embassy to him.

During the course of these events, Abú Jemíl Zeyyán, son of Abú-l-hamalát Mudáfi' Ibn Abí-l-hejáj Ibn Sa'd Ibn Mardanish, took Valencia from Síd Abú Zeyd, son of Síd Moham-med, son of Síd Abú Hafss, and caused himself to be proclaimed king of that city and the surrounding districts. About this time, as above related, the empire of the Bení 'Abdi-l-múmen was fast declining every where in Andalus. We have related how Ibn Húd revolted against Al-mámún and waged war with him: another chieftain, named Ibnu-l-ahmar, rose also at Arjona; and in short the whole of Andalus became a prey to civil war. This state of things being observed by the Christian kings, they began to wreak their fury on every point of the Moslem frontier. The King of Aragon (Jayme) marched towards Valencia, which he besieged. This was in the year 633 (beginning Sept. 15, A. D. 1235). In order the better to surround the Moslems, the Christian king formed seven large camps: he had two in front of Valencia, one at Jezirah Shukar (Alcira), and another at Xativa; the remainder were in Jaen, Tavira,⁶⁷ Murcia, and Liblah (Niebla). Besides these forces brought to act against the Moslems of Andalus, the Genoese [with a fleet] were upon Ceuta. Some time after, the King of Castile [Ferdinand III.] took Cordova, while the King of Aragon reduced most of the fortresses round Valencia and Alcira. The latter built a fortress called Anisah,⁶⁸ from which to besiege Valencia, and, after quartering his forces in it, retired to his dominions. Zeyyán Ibn Mardanish then decided to make a sally and attack the besieging forces. To this end he sent to ask the people of Alcira to assist him in his undertaking. Having obtained the re-inforcements he wanted, he marched against the enemy, but he was completely defeated, with the loss of the greater part of his followers. On that disastrous day, which was like the harbinger of the taking of Valencia by the Christians, several men eminent for their talents or their virtues died martyrs for the faith; among others, Abú-r-rabi' Ibn Sálím, the chief of the traditionists of Andalus. Subsequently to this the Christians made several incursions in the neighbourhood of Valencia, until the month of Ramadhán, 635 (April or May, A. D. 1238), when the King of Aragon in person appeared before the city, and

⁶⁷ This would make eight, not seven, as above. The copy of Ibnu Khaldún, which, as I have frequently observed, is by no means correctly written, reads طابيرة—which can be no other place than Tavira. Perhaps طابيرة Talavera is meant; but as no evidence of the military preparations of Jayme is to be found in the native historians, I have not the means of determining the true reading.

⁶⁸ Near the ancient Enesa or Anaso, (now Puig de Cebolla,) on a rock surrounded by the sea, about seven miles from Valencia.

began to press the siege with the utmost vigour. In the mean time, fortune forsook the banners of the Bení 'Abdi-l-múmen of Morocco, whose empire passed into other hands; the Bení Abí Hafss becoming the rulers of Eastern Africa. Not expecting any assistance from the former, Ibn Mardanish and the people of Eastern Andalus decided upon applying to the latter, and imploring the help of Abú Zakariyyá Ibn Abí Hafss (the reigning Sultán of that family), whom they proclaimed their sovereign. Accordingly that chieftain dispatched to him his secretary, the Faquih Abú 'Abdillah Ibnu-l-abbár, who arrived in this country and brought their oath of allegiance, and then recited in the presence of Abú Zakariyyá that celebrated *kassidah* of his, rhyming in the letter *sin*, which begins thus:

“Hasten to Andalus with thy mounted warriors, the soldiers of God, before the paths
“of salvation are entirely obliterated.

“Go and bestow on her thy powerful assistance, since the help of thy victorious arms
“is never withdrawn from the needy.

“Thy presence will restore life to her sinking body, after tasting morn and evening of
“the cup of woe.

“To the island, then, whose inhabitants are so many victims destined for sacrifice, and
“whose sufferings cannot otherwise be terminated than by a speedy death.”⁶⁹

The Amír granted the request of the people of Valencia, and sent to their assistance a fleet loaded with provisions, stores, and money, under the orders of Abú Yahya Ibn Yahya Ibnu-s-shahid Abí Is'hák Ibn Abí Hafss. The total cost of the armament was one hundred thousand dinárs. The fleet reached the shores of Valencia at a time when the inhabitants were suffering all the privations and horrors of the siege, and cast anchor at Denia, where it landed all the stores; but the admiral seeing that Ibn Mardanish did not send thither any one to take charge of them, set sail and returned to Africa. The siege, in the mean while, was pressed more and more, until the provisions were entirely exhausted, and the people died through hunger. Negotiations then began for the surrender of the city, which was finally given up to Jakmek (Jayme), King of Aragon, in the month of Safar of the year 636 (Sept. A. D. 1238). Ibn Mardanish left Valencia for Jezirah Shukar (Alcira), where, immediately upon his arrival, he exacted from the inhabitants the oath of allegiance to the Amír Abú Zakariyyá. Ibnu-l-abbár returned to Túnis, where he took up his residence, becoming one of the courtiers of the Sultán.

The enemy, however, pursued his conquests. Ibn Mardanish was besieged in Alcira, and compelled to abandon that city, and to take refuge in Denia, into which he made his entry in Rejeb of the same year (Feb. or March, A. D. 1239). Having there caused his sovereign, Abú Zakariyyá, to be proclaimed, Ibn Mardanish tried to do the same at Murcia, where

ادرك بحيلك خيل الله اندلساً .: ان السبيل الي منجاتها درسا
وهب لها من عزيز النصر ما التبت .: فلم يزل منك عز النصر ملتسماً
وحاش مما تعايينه حشاشتها .: فطال ما ذاقت البلوي صباح مَساً
يا للجزيرة اضحي اهلها جزراً .: الفايئات و امسي جدها تعساً

The author gives considerable extracts from this poem, which I have not thought it necessary to translate.

a chieftain named Abú Bekr 'Azíz Ibn 'Abdi-l-malek Ibn Khattáb had reigned since the commencement of the year 636 (August 13, A. D. 1238), having been proclaimed king by the inhabitants. In Ramadhán of the same year, Ibn Mardanish succeeded in his attempt. Having gained possession of Murcia, he put to death its ruler [Ibn Khattáb],⁷⁰ and sent the allegiance of the inhabitants to Abú Zakariyyá. In this manner were the eastern provinces of Andalus reduced under the sway of the Bení Abí Hafss. The messengers sent by Ibn Mardanish to Túnis returned in 637 (beginning Aug. 2, A. D. 1239), bringing him the investiture of all those districts which had through his means acknowledged the supremacy of the Bení Abí Hafss. Ibn Mardanish retained the government of them, until, in the year 638 (beginning July 22, A. D. 1240), Ibn Húd⁷¹ took the city of Murcia, and obliged him to seek shelter in the fortresses which still held to their allegiance for him. Ibn Húd, moreover, maintained himself in Murcia until the city was finally taken by the King of Barcelona [Jayme] in the year 644 (beginning May 18, A. D. 1246),⁷² when he crossed the sea to Túnis.⁷³ God alone is eternal!

