

HISTORY

OF

THE MOHAMMEDAN DYNASTIES IN SPAIN.

B O O K V.

CHAP. I.

As'háb (companions)—*Tábi's* (followers)—Al-muneydhir—Hansh—Ibn Rabáh—'Abdullah Ibn Yezíd—Hayyán—Al-mugheyrá—Hayát Ibn Rejá—Iyádh Ibn 'Okbah—Spoils found at the time of the conquest—Misappropriated by the conquerors—Zoreyk—Zeyd Ibn Kásed—Abú Zor'ah—Mohammed Ibn Aus—'Abdu-r-rahmán Ibn Shamásah—Bekr Ibn Sawádah—'Abdullah Ibnu-l-mugheyrá—Mansúr Ibn Khozámah—Abú-l-hasan Ibn 'Othmán.

HAVING in the preceding Book given a short account of the conquest of Andalus by the Moslems, we propose saying a few words in the present about those illustrious Moslems who came in the suite of Músa Ibn Nosseyr, and by whose undaunted valour and fervent piety that mighty deed was achieved. And first we shall speak about the *as'háb*¹ (companions) and *tábi's* (followers of the companions) of the Prophet (may God favour and preserve him!) who are supposed either to have visited Andalus or to have settled in that country at the time of its invasion by the Moslems.

It is doubtful whether any of the *as'háb* (companions) of our holy Prophet were ever in Andalus. Indeed, there are not wanting Eastern writers who even deny that any of the *tábi's* ever set foot in that country. Andalusian authors, on the contrary, positively assert that one of the lesser *as'háb* resided for some time among them, and also that a considerable number of the *tábi's* entered with Músa Ibn Nosseyr at the time of the conquest, and settled in various parts of Andalus. Ibn Habíb,² for instance, assures us, that Al-muneydhir, one of the lesser *as'háb*, resided in Andalus. The same writer, who counts Músa Ibn Nosseyr himself in the number of the *tábi's*, gives the names of three other *tábi's*,—'Alí Ibn Rabáh Al-lakhmí, Hayát Ibn Rejá At-temímí, and Hansh Ibn 'Abdillah As-san'ání, all of whom are said to have left Syria in company with Músa Ibn Nosseyr, when he went to take possession of his government of Eastern Africa, and to have followed that

general to the conquest of Andalus. Other writers substitute for Músa a theologian named Abú 'Abdi-r-rahmán 'Abdullah Ibn Yezíd Al-jobelí³ Al-ansárí. Others again make their number amount to five by adding Hayyán Ibn Abí Hoblah,⁴ a *mauli* (member by incorporation) of the Bení 'Abdi-d-dár,⁵ who, they say, was originally attached to the settling army of Misr, and was afterwards dispatched to Africa by the Khalif 'Omar Ibn 'Abdi-l-'azíz, together with other learned theologians, that they might instruct the natives of that country in the duties of the Mohammedan religion, which they had embraced.

Tábi's (followers).

Besides the before-mentioned *tábi's*, the historian Ibnu Sa'íd gives the names of 'Abdu-r-rahmán Ibn 'Abdillah Al-gháfekí, a *mauli* of the tribe of Koraysh, who was governor of Andalus from the year 110 to 115; Mohammed Ibn Aus Ibn Thákib⁶ Al-ansárí; Zeyd Ibn Kássed As-seksekí; Al-mugheyyrah Ibn Abí Burdah Al-Kenání; 'Abdullah Ibn Al-mugheyyrah Al-Kenání; 'Abdu-l-jabbár Ibn Abí Salmah Ibn 'Abdi-r-rahmán Ibn 'Auf; Mansúr Ibn Abí Khozaymah, and 'Ala Ibn 'Othmán Ibn Khattáb.

Ibnu Bashkúwál, as well as Al-hijárí in his *Mas'hab*, makes their number amount to eighteen; other writers to twenty. As to the particular place of their residence whilst they inhabited Andalus, very little is known with certainty; as those writers who have preserved us their names and patronymics content themselves with telling us that they entered Andalus at the time of the invasion, and resided for some time in that country; but of this more will be said when we come to treat separately of each of these holy men.

Al-muneydhir.