The inhabitants of Andalus come under the rule of the Bení Abí Hafss. Arrival at Túnis of messengers bringing the allegiance of the people of Seville and other great cities.

There were about this time at Seville two influential citizens, one of whom was named Abú Merwán Ahmed Al-báji, who was a descendant of Abú-l-walíd [Al-báji], and the other, Abú 'Amru Ibnu-l-jadd, of the posterity of the celebrated traditionist, Abú Bekr (Ibnu-l-jadd). These two men, whose ancestors had enjoyed great favour with the Khalifs [of the house of Umeyyah], had inherited considerable property and influence. They were held in great estimation and respect by the people of Seville, who never failed to consult them in arduous points of law, and looked up to them in every emergency. All the princes of the family of 'Abdu-l-múmen who had held command in Andalus had moreover appointed them to offices of trust, and admitted them into their council. We have seen how, after the death of Al-mustanser, the affairs of Andalus had fallen into the worst possible state, the relatives of that monarch dividing his dominions among themselves. About the same time Ibn

⁷⁰ He was the descendant of Ahmed Ibn Khattáb, of Murcia, surnamed Al-khazení (of the hoarded treasures), who, on the return of Al-mansúr [Ibn Abí 'Amir] from his expedition to Catalonia in A. H. 374, entertained him most munificently during his stay in that city. See Conde, vol. ii. p. 153; and Casiri, vol. i. p. 64. The former of these writers places the death of Ibnu-l-khattáb on the 26th of Ramadhán, 640 (March 18, A. D. 1243), and says that he was killed near Lecant (Alicante); but what faith can be placed in the statements of an author whose narrative swarms with the greatest blunders? who, in the course of a few pages, makes Ibn Khattáb sometimes governor of Lorca, and sometimes of Murcia; who speaks of two kings of the latter city, 'Alí Ibn Húd, and Mohammed Ibn 'Alí Ibn Húd, the latter of whom he also calls governor of Lorca? Compare vol. ii. p. 20 *et seqq.*

⁷¹ This Ibn Húd seems to be the Abenhuíel of the Cronica General, fo. ccccxiii. *et passim.*

⁷² Ibnu-l-khattáb places the taking of Murcia in 640, alluding, no doubt, to the first occupation of that city by the Infante Don Alfonso in 1241. The city, however, seems to have fallen again into the hands of the Moslems; for, on the 13th of February, A. D. 1265, it was taken by Don Pedro, son of King Jayme of Aragon, who undertook its conquest on behalf of Ferdinand III. of Castile, to whose dominions it was annexed. See Cascales, *Discursos Históricos de la Ciudad de Murcia*. Mad. 1621, fo. 18.

⁷³ It is not easy to say, from the ambiguous manner in which this passage is conceived, whether it was Ibn Mardanish or Ibn Húd who crossed over to Africa. I am inclined to believe it was the latter.

Húd⁷⁴ and Zeyyán Ibn Mardanísh raised the standard of revolt in the eastern provinces, while Ibnu-l-ahmar rose in arms in the west. The former was every where successful against the Almohades, whom he expelled from several cities. Having reduced Seville in 626 (beginning Nov. 29, A. D. 1228), he confined in prison the Almohade [princes] who were there, and took possession of the place, where he maintained himself until he lost it in 629 (beginning Oct. 28, 1231), by a revolt of the inhabitants. After expelling his brother Abú-n-neját Sálím, whom he had left to command in his absence, the people of Seville proclaimed Al-bájí, who took, upon his accession, the surname of Al-mu'tadhed, and appointed Abú Bekr Ibn Sáhibi-r-radd to be his Wizír. The example of Seville was soon followed by the people of Carmona, who also proclaimed Al-bájí. On the receipt of this intelligence, Ibn Húd hastened to Seville, which city he besieged; but Al-bájí having made an alliance with Mohammed Ibnu-l-ahmar, who, after the taking of Cordova [by the Christians], had risen at Arjona and Jaen, that chief hastened to his assistance. Ibn Húd, however, met them at the head of his forces, but he was defeated, and put to flight. The victors after this returned to their respective states, Ibnu-l-ahmar to Arjona, and Al-bájí to his capital [Seville], where he encamped outside the walls. Subsequently to this, Ibnu-l-ahmar, seeing the opportunity at hand to possess himself of Seville, sent thither a relative of his, named Ibn Ashkílúlah, with some of the troops of Arjona, and a division of Christians. Having made a sudden and unexpected attack upon the tents of Al-bájí, they took him and his Wizír prisoners, and put both of them to death. This happened in the year 631 (beginning Oct. 6, A. D. 1233). Ibnu-l-ahmar then made his entry into Seville, but scarcely had he been there a month when the inhabitants rose against him, and returned to the obedience of Ibn Húd, who again appointed his own brother, Abú-n-neját Sálím, to govern them.

On the death of Ibn Húd, which happened in 635 (A. D. 1238), the people of Seville returned to their obedience to the Almohades of Africa, proclaiming as their sovereign the Sultán Ar-rashíd, who then reigned at Morocco. In the mean time, and until a governor should be appointed, they elected Mohammed, son of Síd Abú 'Imrán, of whom we have already spoken as being governor of Constantina at the time that city was taken by Abú Zakariyyá. Abú 'Imrán was taken prisoner, and confined in a dungeon. As to his son Mohammed, he was transported to Seville, where his mother, who then resided in that city, took care of his education. This was the individual whom the citizens of Seville set over themselves whilst they sent their allegiance to Ar-rashíd. They were directed on this occasion by the advice of Abú 'Amru Ibnu-l-jadd. On the arrival of the ambassadors at court, Ar-rashíd granted their request, and confirmed Abú 'Abdillah [Mohammed] in the government of Seville. Things remained in this state until the death of Ar-rashíd, which happened in 640 (A. D. 1242), when the people of Seville, hearing that Abú Zakariyyá [Ibn Abí Hafss] had taken Telemsán, and was threatening other provinces of Western Africa, did as the people of Valencia, Murcia, and other cities of Eastern Andalus had done, and proclaimed the Amír Abú Zakariyyá Ibn Abí Mohammed Ibn Abí Hafss; their example being speedily followed by the people of Xerez and Tarifa, who also sent their messengers

⁷⁴ Mohammed Ibn Yúsuf Ibn Húd, surnamed *Al-mutawákkel alai-Ulah*.

bearing their allegiance in 641 (beginning June 20, A. D. 1243), and requesting him to appoint a prince of his family to command over them. The Amír acceded to their wishes, and named his nephew Abú Fáris, son of Yúnas, and grandson of the Sheikh Abú Hafss, who arrived in Seville, and took possession of the government, Ibnu-l-jadd hastening to surrender all his authority into his hands. Subsequently to this, in the year 643 (beginning May 28, A. D. 1245), Ibnu-l-jadd having revolted against Abú Fáris, deposed him from the government of the city, and banished him to Ceuta, himself remaining sole master of Seville. Ibnu-l-jadd then made peace, and contracted an alliance with the Christian king, and [in order to insure its continuance] proceeded to strike out of the rolls of the army his best Almogávares⁷⁵ or frontier soldiers. These, however, became so incensed at the measure taken by Ibnu-l-jadd, that they revolted against him, and put him to death at the instigation of a captain of theirs, named Sakkáf, who assumed the command of Seville. This Sakkáf, having sent for Abú Fáris Ibn Abí Hafss, replaced him in his post of governor for Abú Zakariyyá. This offended the Christian king, who, taking the murder of his ally Ibnu-l-jadd as a pretext for declaring war against the rebels, took Carmona and Marsánah (Marchena), and subsequently laid siege to Seville. The people then sued for peace, but this the Christian arrogantly refused to grant. The administration of affairs was then vested in a council composed of the following individuals: the captain of the Almogávares, Sakkáf, Ibn Sho'ayb, Yahya Ibn Khaldún,⁷⁶ Masúd Ibn Khiyár, and Abú Bekr Ibn Sharíh, over which presided Abú Fáris Ibn Abí Hafss.

The siege lasted for two consecutive years, Ibnu-l-ahmar serving under the Christian king with a body of troops. The Amír Abú Zakariyyá sent to their assistance a fleet under the command of Abú-r-rabi' Al-'azíz At-tímmelekí, who having been requested by the people of Ceuta to allow them to join their fleet to his, acceded to their solicitations, and sailed up the river of Seville (Guadalquivir); but he was beaten by the Christian fleet, who defended the entrance of the port, and was obliged to return. At last, the enemy gained possession of the city by capitulation in the year 646 (A. D. 1248), after a siege of fifteen months, during which time Ibnu-l-ahmar, as before related, assisted the Christians with men and provisions. The Christian king appointed over the guilty inhabitants of Seville 'Abdu-l-hakk Ibn Abí Mohammed Al-báyesí, of the posterity of 'Abdu-l-múmen. There is no God but God! His is the empire!

⁷⁵ المغاور *Al-mugháwar*, whence the Spanish 'Al-mogávar,' means a soldier employed in border warfare.

⁷⁶ The grandfather of the celebrated historian, 'Abdu-r-rahmán Ibn Khaldún. See vol. i. p. 311. The author of the chronological history of the Spanish Moors, published in the *Art de verifier les dates*, vol. iii. p. 68, has unduly ridiculed Cardonne for stating that Seville became a republic before it was taken by the Christians; for, although the form of government adopted by the inhabitants on that occasion cannot strictly be called a republic, it was nevertheless contrary to all Moslem notions of government.

CHRONOLOGICAL AND GENEALOGICAL TABLES.

TABLE I.

CHRONOLOGY OF THE AMÍRS OR GOVERNORS OF MOHAMMEDAN SPAIN UNDER THE KHALIFS.

[Those whose names are marked with an asterisk were elected by the army.]

- i. Tárik Ibn Zeyád,¹ from Shawwál, A. H. 92 (July, A. D. 711), to Jumáda I., A. H. 93 (March or April, A. D. 712).
- ii. Músa Ibn Nosseyr, to Dhí-l-hajjah, A. H. 95 (Sept. A. D. 714).
- iii. 'Abdu-l-'azíz, to Dhí-l-hajjah, A. H. 97 (Aug. A. D. 716).
- iv. *Ayúb Ibn Habíb Al-lakhmí, to Dhí-l-hajjah, A. H. 98 (July or Aug. A. D. 717).²
- v. Al-horr Ibn 'Abdi-r-rahmán Ath-thakefí, to Ramadhán, A. H. 100 (March or April, A. D. 719).
- vi. As-samh Ibn Málík Al-khaulání, to Dhí-l-hajjah, A. H. 102 (May, A. D. 721).
- vii. *'Abdu-r-rahmán Al-gháfekí, to Safar, A. H. 103 (Aug. A. D. 721).
- viii. 'Anbasah Ibn Sohaym Al-kelbí, to Sha'bán, A. H. 107 (Dec. A. D. 725 or Jan. 726).
- ix. *'Odhras Ibn 'Abdillah Al-fehrí, to Shawwál, A. H. 107 (March, A. D. 726).
- x. Yahya Ibn Salmah Al-kelbí, to Rabi' II., A. H. 108 (Sept. A. D. 726).
- xi. *'Othmán Ibn Abí 'Abdah, to Sha'bán, A. H. 109 (Nov. A. D. 727).
- xii. 'Othmán Ibn Abí Nes'ah Al-khath'amí, to Rabi' I., A. H. 110 (June or July, A. D. 728).
- xiii. Hodheyfah Ibn Al-ahwass Al-kaysí, to Moharram, A. H. 111 (April, A. D. 729).
- xiv. Al-haytham Ibn 'Obeyd Al-kelábí, to Jumáda I., A. H. 113 (Aug. A. D. 731).
- xv. *Mohammed Ibn 'Abdillah Al-ashja'í, to Sha'bán, A. H. 113 (Oct. A. D. 731).
- xvi. 'Abdu-r-rahmán Al-gháfekí, for the second time, to Ramadhán, A. H. 114 (Oct. A. D. 732).
- xvii. 'Abdu-l-malek Ibn Kattan Al-fehrí, to Ramadhán, A. H. 116 (Oct. or Nov. A. D. 734).
- xviii. 'Okbah Ibnu-l-hejáj (or hajjáj) As-selúfí, to Safar, A. H. 123 (Dec. A. D. 740).
- xix. *'Abdu-l-malek Ibn Kattan, for the second time, to Dhí-l-ka'dah, A. H. 123 (Sept. or Oct. A. D. 741).
- xx. *Balj Ibn Beshr Al-kusheyrí, to Shawwál, A. H. 124 (Sept. A. D. 742).
- xxi. *Tha'lebah Ibn Salámah Al-'ámelí or Al-jodhámí, to Rejeb, A. H. 125 (May, A. D. 743).
- xxii. Abú-l-khattár Husám Ibn Dherár Al-kelbí, to Rejeb, A. H. 127 (April or May, A. D. 745).
- xxiii. *Thuábah³ and As-samíl, conjointly, to Rabi' II., A. H. 129 (Dec. A. D. 746 or Jan. 747).
- xxiv. Yúsuf Ibn 'Abdi-r-rahmán Al-fehrí, to Dhí-l-hajjah, A. H. 138 (May, A. D. 756).