The first in rank among the illustrious Moslems who were present at the conquest of Andalus was undoubtedly Al-muneydhir, who is reported to have been both the companion and the counsellor of the Prophet (God favour and preserve him!). Ibnu-l-abbár in his *Tekmilah*⁷ speaks of this Al-muneydhir, whom he calls Al-ifríkí (the African), and whom he counts in the number of the *as'háb* or companions of our holy Prophet. He says, also, that Al-muneydhir inhabited Africa proper until the time of the conquest of Andalus, when he entered that country in the suite of Músa Ibn Nosseyr. This latter fact he asserts on the authority of Mohammed Ar-rusháttí (from Rosetta), who held it from the illustrious theologian and traditionist 'Abdu-l-malek Ibn Habíb; but it must also be stated that he (Ibnu-l-abbár) could adduce no other proof in favour of his proposition than the accounts of the two authors above mentioned. He adds, that Abú 'Abdi-r-rahmán Al-jobelí delivered traditions which he held from the mouth of this Al-muneydhir. Great obscurity hangs, likewise, over the places of birth and residence of this illustrious individual. Ibnu-l-abbár thinks that he was either born in Eastern Africa, or had resided most of his life in that country. Of the same opinion is Ibn 'Abdi-l-barr,⁸ who in his *Isti'áb*, or

biography of the companions of the Prophet, calls him Al-muneydhir Al-ifríkí. Others entertain a contrary opinion, and make him a native of Yemen; whether from Mad'haj, or some other district, is not stated. Of this opinion is the historian Al-hijári, who likewise asserts the fact of his having entered Andalus in the suite of Músa Ibn Nosseyr. Ibnu Bashkúwál, quoting the historian Ar-rází, says that he was named Al-muneydhir, that is, the little counsellor, because he was one of the youngest companions of the Prophet, and that Ibn 'Abdi-l-barr had preserved a traditional saying (which we hope is a true one) coming in a direct line from this Al-muneydhir, who held it from the very mouth of the Prophet. The same fact is recorded by Abú 'Alí Ibn As-saken in his work on the companions, as well as by Ibn Náfi' in his biographical dictionary of the companions, and by Al-bokhárí in his larger historical work. We shall quote the words of the last-mentioned writer. "Abú Al-muneydhir, the companion of the Messenger of God (may He favour and preserve him!), lived in Africa proper. He delivered many traditional sayings which he held from the Prophet himself, and of which the following is one: " 'Whoever is content to have Allah for his master, Islám for a religion, and Mohammed for a prophet, I will be a warrant to him that I will lead him by the hand into Paradise.' " Such are the words of Al-bokhárí, who, it must be remarked, calls him *Abú Al-muneydhir* instead of Al-muneydhir. The person, however, from whom Al-bokhárí held this tradition could quote no other preserved by that illustrious individual. Lastly, Abú Ja'far Ibn Rashíd, who not only preserved this tradition, but has mentioned its author in his work entitled *Masnadu-s-sihábah* (traditional sayings preserved by the companions of the Prophet), calls him *Al-mundhir*, and gives him the patronymic *Al-yemení*; although he does not state of what part of Yemen he was a native or a resident.

Hansh As-san'ání.—Ibnu Bashkúwál, quoting Ibn Wadhdháh,⁹ says that *Hansh* was ^{Hansh.} only a by-name, and that the real name of this *tábi'* was Huseyn Ibn 'Abdillah, and his appellative "Abú 'Alí;" others say "Abú Rashideyn." "Hansh," continues Ibnu Bashkúwál, "was born in Syria, and, according to Abú Sa'íd Ibn Yúnas¹⁰ in "his biography of eminent Moslems natives of Africa, Egypt, or Andalus, at a town "called San'á; he followed the fortunes of 'Alí Ibn Abí Tálíb, to whose party he "was addicted; fought in Africa under Ruwayki' Ibn Thábit, and, lastly, entered "Andalus with Músa Ibn Nosseyr." He is likewise counted in the number of those Arabs who assisted the son of Zubeyr in his rebellion against the Khalif 'Abdu-l-malek Ibn Merwán; for, after the murder of 'Alí, whose friend and partisan he was, he retired into Egypt and joined the insurgents; thence he went to Arabia and fought under the banners of Ibn Zubeyr, until he was taken prisoner and brought before that Sultán, who caused him to be cast into a dungeon and loaded