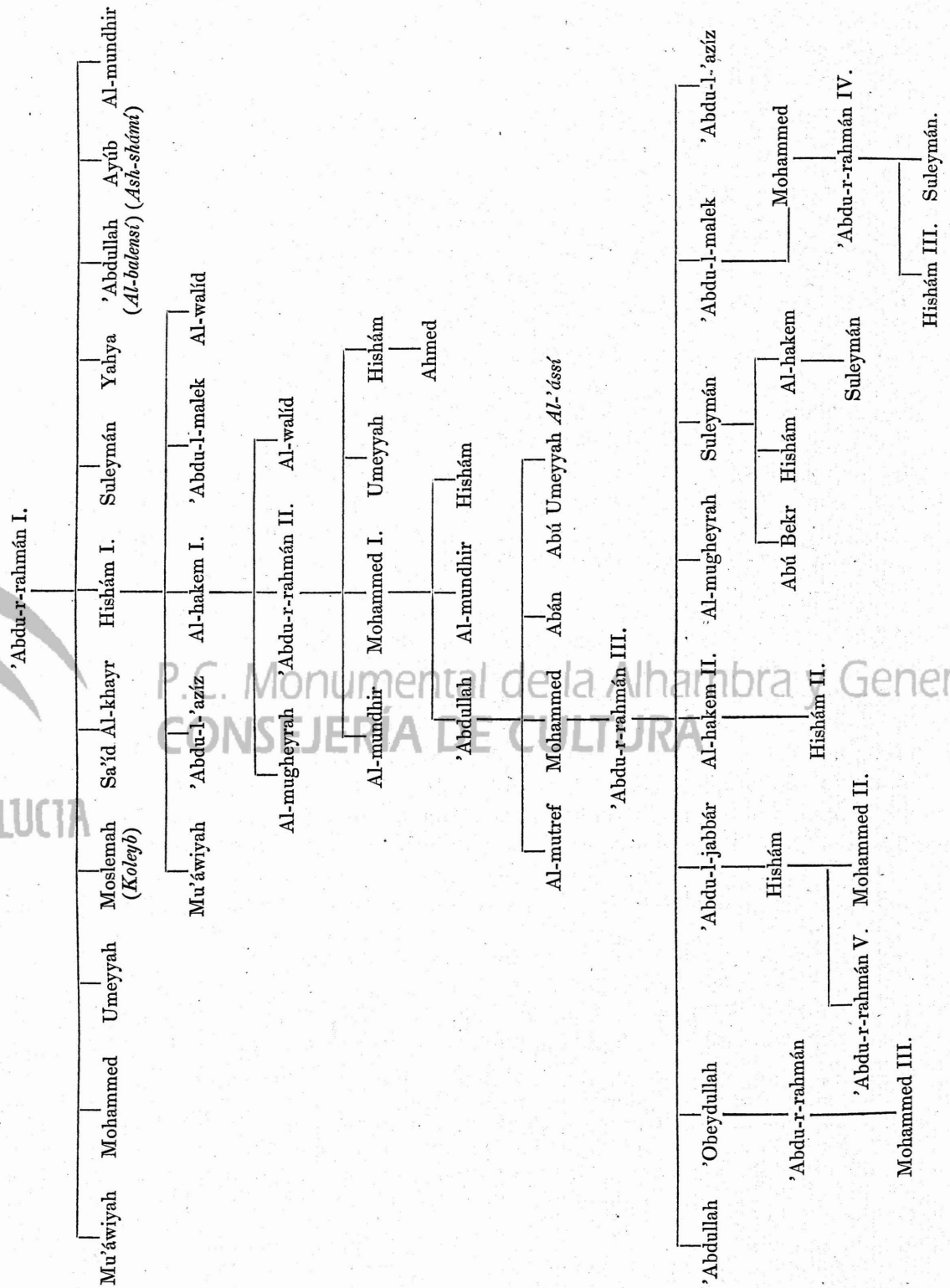
¹ Some of the Mohammedan historians omit Tárik in this list, and not without reason, since he was merely the lieutenant of Músa Ibn Nosseyr, governor of Africa, for whom and in whose name the conquest of the Peninsula was undertaken and achieved. At any rate, his government ought not to be counted from the battle of Guadalete, much less from the date of his landing, but from the taking of Toledo, the capital of the Gothic monarchy, supposing that city to have been taken before Músa's landing, which is very doubtful.

² Those writers who do not include Ayúb in the list, give Al-horr an administration of two years and eight months, counting from the assassination of 'Abdu-l-'azíz.

³ Thuábah's election was afterwards confirmed by the Wáli of Africa, when he governed alone.

TABLE II.

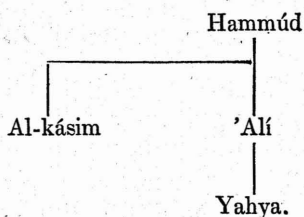
GENEALOGICAL TREE OF THE BENI' UMEYYAH, AND CHRONOLOGY OF THE SAME.



- i. 'Abdu-r-rahmán I., from Dhí-l-hajjah, A. H. 138 (May, A. D. 756), to Jumáda II., A. H. 172 (Nov. A. D. 788).
- ii. Hishám I., to Safar, A. H. 180 (April, A. D. 796).
- iii. Al-hakem I., to Dhí-l-hajjah, A. H. 206 (May, A. D. 822).
- iv. 'Abdu-r-rahmán II., to Rabi' II., A. H. 238 (Aug. A. D. 852).
- v. Mohammed I., to Safar, A. H. 273 (Aug. A. D. 886).
- vi. Al-mundhir, to Safar, A. H. 275 (July, A. D. 888).
- vii. 'Abdullah, to Safar, A. H. 300 (Oct. A. D. 912).
- viii. 'Abdu-r-rahmán III., to Ramadhán, A. H. 350 (Oct. A. D. 961).
- ix. Al-kakem II., to Safar, A. H. 366 (Sept. A. D. 976).
- x. Hishám II., to Jumáda II., A. H. 399 (March, A. D. 1009).
- xi. Mohammed II. (*Al-muhdi*), to Rabi' I., A. H. 400 (Nov. A. D. 1009).
- xii. Suleymán, to Shawwál, A. H. 400 (May or June, A. D. 1010).
 Mohammed II., for the second time, to Dhí-l-hajjah, A. H. 400 (Aug. A. D. 1010).
 Hishám II., for the second time, to Shawwál, A. H. 403 (April, A. D. 1013).
 Suleymán, for the second time, to Moharram, A. H. 407 (July, A. D. 1016).
'Alí Ibn Hammúd.
- xiii. 'Abdu-r-rahmán IV.¹ (*Al-murtadhi*), from Ramadhán, A. H. 408, to Safar, 409 (Jan. A. D. 1019).
Al-kásim Ibn Hammúd.²
- xiv. 'Abdu-r-rahmán V. (*Al-mustadh'her*), from Ramadhán, A. H. 414 (Dec. A. D. 1023), to Dhí-l-ka'dah of the same year (March, A. D. 1024).
- xv. Mohammed III. (*Al-mustakfi*), to Rabi' I., A. H. 416 (May, A. D. 1025).
Yahya Ibn 'Alí Ibn Hammúd.
- xvi. Hishám III. (*Al-mut'add*), from Rabi' I., A. H. 418 (April or May, A. D. 1027), to A. H. 422 (A. D. 1031).

TABLE III.

GENEALOGICAL TREE AND CHRONOLOGY OF THE BENI' HAMMU'D OF CORDOVA.



- i. 'Alí Ibn Hammúd, from Moharram, A. H. 407 (July, A. D. 1016), to Dhí-l-ka'dah, 408 (March or April, A. D. 1018).
- ii. Al-kásim Ibn Hammúd (*Al-mámún*), to Rabi' II., A. H. 410 (Sept. A. D. 1019).
- iii. Yahya Ibn 'Alí (*Al-mu'tali*), from Jumáda II., A. H. 410 (Oct. A. D. 1019), to Dhí-l-ka'dah, 413 (Feb. A. D. 1023).
 Al-kásim Ibn Hammúd, for the second time, to Sha'bán, A. H. 414 (Nov. A. D. 1023).
'Abdu-r-rahmán V. of the house of Umeyyah.

¹ 'Abdu-r-rahmán IV. ought not to be counted in this list, for he never gained possession of the capital.

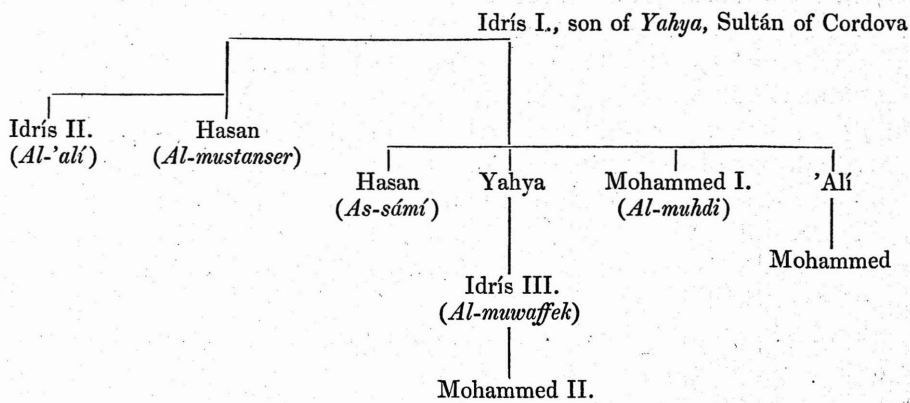
² The three Sultáns whose names are written in italics belonged to the dynasty of the Bení Hammúd. See Table III.

Mohammed III. of the house of Umeyyah.

Yahya Ibn 'Alí, for the second time, from Rabi' I., A. H. 416 (May, A. D. 1025, to Dhí-l-hajjah, 417 (Feb. A. D. 1027).

TABLE IV.

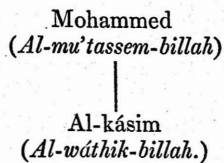
BENI' IDRÍ'S OF MALAGA.



- i. Idrís I. (*Al-mutáyyed-billah*), from A. H. 427 (A. D. 1036), to 431 (A. D. 1040).
- ii. Yahya, two months of A. H. 431 (A. D. 1040).
- iii. Hasan (*Al-mustanser-billah*), to Jumáda I., A. H. 434 (Jan. A. D. 1043).
- iv. Idrís II. (*Al-'alí-billah*), from Jumáda II., A. H. 434 (Feb. A. D. 1043), to A. H. 438 (A. D. 1046-7).
- v. Mohammed (*Al-muhdi*), to A. H. 444 (A. D. 1052-3).
- vi. Idrís III. (*Al-muwaffek*), to A. H. 444 (A. D. 1053).
- vii. Idrís II., for the second time, to A. H. 446 (Jan. A. D. 1055).
- viii. Mohammed II., to the beginning of A. H. 447 (April or May, A. D. 1055).

TABLE V.

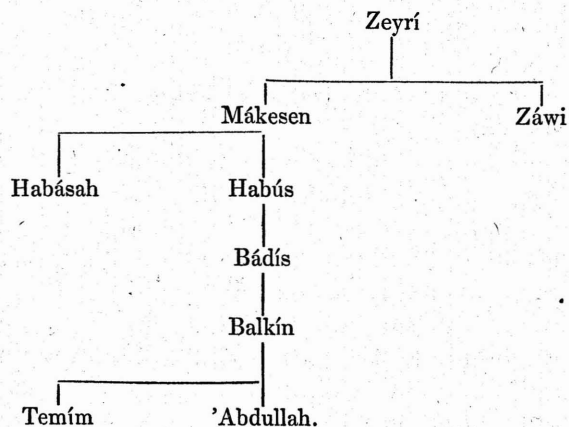
BENI' IDRÍ'S OF ALGESIRAS.



- i. Mohammed, son of Al-kásim Ibn Hammúd, from A. H. 431 to 440 (A. D. 1040-48).
- ii. Al-kásim, to A. H. 450 (A. D. 1058).

TABLE VI.

ZEYRITES OF GRANADA.



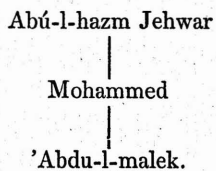
- I. Záwi Ibn Zeyrí, from A. H. 403 (A. D. 1013) to A. H. 410 (A. D. 1019-20).
- II. Habús Ibn Mákesen, to the end of A. H. 428 or beginning of 429 (Oct. A. D. 1037).
- III. Bádís, to Shawwál, A. H. 465 (July, A. D. 1073).
- IV. 'Abdullah Ibn Balkín, to Rejeb, A. H. 483 (Sept. A. D. 1090).

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TABLE VII.

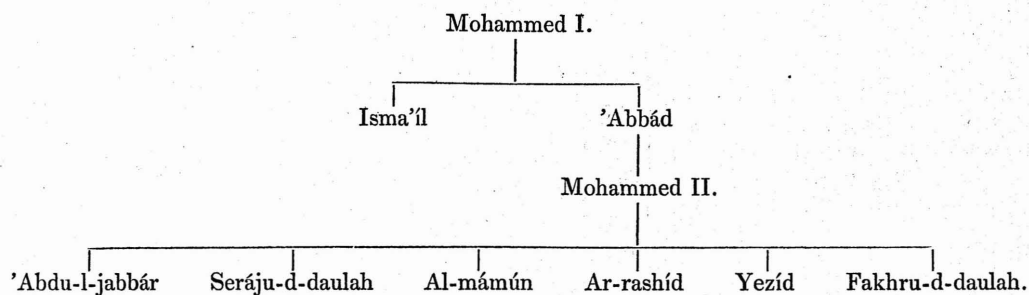
BENI' JEHWAR, KINGS OF CORDOVA.



- I. Jehwar, from A. H. 421 (A. D. 1030) to Safar, 435 (Sept. or Oct. A. D. 1043).
- II. Mohammed (*Abú-l-walíd*), to A. H. 450 (A. D. 1058).
- III. 'Abdu-l-malek, three months of A. D. 1058.

TABLE VIII.

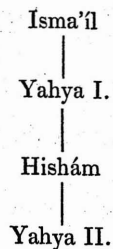
GENEALOGICAL TREE AND CHRONOLOGY OF THE BENI' 'ABBA'D, KINGS OF SEVILLE.



- I. Mohammed I. (*Adh-dháfir-billah*), from A. H. 414 (A. D. 1023) to Jumáda I., A. H. 433 (Jan. A. D. 1042).
- II. 'Abbád (Abú 'Amru, *Al-mu'tadhed-billah*), to Jumáda II., A. H. 461 (May, A. D. 1069).
- III. Mohammed II. (*Al-mu'tamed 'alai-llah*), to Rejeb, A. H. 484 (Sept. A. D. 1091).

TABLE IX.

BENI' DHÍ-N-NU'N, KINGS OF TOLEDO.

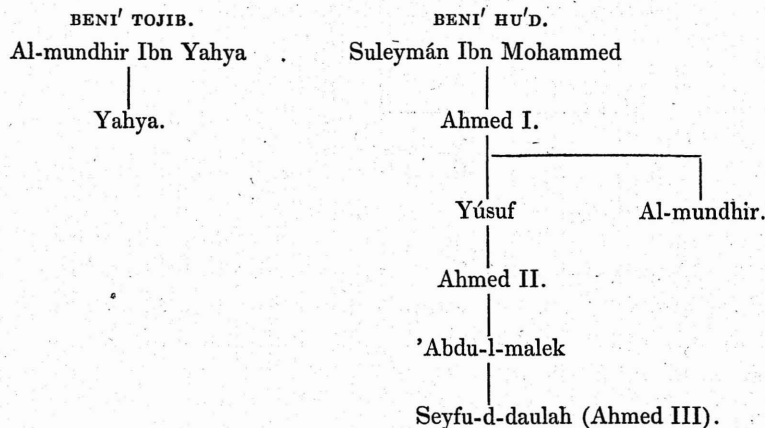


- I. Isma'il, from A. H. 403 (A. D. 1012) to A. H. 435 (A. D. 1043).
- II. Yahya I. (*Al-mámún*), to Dhí-l-ka'dah, A. H. 469 (June, A. D. 1077).
- III. Hishám,¹ to Safar or Rabi' I., A. H. 470 (Sept. or Oct. 1077).
- IV. Yahya II. (*Al-kádir*), to Safar, A. H. 478 (May, A. D. 1085).

¹ It is doubtful whether Hishám, whom some historians make the brother instead of the father of Yahya II., reigned at all in Toledo.

TABLE X.

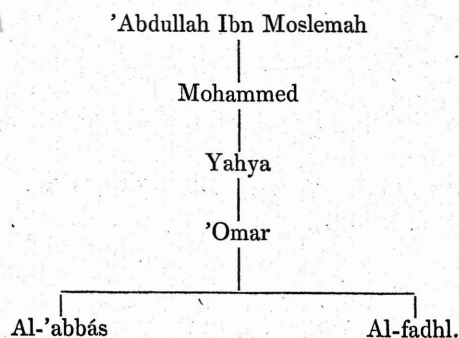
KINGDOM OF SARAGOSSA.



- i. Al-mundhir Ibn Yahya (*At-tojibí*), from A. H. 403 (A. D. 1012) to A. H. 414 (A. D. 1023-4).
- ii. Yahya (*At-tojibí*), to Moharram, A. H. 431 (Oct. A. D. 1039).
- iii. Suleymán Ibn Húd (*Al-jodhámí Al-musta'in-billah*), to A. H. 438 (A. D. 1046-7).
- iv. Ahmed I. (Abú Ja'far, *Al-muktadir-billah*), to A. H. 474 (A. D. 1081-2).
- v. Yúsuf (Abú-l-hejáj, *Al-mutamen-billah*), to A. H. 478 (A. D. 1085-6).
- vi. Ahmed II. (Abú Ja'far, *Al-musta'in-billah*), to Rejeb, A. H. 503 (Jan. A. D. 1110).
- vii. 'Abdu-l-malek¹ (*'Imádu-d-daulah*), to Sha'bán, A. H. 514 (Oct. A. D. 1120).
- viii. Seyfu-d-daulah, Ahmed III. (*Al-mustanser-billah*), to Sha'bán, A. H. 540 (Jan. A. D. 1146).

TABLE XI.

BENI' AL-AFTTAS, KINGS OF BADAJOZ.



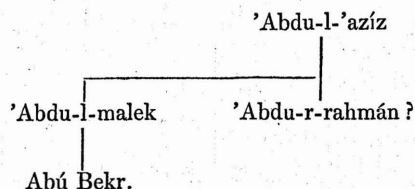
- Shábúr (*Al-mansúr*), from A. H. 400 (A. D. 1009) to A. H. 407 (A. D. 1016).
 'Abdullah Ibn Al-afttas, to A. H. 424 (?) (A. D. 1033).
 Mohammed (*Al-modhaffer*), to A. H. 460 (A. D. 1068).
 Yahya (Abú Bekr, *Al-mansúr*), to A. H. 473 (A. D. 1080-1).
 'Omar (*Al-mutawákkel 'alai-llah*), to Moharram, A. H. 487 (Jan. A. D. 1094).²

¹ After the taking of Saragossa.

² Or to Safar, A. H. 485 (March or April, A. D. 1092), according to other writers.

TABLE XII.

BENI' ABI' 'A'MIR, KINGS OF VALENCIA.



- I. 'Abdu-l-'azíz (Abú-l-hasan *Al-mansúr*), from A. H. 412 (A. D. 1021) to A. H. 452 (A. D. 1060).
- II. 'Abdu-l-'azíz, to A. H. 457 (A. D. 1065), when he was dethroned by Al-mámún.
- III. *Al-mámún*, King of Toledo, to Dhí-l-ka'dah, A. H. 469 (June, A. D. 1077).
'Abdu-l-'azíz, for the second time.
Abú Bekr, to A. H. 478 (A. D. 1085).
Al-kádir Yahya, the dethroned King of Toledo, to A. H. 485 (A. D. 1092).

TABLE XIII.

BENI' TA'HIR, KINGS OF MURCIA.

- I. Ahmed Ibn Is'hák Ibn Táhir (Abú Bekr), from Shawwál, A. H. 429 (July, A. D. 1038), to A. H. 457 (A. D. 1065).
- II. Mohammed (Abú 'Abdi-r-rahmán), to A. H. 461 (A. D. 1069).
- III. *Al-mu'tamed*, King of Seville, or 'Abdu-l-'azíz Ibn Rásih in his name, to A. H. 483 (A. D. 1090).
- IV. Ahmed II. (Abú 'Abdillah), to Shawwál, A. H. 484 (Dec. A. D. 1091).

TABLE XIV.

KINGDOM OF ALMERIA.

- I. Khayrán, from A. H. 403 (A. D. 1013) to Jumáda I., A. H. 419 (July, A. D. 1028).
- II. Zohayr, to Shawwál, A. H. 429 (July, A. D. 1038).
- III. Abú-l-ahwas Ma'n Ibn Samádeh, to the end of A. H. 443 or beginning of 444 (A. D. 1052).
- IV. Yahya, to Rabi' II., A. H. 484 (A. D. 1091).
- V. Ahmed (*Hosámu-d-daulah*).

TABLE XV.

KINGDOM OF DENIA.

- I. 'Abdullah Al-mu'ayttí, from Jumáda II., A. H. 405 (Dec. A. D. 1014), to Dhí-l-ka'dah, A. H. 406 (April, A. D. 1016).
- II. Mujáhid Al-'ámirí, from Dhí-l-hajjah, A. H. 406 (May, A. D. 1016), to A. H. 436 (A. D. 1044-5).
- III. 'Alí, surnamed *Ikbálu-d-daulah*, to A. H. 468 (A. D. 1075-6).
- IV. Seráju-d-daulah, son of 'Alí, to A. H. 485 (A. D. 1092).

TABLE XVI.

KINGDOM OF THE BALEARIC ISLANDS.

- i. Mujáhid, from Ramadhán, A. H. 405 (March, A. D. 1015), to A. H. 436 (A. D. 1044-5).
- ii. Al-murtadhi.
- iii. Mubashsher, surnamed *Násiru-d-daulah*, to A. H. 508 (A. D. 1114).
- iv. Abú Rabi' Suleymán, to the taking of Mallorca by the Aragonese in A. D. 1115.

TABLE XVII.

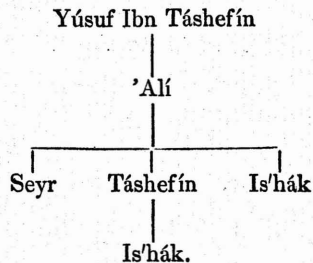
BENÍ RAZÍN, KINGS OF AS-SAHLAH.

- i. Hudheyl Ibn Razín, from A. H. 403 (A. D. 1012).¹
- ii. 'Abdu-l-malek I. (*Jesámu-d-daulah*), to A. H. 476 (A. D. 1083-4).
- iii. 'Abdu-l-malek II.
- iv. Yahya, to A. H. 483 (A. D. 1090).

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TABLE XVIII.

ALMORAVIDES.

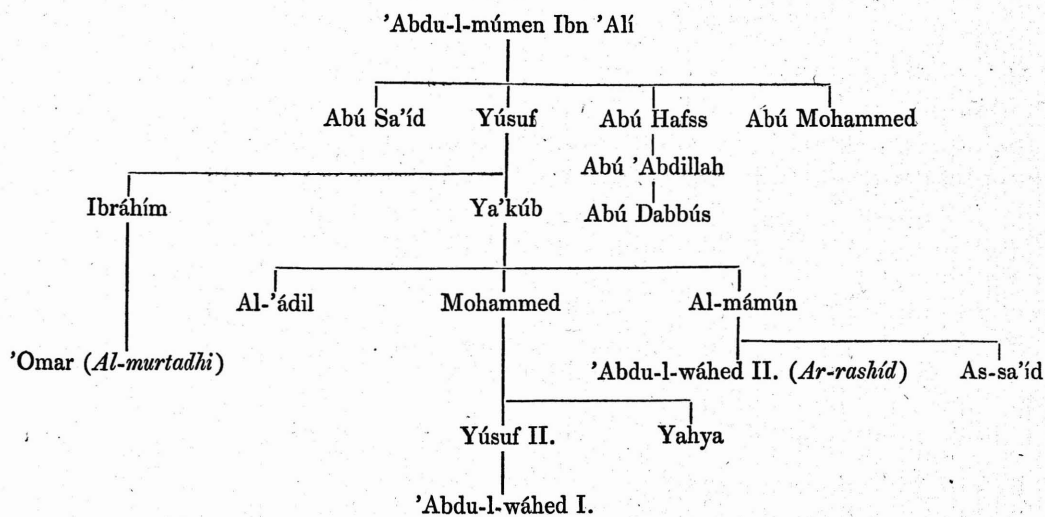


- i. Yúsuf Ibn Táshefín, from A. H. 484 (A. D. 1092), to Moharram, A. H. 500 (Sept. A. D. 1106).
- ii. 'Alí, to Rejeb, A. H. 537 (Jan. or Feb. A. D. 1143).
- iii. Táshefín, to Ramadhán, A. H. 539 (March, A. D. 1145).
- iv. Is'hák, to Shawwál, A. H. 541 (March, A. D. 1147).

¹ The chronology of the Bení Razín, as given in Conde and Casiri, is very defective, and cannot be adopted; but the materials are wanting to re-establish it with any degree of certainty.

TABLE XIX.

ALMOHADES.



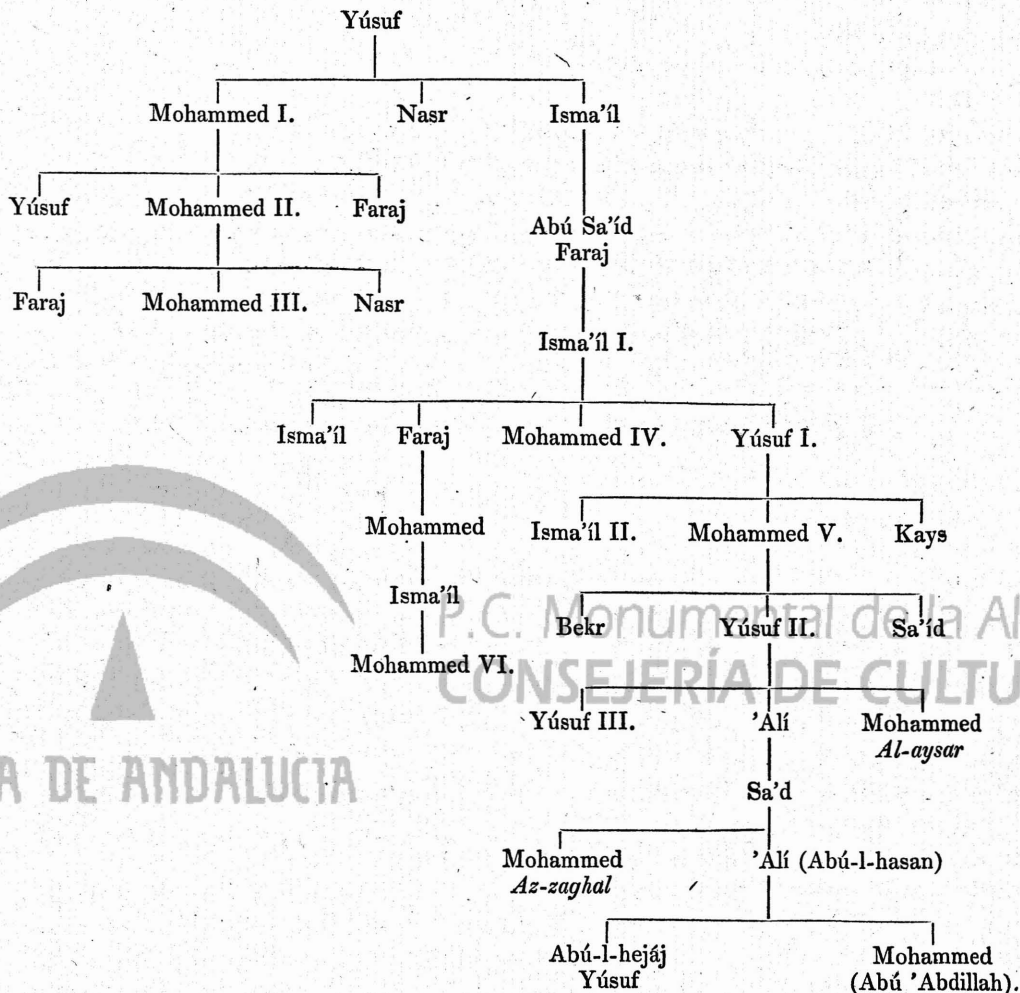
- I. Al-mahdí.¹
- II. 'Abdu-l-múmen Ibn 'Alí, from A. H. 524 (A. D. 1130), to Jumáda II., A. H. 558 (May, A. D. 1162).
- III. Yúsus (Abú Ya'kúb), to Rabi' II., A. H. 580 (July or Aug. A. D. 1184).
- IV. Ya'kúb (Abú Yúsus, *Al-mansúr*), to Rabi' I., A. H. 595 (Jan. A. D. 1199).
- V. Mohammed (*Al-násir*), to Sha'bán, A. H. 610 (Jan. A. D. 1214).
- VI. Yúsus II. (*Al-muntaser*), to Dhí-l-hajjah, A. H. 620 (Jan. A. D. 1224).
- VII. 'Abdu-l-wáhed I. (Abú Mohammed), to Sha'bán, A. H. 621 (Aug. A. D. 1224).
- VIII. 'Abdullah (*Al-'ádil*), to Shawwál, A. H. 624 (Oct. A. D. 1227).
- IX. Yahya (*Al-mu'tassem*), to Rabi' I., A. H. 627 (Jan. A. D. 1230).
- X. Idrís (*Al-mámún*), to Dhí-l-hajjah, A. H. 629 (Oct. A. D. 1232).
- XI. 'Abdu-l-wáhed II. (*Ar-rashíd*).²
Yahya, for the second time.
- XII. 'Alí (*As-sa'id*).
'Abdu-l-wáhed II., for the second time.
- XIII. 'Omar Al-murtadhi.
- XIV. Idrís II., Abú Dabbús.

¹ Some writers do not count Al-mahdí (Abú 'Abdillah Mohammed) among the Almohade Sultáns, because he was a spiritual rather than a temporal ruler.

² The four last Sultáns of this dynasty did not reign in Spain.

TABLE XX.

GENEALOGICAL TREE AND CHRONOLOGY OF THE BENI' NASR, KINGS OF GRANADA.



- i. Mohammed I. (*Al-ghálib-billah*), from A. H. 629 (A. D. 1232), to Jumáda II., A. H. 671 (Sept. A. D. 1272).
- ii. Mohammed II., to Sha'bán, A. H. 701 (April, A. D. 1302).
- iii. Mohammed III., to Shawwál, A. H. 708 (April, A. D. 1309).
- iv. Nasr (Abú-l-jiyúsh), to Shawwál, A. H. 713 (Feb. A. D. 1314).
- v. Isma'il (Abú-l-walíd), to Rejeb, A. H. 725 (July, A. D. 1325).
- vi. Mohammed IV., to Dhí-l-hajjah, A. H. 733 (Aug. A. D. 1333).
- vii. Yúsuf I. (Abú-l-hejáj), to Shawwál, A. H. 755 (Oct. A. D. 1354).
- viii. Mohammed V. (*Al-ghant-billah*), to Ramadhán, A. H. 760 (Aug. A. D. 1359).
- ix. Isma'il II., to Sha'bán, A. H. 761 (June, A. D. 1360).

- x. Mohammed VI. (Abú 'Abdillah),¹ to Rejeb, A. H. 763 (April, A. D. 1362).
 Mohammed V., for the second time, to A. H. 793 (A. D. 1391).
- xi. Yúsuf II., to A. H. 798 (A. D. 1395).
- xii. Mohammed VII.
- xiii. Yúsuf III.
- xiv. Mohammed VIII. (Abú 'Abdillah *Al-aysar*).
- xv. Mohammed IX. (*As-saghír*).
 Mohammed VIII., for the second time.
- xvi. Yúsuf IV.
 Mohammed VIII., for the third time, to A. H. 849 (A. D. 1445).
- xvii. Mohammed X. (Ibn 'Othmán *Al-ahnaf*), to A. H. 859 (A. D. 1454).
- xviii. Mohammed XI. (Ibn Isma'íl).
- xix. 'Alí Abú-l-hasan, to Jumáda II. or Rejeb, A. H. 887 (July or Aug. A. D. 1482).
- xx. Mohammed XII. (Abú 'Abdillah),² to Rabi' I., A. H. 888 (April, A. D. 1483).
- xxi. Mohammed XIII. (*Az-zaghal*), to Jumáda I., A. H. 892 (May, A. D. 1487).
 Mohammed XII., for the second time, to Rabi' I., A. H. 897 (Jan. A. D. 1492).

¹ Called Abú Sa'íd by Conde.² Or Boabdil.

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INDEX.

[In consequence of the nature of this compilation, a few proper names will be found written in different ways; but in the formation of this Index that form only has been adopted which has appeared the most correct.]

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- 'Abbás Ibn 'Abdi-l-'azíz Al-merwání, Wizír and general of 'Abdullah, Sultán of Cordova, ii. 455, 459.
- Ibn 'Abdillah, ii. 106.
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